John Bunyan Minister
of the Gospel at Bedford
Dyed at London August 31.st 1688 Aged 60
having writen 60 Books. &c.

London Printed for William Marshall & sold at the Bible in Newgate Street. *I Sturt sculpsit*

THE

WORKS

Of that Eminent Servant of CHRIST,

Mr. John Bunyan,

LATE

MINISTER of the GOSPEL,

AND

Paſtor of the Congregation at *Bedford.*

BEING

Several Diſcourſes upon Various Divine Subjects.

The SECOND EDITION, with the following Additions:

I. A PREFACE Recommendatory, by the Reverend Mr. *SAMUEL WILSON.*

II. Some Account of the Life and Death of the AUTHOR, with his Dying Sayings.

III. A Repreſentation of the Houſe of the Foreſt of *Lebanon*, curiouſly engraven on a Copper-Plate.

IV. A Vindication of his Book of Goſpel-Truths Opened, againſt the Quakers.

V. A Caution to ſtir up to watch againſt Sin.

LONDON:

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THE

WORKS

OF THE

Rev. John Bunyan.

BRITISH MUSEUM

TO THE

Serious, Judicious and Impartial

READER.

THE enſuing Treatiſes are ſufficiently recommended to all (that love the Truth as it is in Jeſus) by the Name of the Author of them. They need not any Man's Teſtimony or Recommendation to uſher them into the World. Part of what thou art here preſented with, is perhaps no more than what thou haſt ſeen in leſſer Volumes; for ſeveral of the Treatiſes were printed by the Author in his Life-time, and the Acceptance of them is known to almoſt all that converſe with Theological Compoſures. The reſt were prepared by the Author for the Preſs before his Death; and are as he left them, without any Man's Cultivation, they needing none for the Matter of them. The Author indeed had a peculiar Phraſe to himſelf in expreſſing the Conceptions of his Mind; his Words were his own, as well as his Matter. The Matter and Contexture of that which is New (never before printed) in this Volume, will eaſily induce any who knew the Author, to believe that it was his own; and we may ſay as much his own, as any Man's Works that ever came into Publick, he not having thoſe Helps, that others have been, or are, bleſs'd withal: Like the Spider, all came from his own Bowels; what the Spirit of God gave in to him, by Prayer and Study, that he freely gave out, and communicated to others, cloathed in a familiar Style.

For humane Learning, it's true, he had none; but let it not be therefore ſaid, that what was done by him, is not worth our Time or Pains to read: For as Converſion-work, or the New-birth, is not of Blood, nor of the Will of the Fleſh, nor of the Will of Man, but of God; *ſo the Author's Knowledge and Inſight into Goſpel Myſteries, was given to him by God himſelf; we don't ſay, by immediate Inſpiration, but by Prayer and Study, without any other external Helps. His Buſineſs was to converſe much with the Word of God, and to pray over it; his Labours therein were indefatigable, and God bleſs'd him in ſo doing, with a more than ordinary degree of Knowledge.*

It's evident, that many in his Life-time did deſpiſe him, and all done by him, for the meanneſs of his Education and Calling that he was inſtructed in, and did in the Morning of his Days follow, as if no good Thing could come out of Nazareth; *and it's probable ſome may ſtill be ready to have mean and contemptible Thoughts of his Works for that Reaſon; as alſo becauſe he had not that acquired Learning that others have. For the firſt reaſon, there is no manner of ground for it; to ſuch as make the laſt their Plea, we would ſay, That as Learning hath been too much trampled on, by them in whom Ignorance hath prevailed,* (Ignoti nulla cupido,) *ſo it hath been, and is too much Idolized by thoſe that have been Proficients in it; as though none might, or ought to engage in the Work of the Miniſtry, or publiſhing Treatiſes of this Nature, but Perſons under their Circumſtances: Not conſidering, that at the ſame time, the Eternal Spirit doth bleſs the Studies of thoſe that have Learning, with great Knowledge in Goſpel Myſteries, (comparatively great, yet abſolutely, the Beſt of men know but in part) and alſo makes their Labours in the Miniſtry of the Goſpel ſucceſsful, where Grace doth rule and reign in the Heart, and Prayer, together with a fiducial reliance*

on

on the Teachings and Help of the Spirit, do accompany what they undertake; I ſay, not conſidering that the ſame Spirit may, and evidently doth inſtruct the Unlearned (more humano) *alſo, if gracious and painful, in the deep things of the Goſpel, and give them great knowledge therein, and truly qualifie, and fit them both for Preaching, and Writing, and bleſs them in ſo doing.*

Learning in its place is of excellent uſe (if ſanctified,) yet certainly, as thoſe Men are juſtly chargeable with Folly, and ſome degree of Madneſs, that will reject wholeſome Food, if not brought in a Silver Diſh; ſo thoſe are beſides the Rule, that will deſpiſe all thoſe Works in which there is not the Savour of Logical Exactneſs, or Academical Preparations; though much of the Anointing of the Spirit, may be ſeen to have been on the Heads of the Authors, which doth clearly appear to have been on the Head of this Author, by the Spirituality, Soundneſs, and Clearneſs of his Writings.

Let us not confine the Spirit to our Meaſures; where is it ſaid in all the Book of God (which is our Rule in theſe things,) or from what Portion of Scripture can any genuine Conſequence be drawn, to prove that none, though gracious, and of good Underſtanding in the Goſpel, and called by a People, muſt engage in the Work of the Miniſtry, unleſs they are Grammarians, and have gone through a Courſe of Philoſophy, and have their Syſtems of Divinity at their fingers ends; and have been examined in theſe things, and are found to have ſome Expertneſs in them? if no proof can be brought for it, the Author was eminently qualified for his Work. Don't therefore throw away that which is Orthodox, and uſeful, becauſe not modified after your manner.

We know Children are taken with painted Babies, but Men and Chriſtians (to them that are or would be ſuch, not to Carpers, is this Work commended,) ought to act as ſuch, being guided by Judgment, not Fancy. What would become of thoſe Thouſands of precious Souls where Men of Learning are not, nor will reſide to preach the Goſpel, were it not for ſuch as the Author? Do I ſay ſuch: It would be a Mercy indeed, if all that preach were as able as he was.

Will you ſay, that ſuch are not Chriſtians, who own their Converſion to be under illiterate Men, as they are call'd? God forbid! It's God's will and pleaſure to own them in that Work, therefore don't reply againſt God. Read 1 Cor. 1. 27, 28, 29. *Miſtake us not, we are not decrying Learning (neither was it the Author's Judgment, or Practice ſo to do, though himſelf deſtitute of it) but we would not have any place it, where God hath not; and make that eſſential to a Goſpel Miniſter, which is only a help. The Graces (we conceive) and the Gifts of the Spirit, together with the Call of a People, accompanied with an Inclination to the Work, are the Eſſentials of a Miniſter of the New Teſtament; not Learning, though a good and great Help, if rightly uſed. As on the one hand, ſome are ſo ſtrait-laced, that they will allow none to be Miniſters, but Scholars; ſo others are ſo large, that they'll admit any to the Work, though hardly endued with a good Family Gift: This the Author was againſt, and we have ſeen both of theſe Extreams to our Trouble. Therefore let us perſwade thee, to ſhun both of them, and reſolve to approve of thoſe that God qualifies for, and calls forth to, and bleſſes in the Work of Preaching, whether Learned or not; and of the latter ſort was the Author: The effect doth demonſtrate it; for* Ultra poſſe non datur eſſe. *Read the firſt to the* Corinth. *ch. 2 v.* 14. *The caſe being thus, peruſe and pray over what is before thee, that the Bleſſing of God may attend thy Reading, to thy Soul's advantage.*

We ſhall not here delay thee with an Account of the Author's Pedigree, Education, Converſion, or Call to the Miniſtry, it being done for thee by his own hand, in his Treatiſe of Grace abounding to the Chief of Sinners: *But give us leave to ſay, his Natural Parts and Abilities were not mean, his Fancy and Invention were very pregnant, and fertile; the uſe he made of them was good, converting them to ſpiritual Objects: His wit was ſharp and quick, his memory tenacious; it being cuſtomary with him to commit his Sermons to Writing after he had Preached them: His underſtanding was large and comprehenſive, his Judgment ſound and deep in the Fundamentals of the Goſpel, as his Writings evidence. Alſo his Experience of Satan's Temptations, in the Power and Policy of them, and of Chriſt's Preſence in and by his Word and Spirit to ſuccour and comfort him, was more than ordinary; the Grace of God was magnified* in *him and* by *him, and a rich anointing of the Spirit was* upon *him; and yet this great* Saint *was always in his own eyes* the chiefeſt of Sinners, *and the* leaſt of Saints; *eſteeming any, where he did believe the Truth of Grace, better than himſelf. There was indeed in him all the parts of an accompliſht Man, and for his Piety and Sincerity towards God, it was apparent to all that convers'd with him: He was not only well furniſhed with the Helps and Endowments of Nature, beyond ordinary, but eminent in the Graces and Gifts of the Spirit, and Fruits of Holineſs. He was from firſt to laſt* of (*and eſtabliſhed* in, *and ready to maintain,*) *that God like Principle of having Communion with* Saints as ſuch, *without any reſpect to difference in Opinion in things diſputable among the Godly, a true Lover of all that love Our Lord Jeſus Chriſt, and did often bewail the different and diſtinguiſhing Appellations that are among the godly, ſaying, he did believe a Time would come when they ſhould be all Buried. His Carriage was condeſcending, affable*

and

and meek to all; yet bold and couragious for Christ's and the Gospel's sake. He was much struck at in the late times of Persecution, and his Sufferings were great, he enduring, first and last, above Twelve Years Imprisonment; under all which he behaved himself like Christ's Soldier, being far from any sinful compliance to save himself, but did chearfully bear the Cross of Christ: And when, by reason of Imprisonment, he was restrained from Preaching, he then spent his time (much of it) in composing that which might be useful and beneficial to the Church of God, when in Person he could not be so.

His Countenance was grave and sedate, and did so to the Life discover the inward Frame of his Heart, that it was convincing to the Beholders; and did strike something of Awe into them that had nothing of the Fear of God: And though his Enemies and Persecutors, in his Life-time, did what they could to vilify and reproach him; yet being gone, he that before had the Testimony of their Consciences, hath now their actual Commendation and Applause. His Conversation was as becomes the Gospel, Eph. 5. 6. Col. 2. 6. *He was eminent as a Christian, and as a Minister of Christ; making that which God had called him to, his Business with Delight. He was laborious in his Work of Preaching at Home and Abroad; and diligent in his Preparation for it, not doing the Work of the Lord negligently. He was faithful in dispensing the Word, and discharging his Duty to God and Man. Where he saw Cause of Reproof, he did not spare for outward Circumstances, whether in the Pulpit or no; and as ready to administer Comfort and Succour to the Tempted: A Son of Consolation to the Broken-hearted and Afflicted, yet a Son of Thunder to secure and dead Sinners.*

He knew the Worth of an Interest in Christ, by his own Experience of the Goodness of God, shewing him on the one hand his Natural Pollution, Guilt and Enmity, and that Wrath that was due to him thereby; and the vertue of the Blood of Christ on the other to free from all. And from that experimental Knowledge did flow hearty Desires and fervent Prayers, that the Work of God might be effectually wrought on Sinners, especially those among whom he laboured in the Word and Doctrine; and matter of Grief was it to him, when he did not see Conversion-work in foot. Indeed, in the beginning of his Ministry, God did own him in that Work, beyond what is ordinary: And in his latter years, few, if any, were more successful in their Work, we mean, with respect to Conversion. God was with him from first to last: And it may be said of him, as of David, 2 Sam. 7. 8, 9. *Some are now gone to Glory with him; others are yet in the Body, who own him as the External Instrument in God's Hand, of their Conversion.*

His so long continuance in the Work of the Ministry, was a great Blessing to the Church of Christ, in and about Bedford *in particular, over which the Holy Ghost made him Overseer; his Ministry being blest to the Edification, Comfort and Establishment of the Saints, as well as the Conversion of Sinners. And he was also very useful, as he was an Elder or Pastor: First by his Example, he being full of Zeal and Affection, at all times, (according to knowledge,) more especially at his Administration of the Lord's Supper, it was observable that Tears came from his Eyes in abundance, from the sense of the Sufferings of Christ, that are in that Ordinance shadowed forth: And then, as a Pastor, he was useful also, by the Accuracy of his Knowledge in Church-discipline, and readiness to put that in practice in the Church (as occasion offered) which he saw was agreeable to the Word of God, whether Admonition, or Excommunication, or making up Differences, or filling up Vacancies, or paring off Excrescences. And as he was useful to that Church, so to the whole Countrey round, and to other Churches where he did frequently spend his Labours.*

His Death was, and is much lamented, for that Reason: as also because it was somewhat sudden, and he from home at that time. His Remembrance is sweet and refreshing to many, and so will continue: For the Righteous shall be had in everlasting Remembrance. *God's blessing his Labours in Preaching, to those Ends for which it was ordain'd, was one great motive to prevail with him to Print them: And to our knowledge, those Books that he himself put forth, were blest to the good of many Souls; the Acceptance which his former Works have met with in the World, and the Advantage that many haue received by them, doth assure us, that his Remains will be welcome also to those that would either grow in Grace themselves, or have others won over to Jesus Christ.*

His Preaching, for the Matter of it, was much what he before had the Savour of on his own Spirit, (he walking close with God) and therefore came from him with no small Degree of Livelinesß and Vigour. His Design was, in Preaching, and Publishing (what he preach'd) to recommend the Truth and Grace of God to all, that either heard him, or should read his Works, and ours is the same: Therefore read, and receive what thou readest in the Truth and Love of it, it being consonant thereto.

We grant, that with respect to some Circumstantials, or Things of lesser Moment, the Author's Sentiments were different from ours; if thou findest them, and thy Judgment be otherwise, take the Liberty of thy Conscience, as we do, and is the Duty of all to give; yet in the great Truths of the Gospel that he handles, we judge him to be very sound, and can therefore recommend the Work.

Some Things he treats of, are Doctrinal and Controverted: There you'll find his Soundneſs, and a great Degree of Clearneſs; deep Things brought into a familiar Phraſe. The reſt of his Writings (and they the greateſt Part) are practical, and therefore to be eſteemed as uſeful by all ſound-hearted Chriſtians.

The Reaſon why there are ſo many Treatiſes put into one Volume, (ſome Printed before, others not) is, that they may be preſerved to future Ages, fearing that their continuing ſingle, or the reſt being printed ſo, may hazard their being loſt, and ſo our Poſterity deprived of that Benefit which we now hope they may receive from them.

If any ſay, they can't ſpare ſo much Money as this Volume will coſt; there are the leſſer Volumes for them, which they may buy ſome and ſome, as they can. In this Volume are not contained all the Works of the worthy Author; they would ſwell to too great a Bulk: Neither were all the Copies to be procur'd, becauſe the Propriety of ſeveral Pieces already Printed, is lodg'd in particular Perſons hands, who were not willing to reſign up their Right at reaſonable Rates; but the reſt will be in another Volume as ſoon as the Copies can be obtained, that thou mayſt have all thoſe Works by thee, which the Author with great Labour, and the Spirit's Aſſiſtance compiled, and with many Prayers recommended to God for a Bleſſing to thoſe into whoſe Hands they ſhould come.

To conclude: If thou haſt taſted that the Lord is gracious, read, and pray that thou mayeſt be edified, and built up in thy moſt holy Faith, and be made meet for Glory. But if thou art yet in thy Natural Eſtate, which is a State of unſpeakable Danger, as well as Sin, remember that thou ſhalt not always have ſuch Mercies put into thy hands, for thy Soul's good; and that the heavieſt Blow of Divine Juſtice is ſtill ready to avenge thy Abuſe of Mercy: Therefore don't read to fill thy head with Notions; but labour after a deep Impreſſion on thy Heart of what thou readeſt; and ſet thy ſelf about the obtaining the one Thing neceſſary, that thou mayſt have cauſe to bleſs God for caſting this Book into thy hands, as others have had, for what hath been already Printed. We ſhall forbear ſaying any more to Saints or Sinners, becauſe the Author hath been ſo full in what he hath ſpoken to both, rightly dividing the Word of Truth.

That therefore the ſame Bleſſing of God, and Breathing of the Spirit, may accompany thy Reading, as did the Author's Preaching, and others Reading, is, and ſhall be the unfeigned and fervent Requeſt of us,

Who are thy Souls Friends,

Anno 1692.

Eben. Chandler,
John Wilſon.

To

To the Worthy Perſons, whoſe Zeal for Primitive Chriſtianity, has engaged them to encourage the Reprinting of Mr. BUNYAN's Works.

MY FRIENDS,

WHAT We approve ourſelves, We are apt to recommend to others. I have long been of Opinion that the Writings of this excellent Author, as far as I have had an Opportunity of being acquainted with them, are well worth the Peruſal of thoſe who have taſted that the Lord is gracious. Some of them being admirably adapted to inform, and encourage Sinners inquiring the Way to *Zion*, with their Faces thitherwards: For which he was more abundantly furniſh'd, from his own Experience, having been long in the Service of Sin, 'till at length God opening his Eyes, he was enabled to diſcover the imaginary Satisfaction of the carnal Appetite, in a Courſe of Impiety, to be meer Vanity, Folly, and Deluſion; leaving a Sting in the Conſcience, expoſing us to the Divine Reſentment, and rendering us viler than the Beaſts who periſh.

And as he has skillfully repreſented Sin, in its odious Malignity, as the abominable Evil which God hates, and carefully traced it to its Original, in the firſt *Adam*'s Apoſtacy, pointing out the dangerous Effects of this moſt deadly Diſeaſe, as it ſullies the Beauty, deſtroys the Peace, and endangers the Safety of the immortal Soul: So it is not eaſy to ſay, whether with greater Judgment, or Affection, he has deſcribed the Remedy, when treating on the Imputed Righteouſneſs of Chriſt, and the Myſtery of Pardoning Grace, in the Blood of the Everlaſting Covenant.

This indeed runs through the greateſt Part of his Works, as a fundamental Truth on which the whole Fabrick of the Goſpel, and the Believers Hopes are built; for as the Apoſtle obſerves, There is no other Name given under Heaven whereby we can be ſaved, nor other Foundation can any Man lay, than that which is laid, which is Chriſt Jeſus, in whom only we have Redemption, through his Blood, the Forgiveneſs of Sins, according to the Riches of God's Grace.

And whilſt he diſcovers the warmeſt Zeal for Purity of Heart, and Piety of Life, conſtantly recommending Holineſs, as the beauteous Image of the God of all Glory; as abſolutely neceſſary to Communion and Fellowſhip with him, and without which no Man ſhall ſee his Face with Comfort in the great Day: He at the ſame time cautions againſt the proud Conceit of being ſaved by Works of Righteouſneſs which we can do, and, with our Lord, adviſes, That when we have done all we are enabled to do in the Diſcharge of our Duty, and for God's Glory, we ſhould conclude ourſelves to be unprofitable Servants. As to other important Myſteries of the everlaſting Goſpel, you will find them frequently not only aſſerted, but greatly illuſtrated and thoroughly proved and confirmed; ſuch as,

The Doctrine of a Trinity of Perſons, in the one undivided Eſſence; or, that Father, Son, and Spirit, having one common Nature, and the ſame glorious Perfections, are the three who bare Record in Heaven, and have equal Right to the Homage, or religious Worſhip, of the intelligent Creature.

That whatſoever comes to paſs in the ſeveral Ages of Time, was known to, and determined, by Him who works all things after the Counſel of his own Will. That all the Actions of Men, as far as they are ſimply natural, are wrought in God, in whom we Live, and Move, and have our Being. That wherein they are morally good or praiſe-worthy, it is God that worketh in us, both to will and to do of his own good Pleaſure; and that

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ſo far as they are ſinful and criminal, they are meerly under the Permiſſion and Sufferance of Him, who cannot poſſibly be tempted himſelf, neither does he tempt any Man.

That God hath choſen his People in Chriſt before the Foundation of the World, and predeſtinated them unto the Adoption of Sons by Jeſus Chriſt, that he has inrolled their Names in the Book of Life, and given their Perſons into the Hands of his Son to redeem and ſave.

That when a Sinner is called or converted the Arm of the Lord is revealed, that he is made willing in the Day of God's Power, and born not of Blood, nor of the Will of the Fleſh, nor of the Will of Man, but of God: And that he who commanded Light to ſhine out of Darkneſs, in the natural Creation, muſt ſhine into the Soul of an unrenewed Sinner, before he can behold the Glory of God, as it's exhibited in the Face or Perſon of Chriſt.

That Grace once received in the Habit, or Principle, is an immortal Seed, and abides forever; though it may ſadly decline, and greatly abate in its Exerciſe, yet ſhall never be wholly loſt, for God ſtands engaged to carry on the good Work where he has begun it, and will preſerve his People by his mighty Power, through Faith unto Salvation: And that after a Life ſpent in a painful Struggle with Sin and Satan, the Believer having ſown in Tears, ſhall reap in Joy, and employ an Eternity in that Reſt which remains for the People of God.

Beſides theſe glorious Truths of the everlaſting Goſpel, you will meet with a large Account of the ſeveral Duties of Chriſtians, whether as Members of Civil Society, or related to particular Communities, or concerned in the Management of Private Families, together with the ſpiritual Manner in which they are to be performed, the Divine Aſſiſtance which is neceſſary to it, and the Merits of the Saviour, which alone can render them acceptable to God. Nor does he overlook the many exceeding great and precious Promiſes, whether made to the Church in general, or Believers in particular, and as it comes before him, reconciles the ſeeming Contradiction between the Promiſe and certain Diſpenſations of Providence, by vindicating the Divine Faithfulneſs, ſince whether the Saint can ſee it or no, all things do work together for good to them that love God, and are the Called according to his Purpoſe. So that here is Inſtruction for the Ignorant, Encouragement for the Weak, Milk for Babes, and Meat for ſtrong Men.

As to the Author himſelf, he is above our Praiſe, now triumphing in the Preſence of that Redeemer, who ſo wonderfully pluck'd him as a Brand out of the Burning. Nor ſhall I add any thing to the Account he has given of himſelf in his Treatiſe of *Grace Abounding to the chief of Sinners*. And what is farther ſaid of him by the Reverend Mr. *Chandler*, and my Worthy Grandfather, whoſe Names I find at the Cloſe of the preceding Preface, only that I am perſuaded his Name will have its Fragrancy with all ſerious Perſons, who at any time ſhall be acquainted with his Writings. Nor was it a little pleaſing to me, to ſee the Encouragement which the polite Part of Mankind lately gave to the new Cloathing of his Pilgrim, a Book which has been tranſlated almoſt into every Language, and in which the Allegory is ſo exceedingly entertaining, that when we once enter upon it, we can't tell how to leave it without going through the whole of it.

The Treatiſes collected in this Volume, are not the leaſt valuable of his Works, and have been ſo well received by the Church of God, that they need no Commendation. I have only to add, my earneſt Deſire, That You who have generouſly encouraged its Reprinting, may find your Account in it, eſpecially ſuch of you who are of the riſing Generation, of which to my Joy I find there are not a few. And that the ſame Spirit, who render'd the Author a burning and ſhining Light, in his Day, may be poured out upon you, and bleſs you in the Uſe of this and all other Means, with an Increaſe of ſpiritual Knowledge and Experience, 'till you reach a State of Manhood in Chriſt, and arrive at full Perfection in the Viſion and Enjoyment of him.

I am, GENTLEMEN,

Your Affectionate Friend,

And Servant in the Goſpel,

Barbican, Feb. 5th, 1735-6.

Samuel Wilſon.

Some Account of the Life and Death of Mr. John Bunyan.

The Righteous ſhall be in everlaſting Remembrance, Pſal. cxii. 6.

MR. *John Bunyan* was born at *Elſtow* in the County of *Bedford*, within a little mile of that Town, in the Year 1628, of honeſt but very poor Parents; his Original being ſo mean and deſpicable; his Father by Trade a Mender of Pots or Kettles, vulgarly call'd a Tinker; that I know not in whom the Words of the great Apoſtle of the Gentiles, in his 1*ſt* Chapter to his 1*ſt* Epiſtle to the *Corinthians*, were more fully exemplify'd, than in Mr. *John Bunyan*; the Words are theſe: *For you ſee your Calling, Brethren, how that not many wiſe men after the Fleſh, not many mighty, not many noble, are called; but God hath choſen the Fooliſh Things of the World to confound the Wiſe; that no Fleſh might Glory in his Preſence:* And this he himſelf was ready upon all Occaſions to own, that God might have the Glory of his own Grace; for tho' his Original and Birth was but poor and deſpiſed, yet it pleaſed God to chooſe him before many others to be an Inſtrument for the bringing of many Souls unto God: And that the Grace of God that was given to him, may be the more exceedingly magnified, we will give ſome brief Account of what he was before the Grace of God appeared to him.

His Parents took Care to give him that Learning which was ſuitable to their Condition, bringing him up to Read and Write; but ſo great was his Natural Depravity, and his Proneneſs to all Evil, that he quickly forgot both, being only wiſe to do Evil; but to do or learn that which was Good he had no Heart or Knowledge; addicting himſelf too much in his very Childhood to Curſing, Swearing, Lying and Blaſpheming, that he had few Equals in Wickedneſs; inſomuch, that I remember I have heard him ſay, with grief of Heart, he was a Town-Sinner; that is to ſay, One notoriouſly Wicked, by all the Town where he liv'd: Yet was not his Conſcience ſeared.

But notwithſtanding all this Wickedneſs of his, God did not utterly leave him, but followed him ſometimes with Convictions, and ſometimes with Judgments, but yet ſuch as had in them a Mixture of Mercy: At one time he fell into a Creek of the Sea, and then hardly eſcaped Drowning; and at another time fell out of a Boat into *Bedford River*, but there he alſo was preſerved, tho' with difficulty: But, alas! It was neither Mercy nor Judgment that could yet awaken him, for he had given up himſelf to the Love of Sin, and after it he was reſolved to go, whatever Rubs he met with in his Way.

Yet God left not himſelf without a Witneſs in his Soul, often checking him, in one Way or another; As one Day being at *Sly* with his Companions, a Voice ſuddenly ſtarted from Heaven, into his Soul ſaying, *Wilt thou leave thy Sins, and go to Heaven, or have thy Sins, and go to Hell?* This put him into ſuch a Conſternation, that he immediately left his Sport, and looking up to Heaven, he thought he ſaw the Lord Jeſus looking down upon him, and threatning him with ſome grievous Puniſhments for his ungodly Practices.

But ſee the Wiles of Satan! No ſooner had this made ſome Impreſſion in his Mind, but the Devil ſuggeſted to him, That he had been a great and grievous Sinner, and that it was now too late for him to look after Heaven, for Chriſt would not forgive him, nor pardon his Tranſgreſſions. And this was no other than the Devil's uſual Practice; firſt for to draw Sinners to commit all Iniquity with Greedineſs, and then to perſwade them there is no hope of Mercy left, that thereby the Sinner may be prevail'd with to go on in Sin: And this was the Effect that this Suggeſtion drew on Mr. *Bunyan*; who looking upon himſelf as one that had ſinned beyond the reach of

Mercy, thought within himſelf that he would take his fill of Sin, it being the only Pleaſure he was ever like to take. And yet theſe Pleaſures of Sin, through the wonderful Operation of the Holy Spirit were ſo often embitter'd to him, that he could take but little Satisfaction in them. *Thus the Labour of the natural Man, or Man before Converſion, doth but weary him, becauſe he knoweth not the Way to the City of God,* Eccleſ. 10. 15.

Once being going on the full Career of Sin, and belching out Oaths like the Madman that *Solomon* ſpeaks of, who ſcatters abroad Firebrands, Arrows and Death, he was reproved ſeverely by a Woman who was a notorious Sinner herſelf, who told him, That he was the uglieſt Fellow for Swearing that ever ſhe heard in all her Life; and that by his doing thus, he was able to ſpoil all the Youth in the Town if they came but into his Company: This Reproof coming from ſuch a Woman whom he knew to be very Wicked and Ungodly, fill'd him with ſecret Shame, and wrought more with him than many that had been given him before by thoſe that were ſober and godly, and made him wiſh that he had never known what it was to be a Swearer, and even made him out of Love with it, and from that time forward very much to refrain from it.

In a little time after he fell into the Company of a Poor Man that made Profeſſion of Religion, whoſe Diſcourſe of Religion and of the Scriptures ſo affected Mr. *Bunyan*, that he betook himſelf to reading the Bible, eſpecially the hiſtorical Part thereof, but yet was ignorant both of the Corruption and the Depravity of his Nature, and by a neceſſary Conſequence of the Want and Worth of Jeſus Chriſt to ſave him.

However, this produc'd outward Reformation, both in his Words and Life; and he now was fallen into a kind of Legal Religion; working for Life, and making up a Righteouſneſs for himſelf thereby; ſo that while he thought he kept the Commandments he had Comfort; but when at ſometimes he broke any of them, then his Conſcience was full of Guilt and Trouble; but then upon his Sorrow and Repentance he heal'd himſelf again, and thought thereby he had made God amends, and all was well.

And thus he continued for ſome time, very near a Year, his Neighbours all that time taking him for a very good Man, and wondring at his Reformation. Tho' indeed all that time he was as far from the Way of Life, as when he was the moſt Prophane; tho' as himſelf Phraſes it, his Change of Life and Manners was as Remarkable, as for a *Tom* of *Bedlam* to become a Sober Man.

And now thoſe that ſpake ill of him before, began to praiſe and commend him, which notwithſtanding his Reformation, puff'd him up with Pride, and fill'd him with Hypocriſie.

But, alas! This was but lopping off the Branches of Sin, whilſt the Root of Unregeneracy remain'd. Not long after the Providence of God ſo order'd it, that Mr. *Bunyan* went to *Bedford* to work upon his Calling, (being his Father's Trade, a *Tinker*,) and happen'd there to hear Three or Four poor Women, who were ſitting in the Sun, diſcourſing together about the Things of God; which caus'd him to draw near to them, for he was by this time himſelf become a mighty Talker of Religion; but when he had heard them a while, as himſelf confeſſed, he heard indeed, but he underſtood not, for they ſpoke of things above his Reach; diſcourſing of the New-birth, and the Work of God on their Hearts, and how they where convinced of their miſerable State by Nature; they talked how God had viſited their Souls with his Love in the Lord Jeſus, and with what Words and Promiſes they had been Refreſhed, Comforted and Supported, againſt the Temptations of the Evil One in particular, and told each other by which they had been afflicted, and how they were born up under his Aſſaults. He heard them likewiſe Diſcourſe of the Wretchedneſs of their own Hearts, and of their Unbelief; and of Contemning and Abhorring their own Righteouſneſs, as filthy and inſufficient to do them any Good. And all this appear'd to him to be ſpoken with ſuch Pleaſantneſs of Scripture-Language, and with ſuch an Appearance of Grace in all they ſaid, that they ſeem'd to him as if they had found a new World; or as if they were People that dwelt alone, and were not to be reckoned among their Neighbours.

It was upon this Diſcourſe of theirs that he began to feel ſome unuſual Agitations in his own Heart, and to be conſcious to himſelf that his Condition was not ſo good as he had thought it to be; becauſe in all his thoughts about Religion and Salvation the New Birth never entered into his Mind, but found it was a Thing he wholly was a Stranger to, and unacquainted with; nor did he ever know the Comfort of a Word or Promiſe, nor the Deceitfulneſs and Treachery of his own wicked Heart: And as for Secret Thoughts, he had never taken any notice of them, nor did he at all underſtand what Satan's Temptations were, nor how they were to be underſtood or reſiſted.

But however, this Diſcourſe of theſe good Women mightily affected him, and made him very deſirous to hear further of theſe Things; and therefore he made it his Buſineſs to be going often into the Company of thoſe People: For God had touched his Heart by their Diſcourſe, and he could not ſtay away. And ſo intent was his Mind upon the Knowledge of theſe Things

Things, that his Heart was like the Horſe-leach at the Vein, ſtill crying out, *give, give*, Prov. 30. 15. And now nothing but the Revelation of the Myſtery of Faith in his own Heart could ſatisfie him, for his whole Soul was then ſo fixed on Eternity, and the Things of the Kingdom of God, ſo far as he knew, that neither Pleaſures nor Profits, Perſwaſions nor Threats, could make him let go his hold; inſomuch that I have heard him ſay, That it would then have been as difficult at that time to have taken his Mind from Heaven to Earth, as he has found it often ſince to get it from Earth to Heaven.

But after Divine Grace had been thus kindled in his Heart, the Devil ſtrove hard, by divers Winds of Temptations, to blow it out again, cauſing him to make ſeveral Objections againſt himſelf, as, That he was caſt away, and one that had no Faith; and never could have any, becauſe he was not Elected.

He was a long time troubled with very ſore Temptations, as I ſaid before, and three Things there were that the Tempter made uſe of to try him: One great Thing was the queſtioning of his Faith; having frequently ſuch Thoughts as theſe injected into his Mind, how if you want Faith? And how can you tell you have Faith? This put him to great Perplexities: He knew not that he had it, and yet without it he ſaw he was like to periſh for ever. So that tho' at firſt he was willing to overlook it, yet conſidering of how great Moment it was for him to be ſatisfy'd therein, he was willing to put himſelf upon the Tryal, whether he had Faith or no. But while he was conſidering how he ſhould make a ſatisfactory Tryal of this Matter, the Tempter ſought to gain an Advantage upon him, coming in with his Deluſion, That there was no Way for him to try whether he had Faith, but by trying to work ſome Miracle; nor wanted he Scripture to back it, for as he perverted the Scriptures, when he tempted our bleſſed Lord, ſo did he alſo the Words of our Bleſſed Saviour in tempting this his Servant, urging, *Matth.* 17. 20. *If ye have Faith as a Grain of Muſtard-ſeed, ye ſhall ſay unto this Mountain, Remove hence to yonder Place, and it ſhall remove, and nothing ſhall be impoſſible to you.* This Temptation proceeded ſo far, that one Day Mr. *Bunyan* being between *Elſtow* and *Bedford* (the Temptation being then hot upon him to try his Faith by doing ſome Miracle) he was about to ſay to ſome Puddles that were then in the Horſe-pad, *Be dry*; and juſt as he was going to ſpeak, this Thought came into his Mind, Pray firſt, that God would make you able; and when he was about ſo to pray, he had ſome ſecret Impulſe that prevail'd with him not to put his Faith upon that Tryal. And ſo he continued for ſome time at a great loſs, not knowing whether he had Faith or not.

But after he had paſſed many Days in this diſconſolate State, it pleaſed the Father of Mercies to ſhine in upon his Soul, by that bleſſed Word, *Luke* 14. 22, 23. *Compel them to come in, that my Houſe may be filled: AND YET THERE IS ROOM!* Theſe laſt Words gave him abundant Conſolation, and were a full Anſwer to Satan's Suggeſtions, That the Day of Grace was paſt.

Many more were his Temptations at ſundry Times, and on divers Occaſions, but God delivered him out of them all, and at laſt ſet his Feet in a large Place, filling his Soul with Joy and Gladneſs.

About the Year 1653, he was baptiz'd, and admitted a Member of the Church at *Bedford*, who having had Experience of the Grace of God that was in him, and how eminently God had fitted him for the Work of the Miniſtry, he was earneſtly deſired by the Congregation to Communicate to them thoſe Spiritual Gifts with which God had bleſſed him; he at firſt very modeſtly excuſed himſelf, out of a Senſe of his own Weakneſs and Inability; but being further preſſed unto it by them, he conſented; but through his Baſhfulneſs, did at firſt decline a Publick Aſſembly, and diſpenſed his Gift only in Private among Friends; but it was with ſo much Life and Power, and ſo exceedingly to their Edification, that they could not but give Thanks to the Father of Mercies for the great Grace he had beſtowed upon him.

After this, when ſome of the Congregation were ſent forth into the Country to Teach, they deſired Mr. *Bunyan* to go along with them, which accordingly he did, and by their Perſwaſion did exerciſe his Gift (but ſtill privately) among the good People where he came, which they alſo received with rejoycing at the Mercy of God ſhewed towards him, profeſſing their Souls very greatly edified thereby.

At the Seſſions he was Indicted for an Upholder and Maintainer of unlawful Aſſemblies and Conventicles, and for not Conforming to the Church of *England*. Mr. *Bunyan* was a Man of a free and open Spirit, and would not diſſemble to ſave himſelf, eſpecially in his Maſter's Cauſe, and therefore frankly owned his being at a Meeting, and Preaching to the People, and that he was a Diſſenter from the Eſtabliſh'd Worſhip, acknowledging (as the Apoſtle *Paul* had done before him) that after the Way which they called Hereſy, ſo worſhipped he the God of his Fathers. The Juſtices took his open and plain Dealing with them for a Confeſſion of the Indictment, and ſentenced him to perpetual Baniſhment, becauſe he refuſed to Conform, in Purſuance of an Act made by the then Parliament. Upon which he was a-

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gain committed to Priſon; where tho' his Sentence of Baniſhment was never executed upon him, yet he was kept in Priſon for Twelve Years together; bearing that tedious Impriſonment in an uncomfortable and cloſe Priſon, and ſometimes under cruel and oppreſſive Goalers, with that Chriſtian Patience and Preſence of Mind, as became a Miniſter of Jeſus Chriſt, and ſuch a Cauſe as he was engag'd in and ſuffer'd for.

But tho' his Enemies ſtirr'd up thereto was very many, yet were they withheld by a Divine Power from executing the Sentence of his Baniſhment: For God had other Work for him to do in *England*: And when his Bonds and Impriſonment, thro' the over-ruling Providence of that God who is both wonderful in Counſel, and excellent in working, tended much to the Furtherance of the Goſpel, and by his Sufferings here, he Confirmed and Sealed the Truth which before he had Preached.

It was by making him a Viſit in Priſon that I firſt ſaw him, and became acquainted with him; and I muſt profeſs I could not but look upon him to be a Man of an excellent Spirit, zealous for his Maſter's Honour, and chearfully committing all his own Concernments unto God's Diſpoſal. When I was there, there was above 60 Diſſenters beſides himſelf there, taken but a little before at a Religious Meeting at *Kaiſtoe*, in the County of *Bedford*, beſides Two eminent Diſſenting Miniſters, to wit, Mr. *Wheeler* and Mr. *Dun*, (both very well known in *Bedfordſhire*, tho' long ſince with God) by which means the Priſon was very much crowded; yet in the midſt of all that Hurry which ſo many new Comers occaſioned, I have heard Mr. *Bunyan* both Preach and Pray with that mighty Spirit of Faith, and Plerophory of Divine Aſſiſtance, that has made me ſtand and wonder.

Nor did he, while he was in Priſon, ſpend his Time in a ſupine and careleſs manner, nor eat the Bread of Idleneſs; for there have I been Witneſs, that his own Hands have miniſtred to his and his Families Neceſſities, making many hundred Groſs of long Tagg'd Laces to fill up the Vacancies of his Time, which he had learn'd for that Purpoſe ſince he had been in Priſon. There alſo I ſurveyed his Library, the leaſt, and yet the beſt, that e'er I ſaw, conſiſting only of Two Books, a Bible, and the Book of Martyrs. And during his Impriſonment (ſince I have ſpoke of his Library) he writ ſeveral excellent and uſeful Treatiſes; particularly, *The Holy City*, *Chriſtian Behaviour*, *The Reſurrection of the Dead*, *And Grace abounding to the Chief of Sinners*; with ſeveral others.

I cannot leave the Subject of his Impriſonment, till I have given the Reader a Taſte of ſome of his Experiences there: He profeſſed he never had ſo great an Inlet in all his Life into the Word of God, as then. Thoſe Scriptures that he ſaw nothing in before, were, when in Priſon, made to ſhine upon him. Jeſus Chriſt alſo was never more real and apparent to him than then, *For there* (ſaid he) *I have ſeen him, and felt him indeed.* And that Word, 2 *Pet.* 2. 16. *We have not preached unto you cunningly deviſed Fables*, was a Bleſſed Word unto him there: He has at ſome time been ſo carried up above all Fears and Temptations, that he has been able to laugh at Deſtruction, and to fear neither the Horſe nor his Rider. There it was that God gave him ſweet and precious Sights of the Forgiveneſs of his Sin, and of his being with Jeſus in another World. Yea, there it was that he found upon every Temtation God ſtood by him, and Rebuked the Tempter.

But notwithſtanding all this, he found he was a Man compaſſed with Infirmities, and that a Concernment for his poor Wife and Children would now and then be thruſting in, the parting from whom would be to him like the pulling off his Fleſh from his Bones: (For he was both a loving and tender Husband, and an indulgent Father; perhaps ſomewhat to a Fault) and the many Miſeries, Hardſhips and Want that this poor Family was like to meet withal, if he ſhould be taken from them, would often come into his Mind, eſpecially his Daughter, who was blind, (which lay nearer his Heart than all the reſt:) And the thought of her enduring Hardſhip, would at ſome times be almoſt ready to break his Heart. But he found God gracious to him, even in this Particular alſo: Greatly ſupporting him by theſe two Scriptures, *Jer.* 49. 11. *and* Chap. 15. 11. *Leave thy Fatherleſs Children, I will preſerve them alive: And let thy Widows truſt in me. The Lord ſaid, verily it ſhall go well with thy Remnant; verily I will cauſe the Enemy to intreat thee well in the time of Evil.*

After this Bleſſed Man had ſuffered Twelve Years and a half Impriſonment for the Teſtimony of a good Conſcience, and ſtopp'd the Mouths of his greateſt Enemies, by his holy, Harmleſs, and Inoffenſive Converſation; it pleaſed God to ſtir up the Heart of Dr. *Barlow*, Biſhop of *Lincoln*, to be a Means of his Deliverance, which I mention to this Biſhop's Honour.

After this being at Liberty, he wou'd frequently look back upon former Deliverances, and bleſs God: Of which ſome were exceeding remarkable, and none more ſo than that which I am now going to relate: Being a Soldier in the Parliament's Army at the Siege of *Leiceſter*, in 1645, he was drawn out to ſtand Centinel, but another Soldier voluntarily deſired to go in his Room; which Mr. *Bunyan* conſenting to, he went, and as he ſtood Centinel there,

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was ſhot into the Head with a Musket Bullet, and died. This was a Deliverance that Mr. *Bunyan* would often mention, but never without Thankſgiving to God.

The laſt Act of his Life was a Labour of Love and Charity; for a young Gentleman, who was Mr. *Bunyan*'s Neighbour, having fallen into the Diſpleaſure of his Father, he deſired Mr *Bunyan* to be the Inſtrument of making up the Breach, which he both undertook, and happily effected; but in his return to *London* being overtaken with exceſſive Rains, and coming to his Lodging very wet, (which was at Mr. *Strudwick*'s a Grocer, at the *Star* upon *Snow-Hill*,) he fell Sick of a violent Fever, which he bore with much Conſtancy and Patience, reſigning himſelf up to the Will of God, and deſiring to be Diſſolved, that he might be with Chriſt; and in this Holy Longing Frame of Spirit, after a Sickneſs of Ten Days, he breathed out his Soul into the Hands of his Bleſſed Redeemer, following his happy Pilgrim from the City of *Deſtruction* to the Heavenly *Jeruſalem*.

His Dying Sayings.

Of SIN.

SIN is the great Block and Bar to our Happineſs, the Procurer of all Miſeries to Man, both here and hereafter; take away Sin and nothing can hurt us: for Death Temporal, Spiritual and Eternal is the Wages of it.

Sin, and Man for Sin is the Object of the Wrath of God: How dreadful therefore muſt his Caſe be who continues in Sin? For who can bear, or grapple with the Wrath of God?

No Sin againſt God can be little, becauſe it is againſt the great God of Heaven and Earth; but if the Sinner can find out a little God, it may be eaſy to find out little Sins.

Sin turns all God's Grace into Wantonneſs; it is the Dare of his Juſtice, the Rape of his Mercy, the Jear of his Patience, the Slight of his Power, and the Contempt of his Love.

Take heed of giving thy ſelf Liberty of committing one Sin, for that will lead thee to another, till by an ill Cuſtom it become natural.

To begin a Sin is to lay a Foundation for a Continuance, this Continuance is the Mother of Cuſtom, and Impudence at laſt the Iſſue.

The Death of Chriſt giveth us the beſt Diſcovery of our ſelves, in what Condition we were, in that nothing could help us but that: And the moſt clear Diſcovery of the dreadful Nature of our Sins: For if Sin be ſo dreadful a thing as to bring the Heart of the Son of God, how ſhall a poor wretched Sinnner be able to bear it?

Of AFFLICTION.

NOthing can render Affliction ſo unſupportable as the Load of Sin: Would you therefore be fitted for Afflictions? Be ſure to get the Burden of your Sins laid aſide, and then what Afflictions ſoever you may meet with will be very eaſy to you.

If thou canſt hear and bear the Rod of Affliction which God ſhall lay upon thee, remember this Leſſon: Thou art beaten that thou mayeſt be better.

The Lord uſeth his Flail of Tribulation, to ſeparate the Chaff from the Wheat.

The School of the Croſs is the School of Light; it diſcovers the Worlds Vanity, Baſeneſs and Wickedneſs, and lets us ſee more of God's Mind; Out of dark Affliction comes a ſpiritual Light.

In times of Affliction we commonly meet with the ſweeteſt Experiences of the Love of God.

Did we heartily renounce the Pleaſures of this World, we ſhould be very little troubled for our Afflictions: That which renders an afflicted State ſo inſupportable to many, is becauſe they are too much addicted to the Pleaſures of this Life, and ſo cannot endure that which makes a Separation between them.

Of REPENTANCE and coming to CHRIST.

THE End of Affliction is the Diſcovery of Sin, and of that to bring us to a Saviour: Let us therefore with the Prodigal return unto him, and we ſhall find Eaſe and Reſt.

A repenting Penitent, tho' formerly as bad as the worſt of Men, may by Grace become as good as the beſt.

To be truly ſenſible of Sin, is to ſorrow for diſpleaſing of God, to be afflicted that he is diſpleaſed by us, more than that he is diſpleaſed with us.

Your Intentions to Repentance, and the Neglect of that Soul-ſaving Duty, will riſe up in Judgment againſt you.

Repentance carries with it a Divine Rhetorick, and perſuades Chriſt to forgive Multitudes of Sins committed againſt him.

Say not with thy ſelf, To-morrow I will repent; for it is thy Duty to do it daily.

The Goſpel of Grace and Salvation, is above all Doctrines the moſt dangerous, if it be received in Word only by graceleſs Men; if it be not attended with a ſenſible need of a Saviour, and bring them to him. For ſuch Men only as have the Notion of it are of all Men moſt miſerable; for by reaſon of their knowing more than Heathens, this ſhall only be their final Portion that they ſhall have greater Stripes.

Of PRAYER.

BEfore you enter into Prayer ask thy Soul theſe Queſtions, 1. To what End, O my Soul, art thou retired into this Place? Art thou not come to diſcourſe the Lord in Prayer? Is he preſent, will he hear thee? Is he merciful, will he help thee? Is thy Buſineſs ſlight, is it not concerning the Welfare of thy Soul? What Words wilt thou uſe to move him to Compaſſion?

To make thy Preparation compleat, conſider that thou art *but Duſt and Aſhes*, and he the great God, Father of our Lord Jeſus Chriſt, *that clothes himſelf with Light as with a Garment:* That thou art a vile Sinner, he a holy God, that thou art but a poor crawling Worm, he the Omnipotent Creator.

In all your Prayers forget not to thank the Lord for his Mercies.

When thou prayeſt, rather let thy Heart be without Words, than thy Words without an Heart.

Prayer will make a Man ceaſe from Sin, or Sin will entice a Man to ceaſe from Prayer.

TheSpirit of Prayer is more precious than Treaſures of Gold and Silver.

Pray often, for Prayer is a Shield to the Soul, a Sacrifice to God, and a Scourge for Satan.

Of the Lord's Day, Sermons, *and* Week-Days.

HAve a ſpecial care to ſanctify the Lord's Day; for as thou keepeſt it, ſo it will be with thee all the Week long.

Make the Lord's Day the Market for thy Soul; let the whole Day be ſpent in Prayer, Repetitions, or Meditations: lay aſide the Affairs of the other part of the Week: let thy Sermon thou haſt heard be converted into Prayer: Shall God allow thee ſix Days, and wilt not thou afford him one?

In the Church, be careful to ſerve God; for thou art in his Eyes, and not in Mans.

Thou mayſt hear Sermons often, and do well in practiſing what thou heareſt; but thou muſt not expect to be told thee in a Pulpit all that thou oughteſt to do, but be ſtudious in ſearching the Scriptures, and reading good Books; what thou heareſt may be forgotten, but what thou readeſt may better be retained.

Forſake not the Publick Worſhip of God, leſt God forſake thee, not only in Publick, but in Private.

In the Week Days, when thou riſeſt in the Morning, conſider, 1. Thou muſt die; 2. Thou mayeſt die that Minute; 3. What will become of thy Soul. Pray often. At Night conſider, 1. What Sins thou haſt committed. 2. How often thou haſt pray'd. 3. What hath thy Mind been bent upon. 4. What hath been thy dealing. 5. What thy Converſation. 6. If thou calleſt to mind the Errors of the Day, ſleep not without a Confeſſion to God, and a hope of Pardon. Thus every Morning and Evening make up thy Accounts with Almighty God, and thy Reckoning will be the leſs at laſt.

Of Love of the WORLD.

NOthing more hinders a Soul from coming to Chriſt, than a vain Love of the World; and till a Soul is freed from it, it can never have a true Love for God.

What are the Honours and Riches of this World, when compared to the Glories of a Crown of Life?

Love not the World; for it's a Moth in a Chriſtian's Life.

To deſpiſe the World is the Way to enjoy Heaven; and bleſſed are they who delight to converſe with God by Prayer.

What folly can be greater than to labour for the Meat that periſheth, and neglect the Food of eternal Life?

God or the World muſt be neglected at parting time, for then is the time of Tryal.

To ſeek your ſelf in this World is to be loſt; and to be humble is to be exalted.

The Epicure that delighteth in the Dainties of this World, little thinketh that thoſe very Creatures will one Day witneſs againſt him.

Of SUFFERING.

IT is not every Suffering that makes a Martyr, but ſuffering for the word of God after a right manner; that is, not only for *Righteouſneſs*, but for Righteouſneſs ſake; not only for *Truth*, but out of Love to Truth; not only for God's word, but according to it: To wit, in that holy, humble, meek manner, as the word of God requireth.

'Tis a rare thing to ſuffer aright, and to have my Spirit in ſuffering bent only againſt God's Enemy, *Sin*; *Sin* in Doctrine, *Sin* in Worſhip, *Sin* in Life, and *Sin* in Converſation.

The Devil, nor Men of the World can kill thy Righteouſneſs, or Love to it but by thy own Hand; or ſeparate that and thee aſunder without thy own Act. Nor will he that doth indeed ſuffer for the ſake of it, or out of Love he bears thereto, be tempted to exchange it, for the good Will of all the World.

I have often thought that the beſt of Chriſtians are found in the worſt of times: And I have thought again that one reaſon why we are no better, is becauſe God purges us no more. *Noah* and *Lot*, who ſo holy as they in the time of their Afflictions? And yet who ſo idle as they in the time of their Proſperity?

Of DEATH *and* JUDGMENT.

AS the Devil labours by all Means to keep out other things that are good,

ſo to keep out of the Heart as much as in him lies, the Thoughts of paſſing from this Life into another World; for he knows if he can but keep them from the ſerious Thoughts of Death, he ſhall the more eaſily keep them in their Sins.

Nothing will make us more earneſt in working out the work of our Salvation, than a frequent Meditation of Mortality; nothing hath greater Influence for the taking off our Hearts from Vanities, and for the begetting in us deſires after Holineſs.

O Sinner, what a Condition wilt thou fall into when thou departeſt this World; if thou depart unconverted, thou hadſt better have been ſmothered the firſt Hour thou waſt born; thou hadſt better have been plucked one Limb from another; thou hadſt better have been made a Dog, a Toad, a Serpent, than to die unconverted, and this thou wilt find true if thou repent not.

A Man would be counted a Fool to ſlight a Judge, before whom he is to have a Tryal of his whole Eſtate. The Tryal we have before God is of otherguiſe Importance, it concerns our Eternal Happineſs or Miſery; and yet dare we affront him?

The only way for us to eſcape that terrible Judgment, is to be often paſſing a Sentence of Condemnation upon our ſelves here.

When the ſound of the Trumpet ſhall be heard, which ſhall ſummon the Dead to appear before the Tribunal of God, the Righteous ſhall haſten out of their Graves with Joy to meet their Redeemer in the Clouds; others ſhall call to the Hills and Mountains to fall upon them, to cover them from the Sight of their Judge: Let us therefore in time be poſing our ſelves which of the two we ſhall be.

Of the Joys of HEAVEN.

THere is no good in this Life but what's mingled with ſome Evil: Honours perplex, Riches diſquiet, and Pleaſures ruin Health. But in Heaven we ſhall find Bleſſings in their Purity, without any Ingredient to embitter, with every thing to ſweeten them.

O! who is able to conceive the unexpreſſible, unconceivable Joys that are there? None but they who have taſted of them. Lord help us to put ſuch a value upon them here, that in order to prepare our ſelves for them, we may be willing to forgo the Loſs of all thoſe deluding Pleaſures here.

How will the Heavens eccho of Joy, when the Bride, the Lamb's Wife, ſhall come to dwell with her Husband for ever?

Chriſt is the Deſire of Nations, the Joy of Angels, the Delight of the Father: What ſolace then muſt that Soul be filled with, that hath the Poſſeſſion of him to all Eternity?

O! what Acclamations of Joy will there be, when all the Children of God ſhall meet together, without fear of being diſturbed by the Antichriſtian and *Cainiſh* Brood?

Is there not a time coming when the godly may ask the wicked, what Profit they have in their Pleaſure? what Comfort in their Greatneſs? and what Fruit in all their Labour?

If you would be better ſatisfied what the beatifical Viſion means, my requeſt is, that you would live holily and go and ſee.

Of the Torments of HELL.

HEaven and Salvation is not ſurely more promiſed to the Godly, than Hell and Damnation is threatned to, and ſhall be executed on the Wicked.

When once a Man is damned he may bid adieu to all Pleaſures.

Oh! who knows the Power of God's wrath? None but damned ones.

Sinners Company are the Devil and his Angels, tormented in everlaſting Fire with a Curſe.

Hell would be a kind of Paradiſe, if it were no worſe than the worſt of this world.

As different as Grief is from Joy, as Torment from Reſt, as Terror from Peace; ſo different is the State of Sinners from that of Saints in the world to come.

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AN

AN

EXPOSITION

ON THE

Ten First Chapters

OF

GENESIS,

And Part of the Eleventh.

CHAP. I.

Of GOD.

GOD is a Spirit, eternal, infinite, incomprehensible, perfect, and unspeakably Glorious in his Being, *Attributes*, and Works: The Eternal God. *Do not I fill Heaven and Earth, saith the Lord? Neither is there any Creature that is not manifest in his sight, Jer. 23. 24.*

Joh. 4. 24. I. Job 11. 7. Deut. 32. 23. Heb. 4. 12, 13. Prov. 15. 11. Rom. 1. 17. Gen. 17. 1 Isa. 6. 2. Ex. 3329.

II. In his Attributes of Wisdom, Power, Justice, Holiness, Mercy, *&c.* he is also inconceivably perfect and infinite, not to be comprehended by things in Earth, or things in Heaven; known in the Perfection of his Being only to himself. The Seraphims cannot behold him, but through a Veil; no Man can see him in his Perfection and live.

III. His Attributes, though apart laid down in the Word of God, that we, being weak, might the better conceive of his eternal Power and Godhead; yet in him they are without Division; one Glorious and eternal Being. Again, though sometimes this, as of Wisdom, or that, as of Justice and Mercy, is most manifest in his Works and Wonders before Men; yet every such Work is begun and compleated by the joynt Concurrence of all his Attributes. No Act of Justice is without his Will, Power and Wisdom; no Act of Mercy is against his Justice, Holiness and Purity.

IV. Besides, no Man must conceive of God, as if he consisted of these Attributes, as our Body doth of its Members, one standing here, another there, for the compleating personal Subsistance: For though by the *Word* we may distinguish, yet may we not divide them, or presume to appoint them their places in the Godhead: Wisdom is in his Justice, Holiness is in his Power, Justice is in his Mercy, Holiness is in his Love, Power is in his Goodness.

Num. 14. 17, 18.

V. Wherefore, he is in all his Attributes almighty, all-wise, holy and powerful. Glory is in his Wisdom, Glory is in his Holiness, Glory is in his Mercy, Justice and Strength; and God is Love.

1 Joh. 4. 16.

Of the Persons or Subsistances in the God-head.

THE Godhead is but One, yet in the Godhead there are Three. *There are*

Three

1 Joh. 5. 7, 8, 9. *Three that bear record in Heaven.* Theſe three are called the Father, the Son, the Holy Spirit; each of which is really, naturally and eternally God: yet there is but one God. But again, becauſe the Father is of himſelf, the Son by the Father, and the Spirit from them both, therefore to each, the Scripture, not only applyeth, and that truly, the whole Nature of the Deity, but again diſtinguiſheth the Father from the Son, and the Spirit from them both; calling the Father *he*, by himſelf; the Son *he*, by himſelf; the Spirit *he*, by himſelf. Yea, the Three of themſelves, in their manifeſting to the Church what ſhe ſhould believe concerning this matter, hath thus expreſſed the thing, *Let US make man in our Image, after our likeneſs.* Again, *The Man is become like one of US.* Again, *Let US go down and there confound their Language:* And again, *Whom ſhall I ſend, and who will go for US?* To theſe general Expreſſions might be added, That *Adam heard the Voice of the Lord God walking in the midſt of the Garden:* Which Voice *John* will have, to be one of the Three, calling that which *Moſes* here ſaith is *the Voice*, the *Word of God: In the beginning*, ſaith he, *was the Word*; the Voice which *Adam* heard walking in the midſt of the Garden. This *Word*, ſaith *John*, *was with God*, this *Word was God*; *the ſame was in the beginning with God.* Marvellous Language! once aſſerting the Unity of Eſſence, but twice inſinuating a diſtinction of Subſtances therein. The Word was *with* God, the Word *was* God, the ſame was in the beginning *with* God. Then follows, *All things were made by him*, the *Word*, the Second of the Three.

Gen. 1. 26. Gen. 3. 22. Gen. 11. 6, 7. Iſa. 6. 8. Gen. 3. 8. Joh. 1. 1, 2. Joh. 1. 3.

Now the Godly in former Ages have called theſe three, thus in the Godhead, *Perſons* or *Subſiſtances*; the which, though I condemn not, yet chuſe rather to abide by Scripture Pharſe, knowing, though the other may be good and ſound, yet the Adverſary muſt needs more ſhameleſly ſpurn and reject, when he doth it againſt the evident Text.

To proceed then,

1. There are *three.*
2. Theſe three are *diſtinct.*

Firſt, by this word *three*, is intimated the Father, the Word, and the Holy Ghoſt, and they are ſaid to be three,

1. Becauſe thoſe Appellations that are given them in Scripture, demonſtrate them ſo to be, to wit, *Father*, *Son* and *Holy Ghoſt.*

2 Becauſe their Acts one towards another diſcover them ſo to be.

Secondly, Theſe three are *diſtinct.*

1. So diſtinct as to be more than one, only. There are three.

2. So diſtinct as to ſubſiſt without depending. The Father is true God, the Son is true God, the Spirit is true God. Yet the Father is one, the Son is one, the Spirit is one: The Father is one of himſelf, the Son is one by the Father, the Spirit is one from them both. Yet the Father is not above the Son, nor the Spirit inferior to either: The Father is God, the Son is God, the Spirit is God.

Among the Three then there is not ſuperiority.

1. Not as to *Time*; the Father is from Everlaſting, ſo is the Son, ſo is the Spirit.

2. Not as to *Nature*, the Son being of the ſubſtance of the Father, and the Spirit of the ſubſtance of them both.

3. The *Fulneſs* of the Godhead is in the Father, is in the Son, and is in the Holy Ghoſt.

The Godhead then, theough it can admit of a Trinity, yet it admitteth not of Inferiority in that Trinity: if otherwiſe, then *leſs* or *more* muſt be there, and ſo either Plurality of Gods, or ſomething that is not God: ſo then, Father, Son and Spirit are in the Godhead, yet but one God; each of theſe is God over all, yet no Trinity of Gods, but One God in the Trinity.

Explication. The Godhead then is common to the Three, but the three themſelves abide diſtinct in that Godhead: Diſtinct I ſay, as Father, and Son, and Holy Spirit.

This is manifeſt further by theſe ſeveral Poſitions.

Firſt, Father and Son are Relatives, and muſt needs therefore have their relation as ſuch: A Father begetteth, a Son is begotten.

Proof.

Who hath aſcended up into Heaven, or deſcended? who hath gathered the wind in his fiſt? who hath bound the Waters in a Garment? what is his Name, and what is his Son's Name, if thou canſt tell? Prov. 30. 4.

God ſo loved the World, that he gave his only begotten Son, &c. Joh. 3. 16.

The Father ſent the Son to be the Saviour of the World. 1 Joh. 4. 14.

Secondly, The Father then cannot be that Son he begat, nor the Son that Father that begat him, but muſt be diſtinct as ſuch.

Proof.

I am one that beareth witneſs of my ſelf, and the Father that ſent me beareth witneſs of me. Joh. 8. 18.

I came forth from the Father, and am come into the World; again, I leave the World, and go to the Father. John 16. 28.

The Father judgeth no man, but hath committed all Judgment unto the Son, that all men ſhould honour the Son, even as they honour the Father. Joh. 5. 22, 23.

Thirdly, The Father muſt have Worſhip as a Father, and the Son as a Son.

Proof.

They that worſhip the Father muſt worſhip him in Spirit and in Truth, for the Father ſeeketh ſuch to worſhip him. Joh. 4. 23, 24.

And of the Son he ſaith, And when he bringeth Heb. 1. 6.

eth his firſt begotten into the World, he ſaith, And let all the Angels of God worſhip him.

Fourthly, The Father and Son have really thoſe diſtinct, but heavenly, relative Properties, that diſcover them, as ſuch, to be two as well as one.

Proof.

Joh. 5. 20. *The Father loveth the Son, and ſheweth him all things.*

Therefore doth my Father love me, becauſe I lay down my life, that I may take it again. The Father *ſent the Son*; the Father *commanded the Son*; the Son *prayed* to the Father, and did *always the things that pleaſed him.*

The abſurdities that flow from the denial of this are divers, ſome of which hereunder follow.

1 *Abſurdity.*

It maketh void all thoſe Scriptures that do affirm the Doctrine; ſome of which you have before.

2 *Abſurdity.*

If in the Godhead there be but One, not Three, then the Father, Son, or the Spirit, muſt needs be that One, if any one only: So then the other two are nothing. Again, If the Reality of a Being be neither in the Father, Son, nor Spirit, as ſuch, but in the Eternal Deity, without conſideration of Father, Son, and Spirit, as Three; then neither of the three are any thing but Notionsin us, or Manifeſtations of the Godhead, or nominal Diſtinctions, ſo related by the Word; but if ſo, then when the Father ſent the Son, and the Father and Son the Spirit, one Notion ſent another, one Manifeſtation ſent another. This being granted, this unavoidably follows, there was no Father to beget a Son, no Son to be ſent to ſave us, no Holy Ghoſt to be ſent to comfort us, and to *guide us into all the truth* of the Father and Son, &c. The moſt amounts but to this, a Notion ſent a Notion, a Diſtinction ſent a Diſtinction, or one Manifeſtation ſent another. Of this Error theſe are the Conſequences, we are only to believe in Notions and Diſtinctions, when we believe in the Father and the Son; and ſo ſhall have no other Heaven and Glory, than Notions and nominal Diſtinctions can furniſh us withall.

3 *Abſurdity.*

If Father and Son, &c. be no otherwiſe Three, than as Notions, Names, or Nominal Diſtinctions; then to worſhip theſe diſtinctly, or together, as ſuch, is to commit moſt groſs and horrible Idolatry: For albeit we are commanded to fear that great and dreadful Name, *The Lord our God*; yet to worſhip a Father, a Son, and Holy Spirit in the Godhead, as Three, as really Three as One, is by this Doctrine to imagine falſly of God, and ſo to break the *Second Commandment*: but to worſhip God under the Conſideration of Father, and Son, and Holy Ghoſt, and to believe them as really Three as One when I worſhip, being the Sum and Subſtance of the Doctrine of the Scriptures of God, there is really ſubſtantially Three in the Eternal Godhead.

But to help thee a little in thy ſtudy on this deep.

1. Thou muſt take heed when thou readeſt, there is in the Godhead, Father, and Son, &c. that thou do not imagine about them according to thine own carnal and fooliſh Fancy; for no Man can apprehend this Doctrine but in the Light of the Word and Spirit of God. *No Man knoweth the Son but the Father; neither knoweth any Man the Father, ſave the Son; and he to whom the Son will reveal him.* Matt. 11. 27. If therefore thou be deſtitute of the Spirit of God, thou canſt not apprehend the Truth of this Myſtery as it is in it ſelf, but will either by thy darkneſs be driven to a denial thereof; or if thou own it, thou wilt (that thy acknowledgment notwithſtanding) falſly imagine about it.

2. If thou feel thy Thoughts begin to wreſtle about this Truth, and to ſtruggle concerning this one againſt another; take heed of admitting of ſuch a Queſtion, *How can this thing be?* For here is no room for Reaſon to make it out, here is only room to believe it is a Truth. You find not one of the Prophets propounding an Argument to prove it; but aſſerting it, they let it lye, for Faith to take it up and embrace it.

The Grace of our Lord Jeſus Chriſt, and the Love of God, and the Communion of the Holy Ghoſt be with you all. 2 Cor. 13. 14. Amen.

Of the Creation of the World. Gen. 1.

THE Apoſtle ſaith, That *to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jeſus Chriſt, by whom are all things, and we by him. God that made the World. All things were made by him, and without him was not any thing made that was made.* 1 Cor. 8. 6. Acts 17. 24. Joh. 1. 3. This World therefore had a Beginning, and was Created by the God of Heaven: Which Work, becauſe it is wonderful, and diſcovereth much of the Greatneſs, of the Wiſdom and Power of theEternal Godhead, it behoveth ſuch poor Mortals as we to behold theſe Works of the Mighty God, that thereby we may ſee how Great he is, and be made to cry out, *What is Man!* Pſal. 8. 3, 4.

Now in the Creation of the World we may conſider ſeveral things; as, What was the Order of God in this Work? And, Whether there was a Secret or Myſtery in this Work containing the Truth of ſome higher thing? For the Firſt of theſe:

Of the Order of God in Making the World.

I. ALTHOUGH God be indeed Omnipotent,

potent, and not only *can*, but *doth* do whatſoever he will; and tho' to do his Works he needeth not length of time; yet it pleaſed him beſt, in the Creation of the World (though he could, had it pleaſed him, have done all by one only word) to proceed by degrees from one thing to another, to the compleating of ſix days work in the making thereof.

And foraſmuch as this Work went on by degrees, *now* this thing, and *then* another, it may not be amiſs, if in our Diſcourſe on this wonderful Work, we begin where God began; and if we can, go wondring after him who hath thus wrought.

1. The firſt thing that God made, was Time; I ſay, it was *Time*: All the Plain in which he would build this beautiful World; he made nothing *before*, but *in* the Beginning: *In the beginning God created the Heavens and the Earth*: In the beginning of Time. *For in ſix days the Lord made heaven and earth, the ſea, and all that in them is.* Therefore the Firſt Day muſt firſt have a beginning to be. Whatſoever was before Time, was Eternal; but nothing but God himſelf is Eternal, therefore no Creature was before Time. *Time* therefore, which was indeed the beginning, was the firſt of the Creatures of God.

Gen. 1. 1.

Exod. 20. 11.

2. I think, the ſecond of Creatures that the Lord created, were the holy Angels of God, they being called the *Morning Stars*, as created and ſhining in the Morning of the World; and therefore they are ſaid to be by, when the Corner-ſtone of the Univerſe was laid; that is, when he laid the Foundation of the World: Then *the Morning-ſtars ſang together, and all the Sons of God ſhouted for joy.*

Job 38. 4, 5, 6, 7.

3. I think, the third thing that the Lord created, was theſe large and copious Heavens; for they are mentioned with reſpect to their being *before* the Earth, or any viſible Creature. *In the beginning God created the heavens*, &c. Neither do I think that the Heavens were made of that confuſed Chaos that afterwards we read of: It is ſaid, *he ſtretched out the heaven as a curtain, and with his hand he hath ſpanned the heavens*; intimating, that they were not taken out of that formleſs heap, but were immediately formed by his power. Beſides, the Holy Ghoſt, treating of the creating of Heaven and Earth, he only ſaith, *The Earth was void, and without form*; but no ſuch thing of the Heavens.

The higheſt Heavens.

Gen. 1. 1.

4. The Fourth thing that God created, it was (in mine Opinion) that Chaos, or Firſt Matter, with which he in the ſix days framed this Earth, with its Appurtenances; for the viſible things that are here below, ſeem to me to be otherwiſe put into Being and Order, than Time, the Angels, and the Heavens, they being created in their own ſimple Eſſence by themſelves: But the things that are viſibly here below, whatever their Eſſence and Nature be, they were formed of that firſt deformed Chaos. *In the beginning God created the heavens and the earth, and the earth was without form, and void.* He ſaith not ſo of the Heavens; they, as I ſaid, were at firſt ſtretched forth as a *Curtain*; indeed they were afterwards garniſhed with the beauty which we now behold; but otherwiſe they had, at their firſt inſtant of being, that form which now they have. This ſeems clear by the *Antitheſis* which the Holy Ghoſt put between them, God created the Heavens and the Earth, but *the Earth was without form, and void:* The Earth was without form, &c. without order; things were together on a confuſed heap; the Waters were not divided from the Earth, neither did thoſe things appear which are now upon the face of the Earth, as Man, and Beaſt, Fiſh, Fowls, Trees and Herbs; all theſe did afterwards ſhew themſelves, as the Word of God gave them Being, by commanding their appearance, in what form, order, place and time he in himſelf had before determined; but all, I ſay, took their matter and ſubſtance of that firſt Chaos, which he in the firſt Day of the World had commanded to appear, and had given Being to: And therefore 'tis ſaid, *God ſaid, Let the Earth bring forth Graſs, Herbs, Trees*, &c. and that the *Waters* brought forth the *Fiſh, and Fowl, yea, even to the mighty Whales*: Alſo the *Earth* brought forth *Cattle, and creeping things*: And that God made Man of the *Duſt of the Ground*: All theſe things therefore were made of, or cauſed by his Word diſtinctly to appear, and be after its kind, of that firſt Matter which he had before created by his Word. Obſerve therefore, That the Matter of all Earthly things was made at the ſame inſtant, but their forming, &c. was according to the day in which God gave them their Being, in their own order and kind. And hence it is ſaid, that after that firſt Matter was created, and found without form, and void, That *the Spirit of God moved upon the face of the waters*; that is, to work, and cauſe thoſe things to appear in their own Eſſence and Form, which, as to Matter and Subſtance, was before created: Wherefore it follows, *And God ſaid, Let there be light; and God divided the light from the darkneſs*, &c. Now he ſet to putting in frame that which before lay in diſorder and confuſion: And this was a great part of the ſix days work; I ſay, a *great part*, but not *all*; for (as I ſaid) before that, Time, the Angels, and the Heavens were made; yea, after the beginning of the Morning of the Firſt Day. I am of the belief, that other things alſo, that were formed after, were not made of that firſt Chaos, as the Sun, the Moon, the Stars, the Light, the Souls of Men, and poſſibly the Air, &c. The Sun, and Moon, and Stars are ſaid to be made the Fourth Day, yet not of the Body of Heaven it ſelf, much leſs, in my Opinion, of any Earthly Matter: *God made*

Gen. 1. 2.

Ver. 11.

Ver. 20, 21.

Ver 24. Chap. 3. 19.

Gen. Ver. 16, 17 *made them, and* ſet *them in the Firmament of Heaven:* So the Light that was made before, it ſeems to be a thing created after the Heavens and the Earth were created: *Created,* I ſay, as a thing that wanted a Being before, any otherwiſe than in the Decree of God:
Ver. 3. *And God ſaid, Let there be Light*; Let it have a Being: And ſo, though the Body of Man was made of the Subſtance of Earth, yet as
Chap 2. 7. to his Soul, it is ſaid, *God breathed into his noſtrils the Breath of Life, and Man became a living Soul.*

Whether there was a Secret or Myſtery in this Work, containing the Truth of ſome Higher Thing.

¶ Though God, in very deed, by his Eternal Power, created Heaven and Earth of things that do not appear, we that are Chriſtians believe; yet in this his wonderful Work, neither his Will or Underſtanding did here terminate, or make a ſtop; but being infinite in Wiſdom, he made them, that both as to Matter and Manner they might preſent unto us, as in a Myſtery, ſome higher and more excellent thing; in this Wiſdom he made them all. And hence it is that other things are alſo called a *Creation*: As,

1. The *Eſſential Converſion of a Sinner*, 2 Cor. 9. 7.

2. The *Recovery of the Church from a degenerate ſtate*, Rev. 21. 5.

And therefore, as *Moſes* begins with the Creation of the World, ſo *John* begins with the Goſpel of Salvation, *Gen.* 1. 1. *Joh.* 1. 1. There is alſo beſides many excellent things in the manner and order of the Creation of the World, held forth to thoſe that have Underſtanding: Some of which I may touch upon by way of Obſervation. But to begin with the the Firſt:

1. The Firſt appearance of this Earthy part of the World, is recorded to be but a formleſs and void Heap or Chaos; and ſuch is Man before a New Creation: *formleſs*, I mean, as to the Order of the Teſtament of Chriſt, and void of the Holy Order thereof: And hence *Jeremiah*, when he would ſet forth the Condition of a wicked People,
Jer. 4. 23. Iſa. 53. 2. he doth it under this Metaphor: *I beheld* (ſaith he) *the Earth, and it was without form, and void.* Indeed, the World would
Epheſ. 2. 10, 11, 12. make this a Type of Chriſt; to wit, a Man of *no form or comelineſs*: But 'tis only true of themſelves; they are without a New-Teſtament Impreſſion upon them; they are void of the Sovereign Grace of God. So then the Power of God gave the World a Being, but by his Word he ſet it in Form and Beauty; even as by his Power he gives a Being to Man, but by his Word he giveth him New-Teſtament Framing and Glory. This is ſtill followed by that which follows:

And darkneſs was upon the face of the deep, ver. 2.

The *Deep* here, might be a Type of the Heart of Man before Converſion; and ſo *Solomon* ſeems to intimate. Now as the darkneſs of this World did cover the face of this firſt Chaos; ſo ſpiritual Darkneſs the Heart of the Sons of Men: and hence they are ſaid to be *darkned*, to *be in darkneſs*, yea, to be *very darkneſs* it ſelf.

And the Spirit of God moved upon the face of the waters. The First Days Work.

A bleſſed Emblem of the Word of God in the matter of Regeneration; for as the firſt Chaos remained without form, and void, until the Spirit of God moved to work upon it, and by working, to put this World into frame and order; ſo Man, as he comes into the World, abides a confuſed Lump, an unclean thing; a Creature without New-Teſtament Order, until by the Spirit of the Lord he is transformed into the Image of Jeſus Chriſt. Gal. 1. 15.

And the Spirit of God moved upon the Face.

Solomon compares the Heart to a Man's Face; becauſe as in the Face may be diſcerned whether there is Anger or otherwiſe; ſo by the Inclinations of the Heart is diſcovered the truth of the Condition of the Man, as to his ſtate either for Heaven or Hell. And beſides, as the Spirit of God moved upon the *Face* of the Waters; ſo in the work of our Converſion, the Spirit of God begin-neth with the *Heart* of the Sons of Men; Acts 2. 37. becauſe the Heart is the main Fort: Now if the main Fort be not taken, the Adverſary is ſtill capable of making continual Reſiſtance. Therefore God firſt conquers the Heart; therefore the Spirit of God moveth upon the face of our *Heart*, when he cometh to convert us from Satan to God.

And God ſaid, Let there be Light.

This is the firſt thing with which God began the order of the Creation; to wit, Light, *Let there be Light*: From which many profitable Notes may be gathered, as to the Order of God in the Salvation of the Soul. As,

1. When the Holy Ghoſt worketh *upon* us, and *in* us, in order to a New Creation; he firſt toucheth our Underſtanding, that great piece of the Heart, with his Spiritual Illu-mination: His firſt word, in order to our Converſion, is, *Let there be Light*: Light, to ſee their State by Nature; Light, to ſee the Fruits and Effects of Sin; Light, to ſee the truth and worth of the Merits of Jeſus Chriſt; Light to ſee the truth and faithful-neſs of God, in keeping Promiſe and Cove-nant with them that embrace Salvation upon the bleſſed terms of the Goſpel of Peace. Now that this word, *Let there be Light*, was a ſemblance of the firſt work of the Holy Ghoſt upon the Heart, compare it with that of *Paul* to the *Corinthians*: *For God, who commanded the light to ſhine out of darkneſs*, that is, at the beginning of the World, *hath ſhined in our hearts to give the* Mat. 4. 16. Heb. 10. 32. 2 Cor. 4. 6.

light of the knowledge of the glory of God in the Face of Jeſus Chriſt.

2. *And God ſaid, Let there be Light.* As here, the Light of this World; ſo in Converſion, the Light of the New-Teſtament of Chriſt, it comes by the Word of God. No Word, no Light: therefore the Apoſtle ſaith, *He hath brought life and immortality to light through the Goſpel.* And therefore *Paul* ſaith again, That *Salvation is manifeſt through preaching*, through the expounding or opening of the Word of Faith.

2 Tim. 1. 10.

3. *And God ſaid, Let there be Light; and there was Light:* He ſpake the word, and it was done; all that darkneſs that before did cover the face of the Deep, could not now hinder the Being of Light. So neither can all the blindneſs and ignorance that is in the Heart of Man, hinder the *light of the knowledge of the glory of God in the face of Jeſus Chriſt.* When it pleaſeth God to reveal, it is revealed; when he openeth, none can ſhut: He ſaid, *Let there be Light, and there was Light.*

2 Cor. 4. 6.

And God ſaw that the Light was good. Truly the *light is good* (ſaith *Solomon*) and a pleaſant thing it is for the *Eye to behold the Sun.* It was *good*, becauſe it was God's Creature; and ſo in the work of Grace that is wrought in our Hearts, that Light of the New-Covenant, it is *good*, becauſe it is God's work, the work of his good pleaſure; that *good work* which he hath not only begun, but promiſed to fulfil until the Day of Jeſus Chriſt.

2 Theſſ. 1. 11.

Phil. 1. 6.

God ſaw that the Light was good. The Darkneſs that before did cover the face of the Waters, was not a Creature of God, but a Privation, or that which was cauſed by reaſon that Light was not as yet in the World: ſo Sin, that Darkneſs that might be felt, is not the Workmanſhip of God in the Soul, but that which is the Work of the Devil; and that taketh occaſion to be, by reaſon that the true Light, as yet, doth not ſhine in the Soul.

And God divided the Light from the Darkneſs. As *Paul* ſaith, *What communion hath light with darkneſs?* they cannot agree to dwell together. We ſee the Night ſtill flyes before the Day, and dareth not come upon us again, but as the Light diminiſheth and conveyeth it ſelf away. So it is in the New Creation; before the light of the glorious Goſpel of Chriſt appears, there is Night, all Night in the Soul; but when that indeed doth ſhine in the Soul, then for Night there is Day in the Soul: *Ye were darkneſs* (ſaith *Paul*) *but now ye are light in the Lord*: And, *The darkneſs is paſt* (ſaith *John*) *and the true light now ſhineth.*

2 Cor. 6. 14.

Epheſ. 5. 8.

1 Joh. 2. 8.

And God divided the Light from the Darkneſs.

God took part with the Light, and preſerved it from the Darkneſs. By theſe words, it ſeems that Darkneſs and Light began the quarrel, before that bloody bout of *Cain* and *Abel.* The Light and the Darkneſs ſtruggled together, and nothing could divide or part them but God. Darkneſs is at implacable enmity with Light in the Creation of the World; and ſo it is in that rare work of Regeneration, the Fleſh luſteth againſt the Spirit, and the Spirit againſt the Fleſh; as *Peter* ſaith, *Fleſhly luſts, they war againſt the ſoul.* This every Chriſtian feels, and alſo that which I mentioned before, namely, That before he be capable of oppoſing *Antichriſt*, with *Abel*, in the World, he findeth a ſtruggling in his own Soul between the light and the darkneſs that is there.

Gal. 5. 17.

And God called the Light Day, and the Darkneſs he called Night.

God doth not only diſtinguiſh by *ſeperating*, but alſo by certain *Characters*; that things which are diſtinguiſhed and ſeperate, may to us be the better known; he did ſo here in the Work of Creating the World, and he doth ſo alſo in the great concern of Man's Eternal Happineſs. The place of Felicity is called *Heaven:* The place of Torment is called *Hell:* that which leads to Hell is called *Sin, Tranſgreſſion, Iniquity* and *Wickedneſs*; that which leads to Heaven, *Righteouſneſs, Holineſs, Goodneſs* and *Uprightneſs:* Even as in theſe Types God called the Light *Day*, of which the Godly are the Children; but the Darkneſs he called *Night*, of which all ungodly Men are the Inhabiters and Children alſo. Thus after the Spirit of God had moved upon the face of the Waters; after God had commanded the Light to ſhine, and had divided between the Light and the Darkneſs, and had characterized them by their proper Names, he concludes the Firſt Days Work, *And the evening and the morning was the firſt day.* In which Concluſion there is wrapped up a bleſſed Goſpel-Myſtery; for God, by concluding the Firſt Day here, doth ſhew us how we ought to determine that one is made indeed a Chriſtian: Even then when the Spirit of God hath moved upon the face of the Heart, when he hath commanded that Light ſhould be there, when he divideth between, or ſetteth the Light at variance with the Darkneſs; and when the Soul doth receive the Characters of both, to obſerve them, and carry it to each according to the Mouth of God.

1 Theſſ. 5. 5.

¶ *And God ſaid, Let there be a Firmament.*

The Second Days Work.

This Firmament he calleth *Heaven*, ver. 8. Now this Firmament, or Heaven, was to make a Seperation, or to divide between the Waters and the Waters; to ſeperate, I ſay, the Waters from the Waters; the Waters which were under the Firmament, from the Waters which were above the Firmament. Now by *Waters* is ſignified in the Scriptures many things, as *Afflictions, worldly People*, and particularly the *Saints*; but in this place is figured forth, all the People in the World, but ſo as conſiſting of two parts, the Children

Gen. 1. 7. Pſal. 69. 1, 2, 3. Rev. 19. 6.

dren of God, and the Children of the wicked One: They under the Heaven, figure out the *World*, or *Ungodly*; they above the Firmament, the *Elect* and *Chosen of God*. And hence in Scripture the one is called *Heaven*, and the other is called *Earth*, to signifie the seperation and difference that there is between the one and the other.

And God made the Firmament, and divided the Waters from the Waters.

Indeed the World think that this Separation comes, or is made, through the captiousness of the Preacher: But in truth it is the Handy-work of God; *And God made the Firmament, and God divided*, &c. *I* (saith he) *will put enmity between thee and the woman, between thy seed and her seed*: The *good* Seed are the Children of the Kingdom of God, but the *bad* are the Children of the wicked One.

Gen. 3. 15.

Matt. 13. 38.

And God made the Firmament, and divided the Waters that were under the Firmament, from the Waters that were above the Firmament: and it was so.

Whatsoever the Lord doth, it abideth for ever. And again, what he hath made *crooked*, who can make *strait*? He said it in the Beginning, and behold how it hath continued! yea, tho' there hath been endeavours on Satan's part, to mingle his Children with the Seed of Men; yet it hath not been possible they should ever cleave one to another, even as *Iron* is not mixt with *Clay*. Yea, let me add further, What Laws have been made, what Blood hath been shed, what Cruelty hath been used, and what flatteries and lies invented, and all to make these *two* Waters and People *one*? And yet all hath fail'd, and fallen short of producing the desired Effect; for the Lord hath made a Firmament, even Heaven it self hath divided between them.

Eccles. 3. 14. Chap. 1. 15.

Dan. 2. 43.

And God called the Firmament Heaven, and the Evening and the Morning were the Second Day.

After the Waters were divided from the Waters, God called the cause of dividing, *Heaven*; and so concluded the Second Days Work. And indeed it was a very great Work, as in the Antitype we feel it to this very day. Dividing Work is difficult Work, and he that can, according to God, compleatly end and finish it, he need do no more that day of his life.

¶ *And God said, Let the waters under the heaven be gathered together into one place, and let the dry-land appear: and it was so.*

The Third Day's Work.

Although in the Second Day's work, the Waters above the Firmament, and those that be under, are the two Peoples, or Great Families of the World; yet because God would shew us by things on Earth, the flourishing state of those that are his, therefore he here doth express his mind by another kind of Representation of things: *And God said, Let the waters under the firmament be gathered together in one place: and let the dry land appear.* The Waters here signifying the *World*; but the Fruitful Earth, the *thrifty Church of God*. That the Fruitful Earth is a figure of the Thriving Church of God in this World, is evident from many Scriptures, (and there was nothing but Thriftiness till the Curse came.) And hence it is said of the Church, That she should *break the clods of the ground*; that she should *sow righteousness*, and *reap* it; that she should not sow among *Thorns*; that if this be done, the *heart is circumcised*, and spiritual Fruit shall flow forth, and grow abundantly: And hence again it is that the Officers, and Eminent Ones in the Church, are called *Vines*, *Trees*, and other fruitful Plants. And hence it is said again, *When the Lord reigneth, let the Earth* (that is, the Church) *rejoice*. That Earth which bringeth forth Fruit meet for him by whom it is dressed, receiveth Blessing from God. In all which Places, and many more that might be named, the Earth is made a Figure of the Church of God; and so I count it here in this Place.

Prov. 8. 31. Hos. 10. 12. Jer. 4. 3. 4. Joel 2. 21, 22. Psal. 97. 1. Heb. 6. 7.

And God said, Let the waters under the heaven be gathered into one place.

Let them be together: It is not thus of all Waters, but of the Sea, which is still here a Type of the World. Let them be so together, that the Earth may *appear*, that the Church may be rid of their rage and tumult, and then she will be fruitful, as it follows in this First of the Book of *Genesis*. The Church is then in a flourishing state, when the World is fartheſt off from her, and when the roaring of their Waves are far away. Now therefore let all the wicked Men be far from thence: The Lord gather these Waters, which in another Place are called the *doleful Creatures*, and *Birds of Prey*; Let these, O Lord, be gathered together to their own Places, and be settled in the Land of *Shinar* upon their own basis: *Then the wilderness and the solitary places shall be glad for them*; that is, for that they are departed thence, the Desart shall rejoice and blossom as a Rose.

Ezra 6. 6. Zech. 5. 11.

Isa. 35. 1.

And God called the dry land Earth; and the gathering together of the Waters he called Seas; and God saw that it was good.

God saw, that to separate the Waters from the Earth was good: And so it is, for then have the Churches Rest. Then doth this Earth bring forth her Fruit, as in the 11th and 12th Verses may here be seen.

¶ *And God said, Let there be lights in the firmament of heaven.*

The Fourth Day's Work.

The Wisdom of God, is there to make use of Figures and Shadows, even where most fit things, the things under Consideration, may be most fitly demonstrated. The dividing the Waters from the Waters, most fitly doth shew the Work of God in Chusing and Refusing; by dividing the Waters from the Earth, doth shew how fruitful God's Earth, the Church, is, when Persecutors are made to be far from thence.

Wherefore

Wherefore he ſpeaketh not of garniſhing of his Church until he comes to this Fourth Days Work: *By his Spirit he hath garniſhed the heavens*, that moſt fitly ſhewing the Glory of the Church.

Let there be lights; to wit, the Sun, the Moon, and the Stars.

The *Sun* is in this place a Type of *Chriſt*, the *Sun of Righteouſneſs*: The *Moon* is a Type of the *Church*, in her uncertain Condition in this World: The Stars are Types of the ſeveral Saints and Officers in this Church. And hence it is that the *Sun* is ſaid not only
Rev. 1. 20. to *rule*, but *it*, with the *Moon* and *Stars*, to be ſet for Signs, and for Seaſons, and for Days and for Years, &c. But if we take
Mat. 28. 20. the Heaven for the Church, then how is
Rev. 1. 12, 13. ſhe *beautified*, when the Son of God is placed in the midſt of her! And how plainly is her Condition made out, even by the Changing, Increaſing, and diminiſhing of the Moon! And how excellent is that Congregation of Men, that for Light and Glory are figured by the *Stars*!

From this Day's Work much might be obſerved.

1. That foraſmuch as the Sun was not made before the Fourth Day, it is evident there was Light in the World before the Sun was created; for in the firſt Day God ſaid, *Let there be Light, and there was Light.* This may alſo teach us thus much, That before Chriſt came in Perſon, there was ſpiritual Light in the Saints of God. And again, That as the Sun was not made before the Fourth Day of the Creation, ſo Chriſt ſhould not be born before the Fourth Myſtical Day of the World; for it is evident, that Chriſt, the true Light of the World, was not born till about Four thouſand Years after the World was made.

2. As to the Moon, there are Four things attending her, which fitly may hold forth the ſtate of the Church. 1. In that ſhe Changeth from an Old to a New, we may conceive, that God by making her ſo, did it to ſhew he would one Day make a Change of his Church, from a Jewiſh to a Gentile Congregation. 2. In that ſhe Increaſeth, ſhe ſheweth the flouriſhing ſtate of the Church. 3. In her Diminiſhing, the Diminiſhing ſtate of the Church. 4. The Moon is alſo ſometimes made to look as Red as Blood, to ſhew how Dreadful and Bloody the Suffering of the Church is at ſome certain times.

Heb. 11. 12. 1 Cor. 15. 41. 3. By the Stars, we underſtand Two things. 1. How innumerable the Saints, thoſe ſpiritual Stars ſhall be. 2. How they ſhall differ each from other in glory.

And God ſaid, Let there be lights in the firmament of heaven, to divide the day from the night.

For though before the Light was divided from the Darkneſs, yet the Day and Night was not ſo kept within their bounds, as now by theſe Lights they were: Probably ſignifying, that nothing ſhould be ſo clearly diſtinguiſh'd and made appear, as by the Sun-light of the Goſpel of Chriſt; for by that it is that the *ſhadows flee away.* The Light of the Sun gathers the Day to its Hours, both longer and ſhorter, and forceth alſo the Night to keep within his bounds.

And God made two great lights; the greater light to rule the day, and the leſſer light to rule the night.

Signifying, That Chriſt ſhould be the Light and Governor of his Church, which are the Children of the Day; but the Church, a Light to the Children of the Night, that by them they might learn the Myſteries of the Kingdom. Saith Chriſt to his own, *Ye are the Light of the world:* And again, *Let your Light ſo ſhine, that men may ſee*, &c. for though they that only walk in the Night, cannot ſee to walk by the Sun, yet by the Moon they may. Thus the Heaven is a Type of the Church, the Moon a Type of her uncertain ſtate in this World; the Stars are Types of her immovable Converts; and their Glory, of the differing Degrees of theirs, both here, and in the other World. Much more might be ſaid, but I paſs this.

Of the Fifth Day's Work.

¶ *And God ſaid, Let the waters bring forth abundantly the moving creature that hath life.*

Zech. 13. 8. Iſa. 60. 5. The Sea, as I ſaid, is a Figure of the World; wherefore the Creatures that are in it, of the Men of the World. This Sea bringeth forth ſmall and great Beaſts, even as the World doth yield both ſmall and great Perſecutors, who like the Fiſhes of Prey, eat up and devour what they can of thoſe Fiſh that are of another condition. Now alſo out of the World, that Myſtical Sea, as Fiſhers do out of the Natural, both Chriſt and his Servants catch myſtical Fiſh, even Fiſh as of the Great Sea.

Job 41. 33, 34. *In the Sea God created great Whales, he made them to play therein.*

Which Whales in the Sea are Types of the Devils in the World: Therefore as the Devil is called, the *Prince of this World*; ſo the Whale is called, *King over all the Children of Pride.*

The Sixth Day's Work.

¶ *And God ſaid, Let the earth bring forth the living creature after his kind.*

Of the beginning of this Sixth Day's Work that may be ſaid which is ſaid of the Fiſhes, and the reſt of the Sea; for as there is variety of Fiſh in the one, ſo of Beaſts and Cattle in the other, who alſo make a Prey of their fellows, as the Fiſhes do; a moſt apt Repreſentation of the Nature and Actions of bloody and deceitful Men: Hence Perſecutors are called Bulls, Bears, Lions, Wolves, Tygers, Dragons, Dogs, Foxes, Leopards, and the like.

And God ſaid, Let Us make man.

I ob-

I obſerve, that in the Creation of the World, God goeth gradually on, from things leſs, to things more abundantly glorious; I mean, as to the Creation of this Earth, and the things that thereto appertain. Firſt he bringeth forth a confuſed Chaos, then he commands Matter to appear diſtinct, then the Earth bringeth forth Trees, and Herbs, and Graſs; after that Beaſts; and the Sea, Fowls; and laſt of all, *Let us make Man.* Now paſſing by the Doctrine of the Trinity, becauſe ſpoken to before, I come to make ſome Obſervation upon this wonderful Piece of the Workmanſhip of God.

Let Us make Man. Man, in whom is alſo included the Woman, who was made the laſt of the Creatures. From whence we may gather,

Firſt, God's reſpect to this excellent Creature, in that he firſt provideth for him, before he giveth him his Being: He bringeth him not to an empty Houſe, but to one well furniſhed with all kind of Neceſſaries, having beautified the Heaven and the Earth with Glory, and all ſorts of Nouriſhment, for his Pleaſure and Suſtenance.

Let us make Man in our Image, after our likeneſs.

An Image, or the likeneſs of any thing, is not the thing of which it is a Figure; ſo here, *Adam* is an Image, or made in the likeneſs of God. Now as *Adam* is the Image of God, it muſt either reſpect him, as he conſiſteth of the Soul, as a part; or as he conſiſts of a Body and Soul together: If as he is made a reaſonable Soul, then he is an excellent Image of the Eternal Godhead, the Attributes of the one being ſhadowed out by the Qualities and Paſſions of the other; for as there is in the Godhead, Power, Knowledge, Love, and Righteouſneſs; ſo a Likeneſs of theſe is in the Soul of Man, eſpecially of Man before he had ſinned: And as there is Paſſions of Pity, Compaſſion, Affections, and Bowels in Man; ſo there are theſe in a far more infinite way in God.

Again, if this Image reſpect the whole Man, then *Adam* was a Figure of God, as Incarnate; or of God, as he was to be made afterwards Man. And hence it is, that as *Adam* is called the Image of God; ſo alſo is Chriſt himſelf called and reckoned as the anſwering Antitype of ſuch an Image. Rom. 5. 14.

But again, Though *Adam* be here called the Image or Similitude of God; yet but ſo as that he was the Shadow of a more excellent Image. *Adam* was a Type of Chriſt, who only is the *expreſs* Image of his Father's Perſon, and the Likeneſs of his excellent Glory; for thoſe things that were in *Adam*, were but of an humane, but of a created Subſtance; but thoſe that were in Chriſt, of the ſame Divine and Eternal Excellency with the Father. Heb. 1. 3.

Is Chriſt then the Image of the Father, ſimply, as conſider'd of the ſame Divine and Eternal Excellency with him? Certainly, No: for an Image is doubtleſs inferiour to that of which it is a Figure. Underſtand then, that Chriſt is the Image of the Father's Glory, as born of the *Virgin Mary*, yet ſo, as being *very God* alſo: Not that his Godhead in it ſelf was a Shadow or Image, but by the Acts and Doing of that Man, every Act being infinitely perfect by vertue of his Godhead, the Father's Perfections were made manifeſt to fleſh. An Image is to be looked upon, and by being looked upon, another thing is ſeen; ſo by the Perſon and Doings of the Lord Jeſus, they that indeed could ſee him as he was, diſcovered the Perfection and Glory of the Father. ----*Philip, He that hath ſeen me, hath ſeen the Father, and how ſayeſt thou then, Shew us the Father?* Neither the Father nor the Son can by us at all be ſeen, as they are ſimply and intirely in their own Eſſence. Therefore the Perſon of the Father muſt be ſeen by us, through the Son, as conſiſting of God and Man; the Godhead, by working effectually in the Manhood, ſhewing clearly therethrough the infinite Perfection and Glory of the Father: *The word was made fleſh, and* (then) *we beheld his glory, the glory of the only begotten of his Father*, (He being in his perſonal Excellencies, infinitely and perfectly, what is recorded of his Father,) *full of Grace and truth.* So again, He *is the Image of the Inviſible God.* The Godhead is indeed Inviſible; How then is Chriſt the Image of it? Not by being Inviſible alſo; for ſo is he as much hid as the Father; but being *cloathed with fleſh*, that the Works of the Son might by us be ſeen, he thereby preſenteth to us, as in a Figure, the eternal Excellency of the Father. And hence as he is called an *Image*, he is alſo called the *Firſt-born of every Creature*; his being a Creature, reſpecting his Manhood; and his Birth, his Riſing again from the Dead. Therefore a little after, he is called, the *Firſt-born from the dead*: And in another place, the *Firſt-begotten of the Dead*: And the *Firſt-fruits of them that ſleep.* So then, though *Adam* was the Image of God, yet God's Image but as a meer Creature: But Chriſt though a Creature, as touching his Manhood; yet being alſo God, as the Father, he ſhewed forth expreſsly, in Capital Characters, by all his Works and Doings in the World, the Beauty and Glory of the Father: *The light of the knowledge of the glory of God, is given in the face of Jeſus Chriſt.* Where by *Face*, we muſt underſtand that which is viſible, that being open when all elſe is covered, and that by which moſt principally we are diſcovered to others, and known. Now as to the caſe in hand, this *Face* muſt ſignifie to us the perſonal Vertues and Doings of Chriſt, by which the Glory of the Father is expoſed; the Glory of his Juſtice, by Chriſt's Exactneſs of Life; the Glory of his Love, by Chriſt's Compaſſion to Sinners, &c.

Joh. 14. 9.

Joh. 1. 14.

Col. 1. 15.

Verſe 18.

Rev. 1. 5. 1 Cor. 15. 20.

2 Cor. 4. 6.

And God ſaid, Let us make man in our image, after our likeneſs; and let them have dimi-nion over the fiſh of the ſea, and over the fowl of the air, and over the cattel, and over all the earth, and every creeping thing that creep-eth upon the earth.

As *Adam* was a Type of Chriſt, as the Image and Glory of God; ſo by theſe words he further ſheweth, that he was a Type of his Sovereign Power; for *to him be dominion and power everlaſting, to whom be praiſe and dominion for ever.* Now by the *Fiſh of the Sea*, the *Beaſt of the Earth*, the *Fowls of the Air*, and *every creeping thing*, we may underſtand *all* Creatures, Viſible and Inviſible, whether they be Men, Angels, or Devils, in Heaven, Earth, or under the Earth: alſo all Thrones, Authorities and Powers, whether in Heaven, in Earth, or Hell: Chriſt is made Head over all; He hath alſo *a Name above every Name, not only in this world, but in that which is to come.*

Heb.2.8, 9. 1 Pet. 4. 11. Jude 25. Eph.1.20, 21,22,23.

And God bleſſed them; and God ſaid unto them, (that is, to the Man and his Wife) *Be fruitful, and multiply, and repleniſh the earth, and ſubdue it,* &c.

This in the Type doth ſhew in the Antitipe how fruitful Chriſt and his church ſhall be; and how he at laſt ſhall, all over the Earth, have a Seed to repleniſh and ſubdue it by the power of the Immortal Seed of the Word of God: how his Name ſhall be reverenced from one end of the Earth to the other: how the Kingdoms of the Earth ſhall *all* at laſt become the Kingdoms of our Lord, and of his Chriſt.

And ſubdue it. God did put that majeſty and dread upon *Adam* at his Creation, that all the Beaſts of the Field ſubmitted themſelves unto him. As God alſo ſaid to *Noah*, *The fear of you, and the dread of you, ſhall be upon every beaſt of the earth, and upon every fowl of the air; upon all that moveth upon the earth, and upon all the fiſhes in the ſea; into your hands are they delivered.*

Gen. 9. 2.

¶ *And God ſaid, Behold I have given you every herb bearing ſeed, which is upon the face of all the earth; and every tree, in which is the fruit of a tree yielding ſeed, to you it ſhall be for meat.*

Theſe Herbs and Trees are Types of the wholſom Word of the Goſpel, on which both Chriſt, his Church, and unconverted Sinners, ought to feed and be refreſhed; and without which there is no ſubſiſting either of one or the other: *He cauſeth the graſs to grow for the cattel, and herb for the ſervice of man, that he may bring forth food upon the earth; and wine, that maketh glad the heart of man; and oyl, to make his face to ſhine; and bread, which ſtrengtheneth man's heart.*

Pſal. 104. 14, 15.

¶ *And God ſaw every thing that he had made, and behold it was very good.*

All things have their natural goodneſs by Creation. Things are not good, becauſe they have a Being only, but becauſe God gave them ſuch a Being: Neither did God make them, becauſe he ſaw they would attract a goodneſs to themſelves; but he made them in ſuch kind, as to bring forth that goodneſs he before determined they ſhould. *And the evening and the morning were the ſixth day.*

CHAP. II.

AND God bleſſed the ſeventh day, and ſanctified it; becauſe that in it he had reſted from all his work which God created and made.

The *Seventh Day* did ſignifie two things: *Firſt, Chriſt Jeſus*, who is as well the Reſt of the Juſtice of God, as a Reſt for ſinful Man.

Secondly, It was alſo a Type of that glorious Reſt that Saints ſhall have when the Six Days of this World are fully ended.

For the *Firſt*, the Apoſtle makes the Sabbath a Shadow of Jeſus Chriſt, *a Shadow of things to come, but the Body*, or Subſtance, *is Chriſt:* And hence it is that he is ſo often ſaid to be a *Reſt to the Gentiles*, a *glorious Reſt*, and that he promiſeth *Reſt* to ſuch as caſt their *Burthen* upon him.

Col. 2. 17. Mat. 11.

The *Second* alſo the Apoſtle aſſerteth in that Fourth Chapter to the *Hebrews*, *There remaineth therefore a Reſt*, or the keeping of a Sabbath, *to the People of God:* Which Sabbath, as I conceive, will be the Seventh thouſand of Years, which are to follow immediately after the World hath ſtood Six thouſand firſt: For as God was Six Days in the Works of Creation, and reſted the Seventh; ſo in Six thouſand Years he will perfect his Works and Providences that concern this World: As alſo he will finiſh the toil and travel of his Saints, with the Burthen of the Beaſts, and the Curſe of the Ground; and bring all into reſt for a thouſand years. A Day with the Lord, is as a Thouſand Years: wherefore this bleſſed and deſirable time is alſo called a *Day*, a *Great Day*, that *great and notable Day of the Lord*, which ſhall end in the Eternal Judgment of the World. God hath held forth this by ſeveral other Shadows, as the *Sabbath of Weeks*, the *Sabbath of Years*, and the *Great Jubilee*, which is to be the Year after Forty Nine Years are expired. Of all which, more in their place, if it God permit.

Heb. 4. 4, 5, 6, 7, 8, 9, 10, 11, &c.

Lev. 25. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, &c.

¶ *Theſe are the generations of the heavens, and of the earth, when they were created; in the day that the Lord God created the earth and the heavens.*

Moſes ſeems by theſe words, *In the day*, to inſiſt principally upon them in their firſt and primitive ſtate, before there was Sin or Curſe in the World; for in the day that they were created, there was a far more glorious luſtre and beauty than now can be ſeen; the Heaven, for Sin, is, as it were, turned into Braſs; and the Rain into Powder and Duſt, in compariſon of what it was as it came from

from the Fingers of God: The Earth hath also from that time a Curse upon it; yea, the whole Creation, by Sin, is even made subject to *vanity*, is in *travail*, and *groans* under the burthen that Sin hath brought upon it.

Rom. 8. 19, 20, 21, 22, 23.

And every plant of the field before it was in the earth, and every herb of the field before it grew.

Thus it was in the First Creation; they therefore became neither Herbs nor Trees, by the Course of Nature, but by the Creation of God. And even so it is in the New-Creation, Men spring not up by Nature to be Saints: No, not in the Church of God, but first they are created in Christ Jesus, and made meet to be Partakers of the Benefit, and then planted in the Church of God; *planted*, I say, as Plants before prepared. Indeed Hypocrites, and formal Professors, may spring up in the Church, by virtue of her Forms, and outward Services, as Thorns and Thistles spring up in the Earth, by virtue of her moisture and heartiness. But these are but the fruits of the Curse, and are determined to be burn'd at last in the Fire: *Every plant* (saith Christ) *which my heavenly Father hath not planted, shall be rooted up.*

Heb. 6. 8. Mat. 15. 13.

For the Lord God had not caused it to rain upon the Earth: This is the reason that they came not up by Nature first, but were first Created, then Planted, then made to Grow. So the reason why Men by Nature grow not in the Church, is, because the Lord doth not cause it to rain upon them, they still abiding and doing according to the course of this World; but he plants them in his House by the mighty power of his Word and Spirit, by which they are created Saints, and then they afterwards grow in Grace, and in the Knowledge of our Lord and Saviour Jesus Christ.

And there was not a man to till the ground. It seems by this there was a kind of Necessity why God should make Man, yea, a multitude of Men; for otherwise he had made what before he made in vain; that is, his End in making so glorious a Creature as this World, which was to shew forth his Glory by, had been void, and without Effect; for although it was glorious, as it came out of the Hand of God; yet it was not of power so to preserve it self, but would, without Men to look after and dress it, be turned into a Wilderness.

Thus it is with the World of Men, if there was not the second *Adam* to plow them and sow them, they could none of them become Saints; No, not the Elect themselves; because the Means are determined, as well as the End.

By this we may likewise see what a woful Condition that People is in, that have no Ministers of the Word of the Gospel: *My people perish, for lack of knowledge:* And again, *Where there is no vision, the people perish.* Pray therefore to the Lord of the Harvest, that he would send out his plowers to plow, and his Labourers into his Harvest.

¶ *But there went up a mist from the earth, and watered the whole face of the ground.*

Although as yet there was no Plowman nor Rain, yet a Mist arose from the Earth; so where there is not the word of the Gospel, there is yet sufficiency of Light, to teach Men how to govern themselves in Civil and Natural Society. But this is only a *Mist*, Men cannot Gospelly *grow* by this; therefore, as in the next Verse, of necessity Man must be *formed*.

But again, I have sometimes thought by this *Mist*, might be held forth that Nourishment Men had by the Doctrine of Faith, before the Gospel was divulged by *Moses*, the *Prophets*, or *Christ*, &c. for before these, that Nourishment the Church received, was but slender and short, even as short as the nourishing of the Mist is to sober and moderate Showers of Rain; to which both the Law and the Gospel is compared.

Again, I have also sometimes thought, that by this *Mist* might be typified those excellent Proverbs and Holy Sayings of the Men of Old, before there was a written Word; for it cannot be but the Godly did contain in Proverbs, and certain Sayings, the Doctrine of Salvation hereafter, and of good living here; of which we have a touch in *Genesis*, but more at large by that blessed Book of *Job*; which Book, in mine Opinion, is a holy Collection of those Proverbs and Sayings of the Ancients, occasioned by the Temptation of that good Man. But whatever this *Mist* did signifie (in other Mens Judgment) certain it is, it was for present necessity, till a Man should be made to Till the Ground, and the Fruits thereof watered with the *Bottles of Heaven:* Which, so far as I see yet, most aptly presents us with some of all these.

Gen. 22. 14.

¶ *And the Lord God formed man of the dust of the ground*, &c.

In the Creation of Man, God began with his out-side; but in the Work of Regeneration, he first begins within, at the Heart. He *made* him; that is, his *Body*, of the Dust of the Ground; but he abides a lifeless Lump, till the Lord puts forth a second Act. *And he breathed into his nostrils the breath of life, and man became a living soul.* Now he lives, now he acts: so it is in the Kingdom of Christ, no Man can be a living Soul in that Kingdom by his first Creation, he must have life *breathed* into him, Life and Spirit from Jesus Christ.

Joh. 20. 22.

Now therefore is *Adam* a Type, yet but an Earthly one, of things more High and Heavenly; and *as we have born the image of the earthly, we shall also bear the image of the heavenly.*

1 Cor. 15. 49.

¶ *And the Lord God planted a garden Eastward in Eden, and there he put the man whom*

whom he had formed.

And the Lord God planted a Garden. Thus the Holy Ghoſt ſpeaks clearer and clearer; for now he preſents the Church to us under the ſimilitude of a *Garden*, which is taken out of the wide and open Field, and incloſed; *A Garden incloſed is my Siſter, my Spouſe*; a Garden incloſed, a *Spring ſhut up*, a *Fountain ſealed*; and there he put the Man whom he had formed. An excellent Type of the Preſence of Chriſt with his Church.

Sol. Song. 4. 12.

Rev. 1. 12, 13.

¶ *And out of the ground made the Lord God to grow every tree that is pleaſant to the ſight*, &c.

Theſe Trees, and their pleaſurableneſs, do ſhew us the beauty of the truly Godly, whom the Lord hath beautify'd with Salvation. And hence it is ſaid the *glory* of *Lebanon*, of *Sharon*, and of *Carmel*, is given to the Church: that is, She is more beautified with Gifts and Graces than can by Types and Shadows be expreſſed. The *Tree of Life* alſo in the midſt of the Garden, and the *Tree of the Knowledge of Good and Evil.*

This Tree of Life, was another Type of Chriſt, as the *Bread* and *healing Medicine* of the *Church*, that ſtands in the midſt of the Paradiſe of God.

Rev. 2. 7. Ch. 22. 2.

The Tree of the Knowledge of Good and Evil, was a Type of the Law, or Covenant of Works, as the ſequel of the Story clearly manifeſteth; for had not *Adam* eaten thereof, he had enjoyed for ever his firſt Bleſſedneſs. As *Moſes* ſaith, *It ſhall be our Righteouſneſs, if we obſerve to do all theſe commandments before the Lord our God, as he hath commanded us.* But both *Adam* and we have *touched*, that is, *broken* the Boughs and Fruit of this Tree, and therefore now forever, by the Law, no Man can ſtand Juſt before God.

Deut. 6. 25.

Cal. 2. 16.

¶ *And a river went out of Eden, to water the garden; and from thence it was parted, and became into four heads.*

This River while it abided in *Eden*, in the Garden, it was the River of God; that is, ſerviceable to the Trees and Fruit of the Garden, and was herein a Type of thoſe watering Miniſters that water the Plants of the Lord. But obſerve, when it had paſſed the Garden, had gotten without the bound of the Garden, from *thence* it was parted, and became into *four Heads*; from *thence* it was transformed, or turned into another manner of thing: it now became into four Heads; A Type of the four great Monarchs of the World, of which *Babylon*, though the *firſt* in order of Being, yet the *laſt* in a Goſpel or Myſterious ſenſe. The *fourth* is the River *Euphrates*, that which was the Face of the Kingdom of *Babel* of old. Hence note, That how eminent and ſerviceable ſoever Men are while they abide in the Garden of *Eden*, the *Church*; yet when they come out from thence, they evilly ſeek the great things of the World: *one* is for compaſſing the whole Land of *Havilah*, where is Gold; *another* is for compaſſing this, a *third* that, anda *fourth* another thing, according as you ſee theſe four heads did. Obſerve again, That while Men abide in the Church of God, there is not by them a ſeeking after the Monarchies of this World; but when they depart from thence, then they ſeek and ſtrive to be Heads; as that curſed Monſter the *Pope*, forſaking the Garden of God, became in a manner the Prince of all the Earth: Of whom *Tyrus* mentioned by *Ezekiel*, was a very lively Type, *Thou haſt been in Eden, the Garden of God; every Precious-ſtone*, that is, Doctrine, *was thy covering; as the Sardius, Topaz, Diamond*, &c. *till iniquity was found in thee*; till thou lefteſt thy Station, and place appointed of God, and then thou waſt caſt as *prophane* out of the Mountain of God, yea, though a covering Cherub. See it again in *Cain*, who while he continued in the Church, he was a buſie Sacrificer, as buſie as *Abel* his Brother; but when he left off to fear the Lord, and had bloodily Butcher'd his holy Brother, then he ſeeks to be a Head, or Monarch; then he goeth and buildeth a City to preſerve his Name and Poſterity for ever.

Ezek. 28, 13, 14, 15, 16, 17, 18.

Gen. 4. 17.

And the Lord God took the man, and put him into the garden of Eden, to dreſs it, and to keep it.

In this alſo *Adam* was a Figure of our Lord Jeſus Chriſt, as Paſtor and chief Biſhop of his Church. *I the Lord*, ſaith Chriſt, *do keep it*; *I will water it night and day.*

Iſa. 17. 1, 23.

And the Lord God took the man. No Man taketh this honour upon him, but he that is called of God, as was *Aaron.* Bleſſed is he alſo that can ſay as the Prophet *Amos*; *And the Lord took me* (ſaid he) *as I followed the flock*; *and the Lord ſaid unto me, Go propheſie unto my people Iſrael.*

Amos. 7. 14, 15.

To dreſs it and to keep it. He that is not dreſſed, is not kept: That is a ſad Judgment, *That which dieth, let it die*; That which is diſeaſed, let it not be dreſſed, let it die of that diſeaſe. By *Dreſſing* therefore I underſtand, Pruning, Manuring, and the like, which the Dreſſer of the Vineyard was commanded to do, without which all is over-run with *Briers and Nettles*, and is fit for nothing but *curſing*, and to be *burn'd.*

Luk. 13. Prov. 24. 30, 31, 32, 33, 34. Heb. 9. 7, 8.

¶ *And the Lord God commanded the man, ſaying, Of every tree of the garden thou mayeſt freely eat.*

It is God's Word that giveth us power to eat, to drink, and do other our works, and without the Word we may do nothing. The Command gave *Adam* leave: *Every creature of God is good, and nothing to be refuſed, if it be received with thankſgiving; for it is ſanctified by the word of God* (by the Command of the Word, and by receiving of it according to the limits thereof;) *and prayer.*

1 Tim. 4. 4, 5.

¶ *But of the tree of the knowledge of good and evil, thou ſhalt not eat of it.* I ſaid before,

What

What God's Word prohibits, we must take care to shun.

This *Tree of Knowledge*, as I said before, was a Type of the Covenant of Works, the
Gen. 3. 3. which had not *Adam* touched, (for by *touching* it he broke that Covenant,) he then had lived ever, but touching it he dies.

Adam going into the Garden under these Conditions and Penalties, was therein a
Gal. 4. 4, 5. Type of the Humiliation of Christ; who at his coming into the World, was made under the Law, under its Command and Penalty, even as other Men, but without sin.

For in the day thou eatest thereof thou shalt surely die.

For in the day. *Adam* lived to God no longer than while he kept himself from Eating forbidden Fruit; in that very day he died; first a spiritual Death in his Soul; his Body also was then made capable of Mortality, and all Diseases, which two great impediments in time brought him down to Dust again.

And the Lord God said, It is not good that man should be alone; I will make him an help meet for him.

By these words, *Adam*'s state, even in Innocency, seems to crave for help; wherefore it is manifest that state is short of that we attain by the Resurrection from the Dead; yea, for as much as his need required earthly help, 'tis apparent his Condition
1 Cor. 15. 45, 46, 47. was not heavenly: *The first man is of the earth, earthy; the second man is the Lord from heaven.* *Adam* in his first Estate was not Spiritual: *That was not first which is spiritual, but that which is natural, and afterwards that which is spiritual.* Wherefore those that think it enough to attain to the state of *Adam* in Innocency, think it sufficient to be meer Naturalists; think themselves well, without being made Spiritual: yea, let me add, they think it safe standing by a Covenant of Works; they think themselves happy, though not concerned in a Covenant of Grace; they think they know enough, though ignorant of a Mediator, and count they have no need of the Intercession of Christ.

Adam's Perfections

Adam stood by a Covenant of Works: *Adam*'s Kingdom was an Earthly Paradise; *Adam*'s Excellency was, that he had no need of a Saviour; and *Adam*'s Knowledge was ignorant of Jesus Christ: *Adam* in his greatest Glory, wanted Earthly Comforts; *Adam* in his Innocency, was a meer Natural Man.

¶ *And out of the ground the Lord God formed every beast of the field, and every fowl of the air.*

This proveth further what I said at first, That in the first Chaos was contained all that was made upon the Earth.

And brought them to Adam, to see what he would call them; and whatsoever Adam called every living creature, that was the name thereof.

In this *Adam* was a lively Type of the Lord Christ's sovereign and glorious power over all Flesh: *Thou hast given him power*
Joh. 17. 2. *over all flesh, that he should give eternal life to as many as thou hast given him.*

And he brought them to Adam, to see what he would call them.

So Christ nameth the World; who he will he calleth *Saints*; and who he will he calleth the *World*, *Ungodly*, *Serpents*, *Vipers*, and the like. *I pray for them, I pray not for the world.*

And whatsoever Adam called every living creature, that was the name thereof. Even as Christ passes Sentence, so shall their Judgment be.

¶ *And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field.* So Christ judgeth of Angels, Devils, and Men.

But for Adam, there was not found an help meet for him. All the glory of this World, had not *Adam* had a Wife, could not have compleated this Man's blessedness; he would yet have been wanting: so all the Glory of Heaven, consider Christ as Mediator, could not, without his Church, have have made him up compleat. The Church, I say, which is his Body, the *fulness* of him
Ephes. 1. 23. that *fills all in all.*

¶ *And the Lord God caused a deep sleep to fall upon Adam, and he slept; and he took one of his ribs, and closed up the flesh instead thereof. And the rib which the Lord God had taken from man, made he a woman, and brought her unto the man.*

In these words we find an Help provided for *Adam*; also, whence it came. The Help was a Wife: she came out of his Side; she was taken thence while *Adam* slept. A blessed Figure of a further Mystery. *Adam*'s Wife was a Type of the Church of Christ; for that she was taken out of his Side, it signifies we are *Flesh of Christ's Flesh*, and *Bone of Christ's Bone.* And in that she was taken
Ephes. 5. 30. thence while *Adam* slept, it signifies, the Church is Christ's, by vertue of his Death and Blood: *Feed the Church of God, which he purchased with his own blood.*
Acts. 20. 28.

And he brought her to the man. That is, And *God* brought her to the Man. By which he clearly intimates, That as the Church is the Workmanship of God, and the Purchase of the Blood of Christ; so yet she cannot come to Christ, unless brought to him of God: *No man can come to me* (saith Christ) *except the Father which hath sent me, draw him.*
Joh. 6. 44.

¶ *And Adam said, This is bone of my bone, and flesh of my flesh; she shall be called Woman, because she was taken out of Man.*

In that *Adam* doth thus acknowledge his Wife to be Bone and Flesh of his Substance, it shews us, That Christ will acknowledge those that are his: *He is not ashamed to call*
Heb. 2. 12. *them brethren, saying, I will declare thy name unto my brethren, in the midst of the Church will I sing praise unto thee.*

And obſerve it, He ſaid *She is Bone of my Bone* &c. before that God that brought her to him; intimating, that Chriſt both owns us now at his Father's Right-hand, and will not be aſhamed of us, even in the Day of Judgment. Luke 12. 8.

¶ *Therefore ſhall a man leave his father and his mother, and ſhall cleave unto his wife, and they ſhall be one fleſh.*

This ought to be truly performed in our Married eſtate in this World. But here endeth not the Myſtery.

Therefore ſhall a man leave his father. Thus did Chriſt when he came into the World to ſave Sinners: *He came forth from the Father; I came forth from the Father, and am come into the world.* Joh. 16. 28.

Therefore ſhall a man leave his Father and his mother. The Jewiſh Church may, in a myſtical ſenſe, be called the *Mother of Chriſt*; for ſhe was indeed God's Wife, and of her came his Son Jeſus Chriſt: yet this Mother he left and forſook, to be joined to his Gentile Spouſe, which is now his only Wife.

¶ *And they were both naked, the man and his wife, and were not aſhamed.*

No Sin, no Shame: Let Men ſtand where God hath ſet them, and there is no cauſe of ſhame, though they be expoſed in outward appearance to never ſo much contempt.

And they were both naked. Apparel is the Fruits of Sin; wherefore let ſuch as pride themſelves therein, remember, that they cover one Shame with another. But let them that are truly godly have their Apparel modeſt and ſober, and with ſhamefac'dneſs put them on, remembring always the firſt Cauſe of our covering our Nakedneſs, was the Sin and Shame of our firſt Parents.

CHAP. III.

NOW the ſerpent was more ſubtil than any beaſt of the field which the Lord God had made; and he ſaid unto the woman, Yea, hath God ſaid, ye ſhall not eat of every tree of the garden?

In theſe words we have an entrance of the firſt great ſpiritual Conflict that was fought between the Devil and Feſh; and it is worth the obſerving, how the Enemy attempted, engaged, and overcame the World.

1. He tempts by Means; he appeareth not in his own ſhape and hue, but aſſumeth the Body of one of the Creatures, the Body of the Serpent, and ſo begins the Combat. And from hence it is, that in after-ages he is ſpoken of under the Name of that Creature, the *Dragon*, that *Old Serpent* called the *Devil*, and *Satan*; becauſe, as the Holy Ghoſt would have us beware of the Devil, ſo of the Means and Engines which he uſeth; for where one is overcome by his own fearful Appearance, ten thouſand are overcome by the Means and Engines that he uſeth. 2 Cor. 11. 3. Rev. 20. 2.

2. *The Serpent was more ſubtil.* The Devil, in his attempts after our Deſtruction, maketh uſe of the moſt ſuitable means. The Serpent was more ſubtil, therefore the cunning of the Devil was leaſt of all diſcerned: Had he made uſe of ſome of the moſt fooliſh of the Creatures, *Adam* had luckily ſtarted back; for he knew the Nature of all the Creatures, and gave them Names accordingly; wherefore the Serpent, *Adam* knew, was ſubtil, therefore Satan uſeth him, thereby to catch this goodly Creature: Hereby the Devil leaſt appeared; and leaſt appearing, the Temptation ſooneſt took the Tinder.

Now the Serpent was more ſubtil. More ſubtil. Hence the Devil is called, the *Serpent with Heads*, [with great Cunning;] the *Crooked Serpent*, [with knotty Objections;] the *Piercing Serpent*, [for he often wounds;] and his Ways are called *Devices*, *Temptations*, *Deluſions*, *Wiles*, *Power*, and the *Gates of Hell*; becauſe of their mighty Prevalency. This is he that undertook our Firſt Parents.

But how did he undertake them?

1. He labours to make them queſtion the Simplicity of the Word of God, bearing *Adam*'s Wife in hand, that there muſt needs be ſome Meaning that palliates the Text; *Hath God ſaid ye ſhall not eat of the Tree?* Which Interogatory ſuggeſted them with a ſtrong Doubt that this Word would not appear a Truth, if you compare it with the 4th Verſe.

Hence learn, That ſo long as we retain the Simplicity of the Word, we have Satan at the end of the Staff; for unleſs we give way to a Doubt about that, about the Truth and Simplicity of it, he gets no ground upon us. And hence the Apoſtle ſays, *He feared leſt by ſome means, as the Serpent beguiled Eve through his ſubtilty, ſo our Minds ſhould be corrupted from the* Simplicity *that is in Chriſt*; that is, leſt our Minds ſhould be drawn off from the Simplicity of the Word of the Goſpel by ſome deviliſh and deluſive Arguments: For mark, Satan doth not firſt of all *deny*, but makes a *Doubt* upon the Word, whether it is to be taken in this or another Senſe; and ſo firſt corrupting the Mind with a Doubt about the *Simplicity* of the true Senſe, he after brings them to a Denial thereof; *Hath God ſaid, Ye ſhall not eat of every tree that is in the garden?* 2 Cor. 11. 3.

And the woman ſaid unto the ſerpent, We may eat of the fruit of the trees of the garden.

And the woman ſaid. Indeed, the Queſtion was put to her, but the Command was not ſo immediately delivered to her: *The Lord God commanded the Man.* This therefore I reckon a great Fault in the Woman, an Uſurpation, to undertake ſo mighty an Adverſary, when ſhe was not the principal that was concerned therein; nay, when her Husband, who was more able than ſhe, was Gen. 2. 16.

was at hand, to whom also the Law was given as Chief. But for this Act, I think it is, that they are now commanded *silence*, and also commanded to *learn of their Husbands*: A Command that is necessary enough for that simple and weak Sex: Though they see it was by them that Sin came into the World, yet how hardly are some of them to this day disswaded from attempting unwarrantably to meddle with potent Enemies, about the great and weighty Matters that concern Eternity.

1 Cor. 14. 34, 35.

1 Tim. 2. 11, 12, 13, 14, 15.

Hence note, That often they who are least able, will first adventure to put in their Head to defend that, from whence they return with shame.

And the woman said unto the serpent, We may eat of the fruit of the trees that are in the garden.

This was her Prologue to her Defence, but that also for which she had no warrant. In time of Temptation, it is our wisdom and duty to keep close to the Word, that prohibits and forbids the Sin; and not to reason with Satan, of how far our outward and worldly Privileges go, especially of those Privileges that border upon the Temptation, as she here did: We may eat of all but *one*. By this she goeth to the out-side of her liberty, and sets her self upon the brink of the danger. Christ might have told the Tempter, when he assaulted him, That he could have made *Stones Bread*; and that he could have descended from the *Pinnacle* of the *Temple*, as afterwards he did; but that would have admitted of other Questions: Wherefore he chuseth to lay aside such needless and unwarrantable reasonings, and resisteth him with a direct word of God, most pertinent to quash the Tempter, and also to preserve himself in the way. To go to the out-side of Privileges, especially when tempted of the Devil, is often, if not always very dangerous and hazardous.

Mat. 4.

Luke 4.

By these words therefore, in mine Opinion, she spoke at this time too much in favour of the Flesh; and made way for what after came upon her, *We may eat of all but one.*

But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

Now, too late, she urgeth that which should have been her only Stay and Weapon; to wit, the express Word of God; That she should, if she would have disputed with the Tempter, have urged at the first *that* only, and have thought of nothing else. Thus did the Lord himself: But she looking first into those worthy Privileges which God had given her, and dilating delightfully of them before the Devil, she lost the dread of the Command from off her Heart, and retained now but the Notion of it: Which Satan perceiving, and taking heart therefrom to make his best advantage, he now adds to his former forged Doubt, a plain and flat Denial, *Ye shall not surely die.*

And the serpent said unto the woman, Ye shall not surely die.

When People dally with the Devil, and sit too near their outward Advantages; when they are tempted to break the Command of God, it is usual for them, even by setting their Hearts upon things that in themselves are honest and lawful, to fall into Temptation: To *see a piece of Ground*, to *prove a yoke of Oxen*, to *marry a Wife*, are doubtless lawful things; but upon the borders of these Privileges lay the Temptation of the Devil; therefore by the love of these, which yet were lawful in themselves, the Devil hardened the Heart, and so at last made way for, and perfectly produc'd in them, flatly to deny (as then) to embrace the words of God's Salvation. The like befel our first Mother; wherefore though at last she freely objected the Word; yet because before she had so much reasoned to the pleasing of the Flesh, she lost the dread and savour of the Command, and having nought but Notion left, she found not wherewith to rebuke so plain a Lye of the Devil, but hearkened to his further reasoning.

Mat. 22. Luke 14. 16, 17, 18, 19, 20.

Ye shall not surely die. Not surely; in the word there is some slight meaning, of which you need not be so afraid. And besides,

God doth know, that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.

In these words two Privileges are asserted: *one*, That their *Eyes should be opened*; the *other*, That they should be as *Gods*, *knowing good and evil.* The first is very desireble, and was not at all abridged by them; the second, as to their *knowing good and evil*, was absolutely forbidden; because they could not attain to the knowledge of that which was Evil, but by transgressing, or by Eating of that forbidden Tree.

Hence observe, That it is usual with the Devil, in his tempting of poor Creatures, to put a *good* and *bad* together, that by shew of the *good*, the Tempted might be drawn to do that which in truth is *evil.* Thus he served *Saul*; he spared the best of the Herd and Flock, under pretence of Sacrificing to God, and so transgressed the plain Command. But this the Apostle saw was dangerous, and therefore censureth such, as in a state of Condemnation. Thus he served *Adam*; he put the desirableness of Sight, and a plain Transgression of God's Law together, that by the lovelineſs of the one, they might the easier be brought to do the other. O poor *Eve!* Do we wonder at *thy* Folly! Doubtless *we* had done as bad with half the Argument of thy Temptation.

1 Sam. 15. 20, 21, 22.

Rom. 3. 8.

Ye shall be as Gods. In these words he attempts to beget in them a desire to be Greater than God had made them: He knew this was a likely way, for by this means he fell himself; for being puffed up with pride, they left their own estate, or *habitation*, and so became Devils, and were tumbled down

1 Tim. 3. 6.

to

Jude 6. to Hell, where they are reſerved in *chains*, under *darkneſs*, *unto the judgment of the great day.*

Ye ſhall be as God's. When Souls have begun to hearken to the Tempter, *that* hearkning hath made way *for*, and given way *to* ſo much darkneſs of Mind, and hardneſs of Heart, that now they can liſten to any thing: as to hear God charged with Folly, *Ye ſhall not ſurely die*; as to hear him made the Author of Ignorance, and that he delights to have it ſo, by ſeeking by a Command to prohibit them from knowing what they could; for God doth know, that *in the day ye eat thereof, then your eyes ſhall be opened*; and therefore he forbids to touch it.

Ye ſhall be as Gods. Here is alſo a pretence of Holineſs, which he knew they were prone unto; *Ye ſhall be as Gods*, as Knowing and Perfect as God. Oh! Thouſands are, even to this day, by ſuch Temptations overcome! Thus he wraps his Temptations up in ſuch kind of Words and ſuggeſtions as will carry it either way. But mark his Holineſs, or the way that he preſcribes for Holineſs; it is, if not point blank againſt, yet without and beſides the Word, not by doing what God commands, and abhorring what he forbids, but by following the deluſion of the Devil, and their own roving Fancies; as *Eve* here does.

And when the woman ſaw that the tree was good for food, and that it was pleaſant to the eyes, and a tree to be deſired to make one wiſe, ſhe took of the fruit thereof, &c.

This Verſe preſents us with the uſe that *Eve* made of the Reaſonings of the Serpent; and that was, to take them into Conſideration; not by the Word of God, but as her Fleſh and Blood did ſenſe them: A way very dangerous and devouring to the Soul, from which *Paul* fled, as from the Devil himſelf: [*Immediately I conferred not with fleſh and blood.*] Wherefore, pauſing upon them, they entangled her as with a threefold Cord. 1. *The Luſts of the Fleſh*; ſhe ſaw it was *good for Food*. 2. *The Luſts of the Eye*; ſhe ſaw it was *pleaſant to the Eye*. 3. The *Pride of Life*; a *Tree* to be deſired, to make one *wiſe*. Being taken, I ſay, with theſe three Snares of the Adverſary, which are not of the *Father*, but of the *World*, and the *Devil* the Prince thereof, forthwith ſhe falls before him: *And when the woman ſaw this, ſhe took of the fruit thereof, and did eat.*

Gal. 1. 16.

1 Joh. 2. 16.

And when the woman ſaw. This *Seeing*, as I ſaid, is to be underſtood of her conſidering what Satan preſented to her, and of her ſenſeing or taſting of his Doctrine; not by the Word, which ought to be the Touchſtone of all, but by and according to her own natural Reaſon without it. Now this makes her forget that very Command that but now ſhe had urged againſt the Tempter: This makes her alſo to conſent to that very Reaſon, as an inducement to tranſgreſs; which, becauſe it was the Nature of the Tree, was by God ſuggeſted as a Reaſon why they ſhould forbear; it was the *Tree of the Knowledge of Good and Evil*, therefore they ſhould not *touch* it; it was the Tree, that would by *touching* it, make them know *good* and *evil*; therefore ſhe *toucheth*, and alſo *eateth* thereof. See therefore what ſpecious Pretences the Devil, and thoſe that are under the Power of Temptation, will have to tranſgreſs the Command of God. That which God makes a Reaſon of the Prohibition, even that the Devil will make a Reaſon of their Tranſgreſſion.

God commands to Self-denial, but the World makes that a Reaſon of their ſtanding off from the very Grace of God in the Goſpel. God alſo commands, That we be *Sober*, *Chaſte*, *Humble*, *Juſt*, and the like; but the Devil, and carnal Hearts, make theſe very Things the Argument that keeps Sinners from the Word of Salvation. Or rather take it thus; God forbids Wickedneſs, becauſe it is delightful to the Fleſh, and draws the Heart from God, but therefore carnal Men love Wickedneſs and Sin: Therefore they go on in Sin, and therefore they ſay unto God, *Depart from us, for we deſire not the knowledge of thy ways.* Job 21. 14.

She did eat, and gave alſo unto her huſband with her, and he did eat. Ch. 22. 15, 16, 17.

The great Deſign of the Devil, as he ſuppoſed, was now accompliſhed; for he had both in the Snare, both the Man and his Wife, and in them, the whole World that ſhould be after. And indeed the chief Deſign of Satan was at the Head at firſt, only he made the Weakeſt the Conveyance for his Miſchief. Hence note again, That Satan by tempting one, may chiefly intend the Deſtruction of another. By tempting the Wife, he may aim at the Deſtruction of the Husband; by Tempting the Father, he may deſign the Deſtruction of the Children; and by tempting the King, he may deſign the Ruin of the Subjects. Even as in the Caſe of *David*; *Satan ſtood up againſt Iſrael, and provoked David to number the People.* He had a mind to deſtroy Seventy Thouſand, therefore he tempted *David* to Sin. 1 Chron. 21. 1.

She gave alſo to her Husband, and he did eat. Sin ſeldom or never terminates in one Perſon; but the pernicious Example of one, doth animate and embolden another; or thus, the beholding of Evil in another, doth often allure a Stander-by. *Adam* was the Looker on, he was not in the Action as from the Serpent: *Adam was not deceived*, that is, by having to do with the Devil, *but the woman, the woman being deceived, was in the tranſgreſſion.* This ſhould exhort all Men that they take heed of ſo much as beholding Evil done by others, leſt alſo they ſhould be allured. When *Iſrael* went into *Canaan*, God did command them not ſo much as to ask, *How thoſe Nations* 1 Tim. 2. 14. Deut. 12. 30.

Nations ſerved their Gods? leſt by ſo doing, Satan ſhould get an Advantage of their Minds, to incline them to do the like: Evil Acts, as well as evil Words, will eat as doth a Canker. This then is the Reaſon of that Evil-favour'dneſs that you ſee attending ſome Mens Lives and Profeſſions; they have been corrupted, as *Adam* was, either by evil Words or bad Examples, even till the very Face of their Lives and Profeſſions are disfigured as with the Pox or *Canker*.

2 Tim. 2. 17.

Thus have we led you through that woful Tragedy that was acted between the *Woman* and the *Serpent*; and have alſo ſhewed, how it happened that the Serpent went away as Victor.

1. The Woman admitted of a Doubt, about the Truth of the Word that forbad her to eat; for Unbelief was the firſt Sin that entered the World.

2. She preferred the Privileges of the Fleſh, before the Argument to Self-denial; by which means her Heart became hardned, and grew Senſeleſs of the Dread and Terror of the Words of God.

3. She took Satan's Arguments into Conſideration, and ſenſed, or taſted them; not by the Word of God, but her own natural, or rather fore-deluded Fancy.

4. She had a Mind to gratify the Luſts of the Fleſh, the Luſts of the Eyes, and the Pride of Life.

Now to ſpeak of the evil Conſequences that followed this ſinful Act: That is not in the Wiſdom of mortal Man to do; partly, becauſe we know but in Part even the evil and deſtructive Nature of Sin; and partly, becauſe much of the Evil that will follow this Action, is yet to be committed by Perſons unborn. Yet enough might be ſaid to *aſtoniſh the Heavens*, and to make them *horribly afraid*.

Jer. 2. 12.

1. By this Act of theſe two, the whole World became guilty of *Condemnation* and *Eternal Judgment*.

Rom. 5. 18.

2. By this came all the Blindneſs, Atheiſm, Ignorance of God, Enmity and Malice againſt him, Pride, Covetouſneſs, Adultery, Idolatry, and Implacableneſs, &c. that is found in all the World: By this, I ſay, came all the Wars, Blood, Treachery, Tyranny, Perſecution, with all manner of Rapine and Outrage that is found among the Sons of Men.

3. Beſides, all the Plagues, Judgments and Evils that befal us in this World, with thoſe everlaſting Burnings that will ſwallow up Millions for ever and ever; all and every Whit of theſe came into the World as the Portion of Mankind, for that Firſt Tranſgreſſion of our Firſt Parents.

And the Eyes of them both were opened, and they knew that they were naked; and they ſewed fig-leaves together, and made themſelves aprons.

That their *Eyes* might be *opened*, was one Branch of the Temptation, and one of the Reaſons that prevailed with the Woman to forſake the Word of God: But ſhe little thought of Seeing after this Manner, or ſuch Things as now ſhe was made to behold. She expected ſome ſweet and pleaſant Sight, that might tickle and delight her deluded Fancy; but behold, Sin and the Wrath of God appears, to the ſhaking of their Hearts! And thus, even to this very Day, doth the Devil delude the World: His Temptations are gilded with ſome ſweet and fine Pretences; either they ſhall be Wiſer, Richer, more in Favour, live Merrier, fare Better, or ſomething; and that they ſhall *See* it, if they will but obey the Devil: Which the Fools eaſily are, by theſe and ſuch-like Things, allured to do: But behold, when their Eyes are opened indeed, inſtead of ſeeing what the Devil falſly told them, they ſee themſelves involved in Sin, made guilty of the Breach of God's Command, and ſubject to the Wrath of God.

And they knew that they were naked. Not only *naked* of *outward Cloathing*, but even deſtitute of *Righteouſneſs*; they had loſt their Innocency, their Uprightneſs, and ſinleſs Vail, and had made themſelves polluted Creatures, both in their Hearts, and in their Fleſh; this is Nakedneſs indeed; ſuch a kind of Nakedneſs as *Aaron* made *Iſrael* naked with, when he ſet up his Idol Calf for them to worſhip: *For Aaron had made them naked unto their ſhame.* Naked before the Juſtice of the Law.

Exod. 32. 25.

And they knew that they were naked. And they *knew* it: Why, did they not *know* it before? the Text ſays, *They were naked, and were not aſhamed.* O! they ſtood not naked before God! they ſtood not without Righteouſneſs, or Uprightneſs before him, and therefore were not aſhamed, but now they knew they were naked as to that.

And they ſewed fig-leaves together, and made themſelves aprons. A fit Reſemblance of what is the Inclination of awakened Men, who are yet but natural! they neither think of Chriſt, or of the Mercy of God in him for Pardon, but preſently they betake themſelves to their own Fig-Leaves, to their own Inventions, or to the Righteouſneſs of the Law, and look for Healing from Means which God did never provide for Cure. *When Ephraim ſaw his ſickneſs, and Judah ſaw his wound, then went Ephraim to the Aſſyrian*, not to God, *and ſent to King Jareb*, not to Chriſt, *yet could they not heal him, nor cure him of his wound.*

Hoſ. 5. 13.

And made themſelves Aprons. Not *Coats*, as God did afterwards. A carnal Man thinks himſelf ſufficiently cloathed with Righteouſneſs, if the Nakedneſs which he ſees, can be but covered from his own Sight: As if God alſo did ſee that and only that which they have a Sight of by the Light of Nature; and as if becauſe Fig-Leaves would hide their Nakedneſs from their Sight, that there-

fore they would hide it from the Sight of God. But alas! no Man, without the Help of another, can bring all his Nakedneſs to the Sight of his own Eye; much is undiſcovered to him, that may yet lye open and bare to a Stander-by: So it is with the Men that ſtand without Chriſt before God, at beſt they ſee but *ſome* of their Nakedneſs, to wit, their moſt groſs and worſer Faults, and therefore they ſeek to cover them; which when they have hid from their own Sight, they think them hid alſo from the Sight of God. Thus did *Adam*, he ſaw his own moſt ſhameful Parts, and therefore them he covered: They made themſelves *Aprons*, or things to gird about em, not to cover them all over withall. No Man by all his own Doings, can hide all his own Nakedneſs from the Sight of the Juſtice of God, and yet, but in vain, as buſie as *Adam* to do it.

And they ſewed fig-leaves together, and made themſelves aprons. Fig-Leaves! A poor Apron, but it was the beſt they could get. But was that a ſufficient Shelter againſt either Thorn or Thiſtle? Or was it poſſible but that after a while theſe Fig-Leaves ſhould have become rotten, and turned to Dung? So will it be with all Man's own Righteouſneſs which is of the Law; *Paul* ſaw it ſo, and therefore counted it but *loſs* and *dung*, that he might *win Chriſt, and be found in him.*

Phil. 3. 7, 8.

And they heard the voice of the Lord God walking in the garden in the cool of the day, and Adam and his wife hid themſelves from the preſence of the Lord God, among the trees of the garden.

And they heard the voice of the Lord God. This *Voice* muſt not be underſtood according, as if it was the Effect of a Word; as when we ſpeak, the Sound remains with a Noiſe for ſome time after; but by *Voice* here, we are to underſtand the Lord Chriſt himſelf; wherefore this Voice is ſaid to *walk*, not to *ſound* only: *They heard the voice of the Lord God walking.* This *Voice John* calls the *Word*, the *Word* that was with the *Father* before he made the *World*, and that at this very time was heard to walk in the Garden of *Adam*: Therefore *John* alſo ſaith, this *Voice* was in the *beginning*; that is, in the Garden with *Adam*, at the Beginning of his Converſion, as well as of the Beginning of the World.

Joh. 1. 1.

And they heard the voice of the Lord God walking in the Garden in the cool of the day. The Goſpel of it is, *in the Seaſon of Grace*; for by the *cool of the day*, he here means in the Patience, Gentleneſs, Goodneſs and Mercy of the Goſpel; and it is oppoſed to the Heat, Fire, and Severity of the Law.

And Adam and his wife hid themſelves. Hence obſerve, That a Man's own Righteouſneſs will not fortifie his Conſcience from Fear and Terrour, when God begins to come near to him to Judgment. Why did *Adam* hide himſelf, but becauſe, as he ſaid, he was *naked*? But how could he be *naked*, when before he had made himſelf an *Apron*? O! the approach of God conſumed and burnt off his Apron! Though his Apron would keep him from the Sight of a Bird, yet it would not from the Eye of the Incorruptible God.

Let therefore all ſelf-righteous Men beware, for however they at preſent pleaſe themſelves with the Worthineſs of their glorious Fig-Leaves; yet when God ſhall come to deal with them for Sin, aſſuredly they will find themſelves naked.

And they hid themſelves. A Man in a natural State, cannot abide the Preſence of God; yea, though a righteous Man. *Adam*, though adorned with his Fig-Leaves, *flies*.

Obſerve again, That a ſelf-righteous Man, a Man of the Law, takes Grace and Mercy for his greateſt Enemy. This is apparent from the Carriage of the Phariſees to Jeſus Chriſt, who becauſe they were wedded to the Works of their own Righteouſneſs, therefore they hated, perſecuted, condemned and crucified the Saviour of the World. As here in the Text, though the Voice of the Lord God walked in the *Garden* in the *COOL of the Day*, in the time of Grace and Love, yet how *Adam* with his Fig-Leaves flies before him!

And Adam and his wife hid themſelves from the preſence of the Lord God. Theſe latter words are ſpoken, not to perſwade us that Men *can* hide themſelves from God, but that *Adam*, and thoſe that are his by Nature, will ſeek to do it, becauſe they do not know him aright. Theſe words therefore further ſhew us what a bitter thing Sin is to the Soul; it is only for hiding work, ſometimes under its Fig-Leaves, ſometimes among the Trees of the Garden. O what a ſhaking, ſtarting, timerous evil Conſcience, is a Sinful and guilty Conſcience! eſpecially when 'tis but a little awakened, it could run its Head into every Hole, firſt by one Fancy, then by another; for the Power and Goodneſs of a Man's own Righteouſneſs, cannot withſtand or anſwer the Demands of the Juſtice of God, and his Holy Law.

And Adam and his wife hid themſelves from the preſence of the Lord God among the trees of the garden. If you take the *Trees* in a myſtical Senſe as * ſometimes they may be taken; then take them here to ſignifie, or to be a Type of the *Saints of God*, and then the Goſpel of it is, That carnal Men, when they are indeed awakened, and rouzed out of their fooliſh Fig-Leave-Righteouſneſs; then they would be glad of ſome Shelter with them that are ſaved and Juſtified freely by Grace, as they in the Goſpel of *Matthew*; *Give us of your Oyl, for our Lamps are gone out.* And again, The *Man without the Wedding garment*, had crouded himſelf among the *Wedding Gueſts*. Had

*Ezek. 31. 8, &c.

Matt. 25. 8.

Matt. 22. 11.

hid

hid themſelves among the Trees of the Garden.

And the Lord God called unto Adam, ſaying unto him, Where art thou?

Adam having eaten of the *Forbidden Tree*, doth now fleet his Station, is gone to another than where God left him: Wherefore, if God will find *Adam*, he muſt now look him where he had hid himſelf. And indeed ſo he does with *Adam*, *Where art thou?*

And the Lord God called, &c. Here begins the Converſion of *Adam*, from his ſinful State, to God again. But mark, it begins not at *Adam*'s calling *upon* God, but *at* God calling upon him: *And the Lord God called unto Adam.* Wherefore, by theſe Words, we are to underſtand the Beginning of *Adam*'s Converſion. And indeed, Grace hath gone the ſame Way with the Elect, from that time to this Day. Thus he dealt with *Abraham*, *Iſaac* and *Jacob*; he called them from their Native Countrey, the Countrey of their Kindred. And hence it is that, eſpecially in the New-Teſtament, the Saints are ſaid to be the *Called*; *Called of God*, and *Called of Jeſus Chriſt*. And hence again it is that *Calling* is by *Paul* made the firſt Demonſtration of Election, and that Saints are admoniſhed to prove their Election by their Calling; for as *Adam* was in a loſt, miſerable and periſhing Condition, untill God called him out of thoſe Holes into which Sin had driven him; ſo we do lie where Sin and the Devil hath laid us, until by the Word of God we are called to the Fellowſhip of his Son Jeſus Chriſt.

By theſe Words therefore we have the Beginning of the diſcovery of Effectual Calling or Converſion; *And the Lord God called.* In which Call obſerve Three things.

1. God *called* ſo that *Adam* heard him: And ſo it is in the Converſion of the New-Teſtament Saints, as *Paul* ſays, *If ye have heard him, and have been taught by him, as the truth is in Jeſus*: That therefore is one Diſcovery of Effectual Calling, the Sinner is made to *hear* him, even to *hear* him diſtinctly, ſingling out the very Perſon, calling, *Adam, Where art thou? Saul, Saul, Why perſecuteſt thou me? I have called thee by thy name, thou art mine.* As he alſo ſaid to *Moſes, I know thee by Name, and thou haſt alſo found grace in my ſight.*

Eph. 4. 20, 21.

Exod. 33. 12.

2. God called ſo, as to *faſten Sin* upon his Conſcience, and as to force a Confeſſion from him of his naked and ſhameful State.

3. God called ſo, as to make him tremble under, and be afraid of the Judgment of God.

And the Lord God called unto Adam, and ſaid unto him, Where art thou? Indeed, *Where art thou* muſt of Neceſſity be forceably urged to every Man on whoſe Soul God doth work effectual Converſion; for until the Perſon is awakened, as to the State and Condition he is in, he will not deſire, nay, will not endure to be turned to God; but when in truth they are made to ſee what Condition Sin hath brought them to, namely, that it hath laid them under the Power of Sin, the Tyranny of the Devil, the Strength of Death, and the Curſe of God by his holy Law; then is Mercy ſweet.

Where art thou? God knew where he was, but fooliſh *Adam* thought otherwiſe; he thought to hide himſelf from the Preſence of the Lord, but the Lord found him out. Indeed, deluded Sinners think that they can hide themſelves and Sins from God: *How doth God know*, ſay they, *Can he ſee through the thick Cloud?* But ſuch ſhall know he ſees them; they ſhall know it either to their Correction, or to their Condemnation. *Though they dig into Hell*, ſaith God, *thence ſhall mine hand take them; though they climb up to Heaven, thence will I bring them down*; and *though they hide themſelves in the top of Carmel, I will ſearch and take them out thence*, &c. *Can any hide themſelves in ſecret places that I ſhould not ſee them, ſaith the Lord? Do not I fill heaven and earth, ſaith the Lord?*

Amos 9. 2, 3.

Jer. 23. 24.

And he ſaid, I heard thy voice in the garden, and I was afraid, becauſe I was naked, and I hid myſelf.

This then was the Cauſe of his flying, he heard the Voice of God: A wicked and evil Conſcience ſaith, every thing is to it as the Meſſenger of Death and Deſtruction; for, as was ſaid before, the *Voice of the Lord walked in the garden in the cool of the Day*, in the Time of Grace and Mercy: But it mattereth not whether he came with *Grace* or *Vengeance*; Guilt was in *Adam*'s Heart, therefore he could not endure the Preſence of God: *He that doth evil hateth the light.* And again; *The wicked flieth when no man purſueth.* *Cain* thought all that met him would ſeek his Blood and Life.

Joh. 3. 20. Prov. 28. 1.

I heard thy voice. Something by the Word of God was ſpoken, that ſhook the Heart of this poor Creature; ſomething of Juſtice and Holineſs, even before they fell into this Communication: For obſerve it, *Adam* went forthwith from the Tree of Knowledge of Good and Evil a Convinced Man, firſt to his Fig-Leaves, but they would not do; therefore he ſeeks to be hid among the Trees. And obſerve again, That the Inſufficiency of Fig-Leaves were diſcovered by this Voice of the Lord God, that at this Time walked in the Garden: *I heard thy voice in the garden, and I was afraid, becauſe I was naked, and I hid myſelf.* So then, there was a firſt and ſecond Voice which *Adam* heard; the firſt he ran away from, *I heard thy voice, and hid myſelf.* The ſecond was this, wherein they commune each with other. The firſt therefore was the Word of Juſtice, Severity, and of the Vengeance of God; like that in the

19th

Exod. 19. 16. 19th of *Exodus*, from the pronouncing of which, a Trembling, and almoſt Death, did ſeize Six hundred thouſand Perſons.

I heard thy voice in the garden. It is a Word from without that doth it. While *Adam* liſtned to his own Heart, he thought Fig-Leaves a ſufficient Remedy, but the Voice that walked in the Garden ſhook him out of all ſuch Fancies: *I heard thy voice in the garden, and I was afraid, becauſe I was naked, and I hid myſelf.*

And he ſaid, Who told thee that thou waſt naked? Haſt thou eaten of the tree whereof I commanded thee that thou ſhouldeſt not eat?

Who told thee? This, as I ſaid before, ſuppoſeth a *third* Perſon, a Preacher, and that was the Son of God; the Voice of the Lord God that walked in the Garden.

Haſt thou eaten of the tree? That is, If thou haſt been ſhewed thy Nakedneſs, thou haſt indeed ſinned; for the Voice of the Lord God will not charge Guilt, but where and when a Law hath been tranſgreſſed. God therefore, by theſe Words, driveth *Adam* to the Point, either to confeſs or deny the Truth of the Caſe. If he confeſs, then he concludes himſelf under Judgment; if he deny, then he addeth to his Sin: Therefore he neither denieth nor confeſſeth, but ſo as he may leſſen and extenuate his Sin.

And the man ſaid, The woman whom thou gaveſt to be with me, ſhe gave me of the tree, and I did eat.

He had endeavoured with Fig-Leaves to hide his Tranſgreſſions before, but that being found too ſcanty and ſhort, he now trieth what he can do with Arguments. Indeed he acknowledgeth that he did eat of the Tree of which he was forbidden; but mark where he layeth the Reaſon: Not in any Infection which was centred in him by reaſon of his liſtning to the Diſcourſe which was between the Woman and the Serpent; but, becauſe God had given him a Woman to be with him: *The woman which thou gaveſt to be with me, ſhe gave me of the tree.* The Woman was given for an Help, not an Hindrance; but Satan often maketh that to become our Snare, which God hath given us as a Bleſſing. *Adam* therefore here mixeth Truth with Falſhood. 'Tis true, he was beguiled by the Woman; but ſhe was not intended of God, as he would inſinuate, to the end ſhe might be a Trap unto him. Here therefore *Adam* ſought to leſſen and palliate his Offence, as Man by Nature is prone to do; for if God will needs charge them with the Guilt of Sin for the Breach of the Law, they will lay the fault upon any thing, even upon God's Ordinance, as *Adam* here doth, rather than they will honeſtly fall under the Guilt, and ſo the Judgment of the Law for Guilt. It is a rare thing, and it argueth great Knowledge of God, and alſo Hope in his Mercy, when Men ſhall heartily acknowledge their Iniquities, as is evident in the Caſe of *David*: *Waſh me throughly from mine iniquities, and cleanſe me from my ſins; for I acknowledge my tranſgreſſions, and my ſin is ever before me.* But this Knowledge is not at firſt in young Converts; therefore when God begins to awaken, they begin, as ſleepy Men, to creep further under their carnal Covering; which yet is too ſhort to hide them, and too narrow to cover their Shame. Pſal. 51. 2, 3. Iſa. 28. 20.

The woman which thou gaveſt to be with me, ſhe gave me of the tree. Although, as I ſaid, this Sinner ſeeks to hide, or at leaſt to leſſen his Sin, by laying the Cauſe upon the Woman, the Gift of God; yet it argueth that his Heart was now filled with Shame and Confuſion of Face, for that he had broken God's Command; for indeed it is the nature of Guilt, however Men may in Appearance ruffle under it, and ſet the beſt Leg before, for their Vindication; yet inwardly to make them bluſh and fail before their Accuſer. Indeed their inward Shame is the Cauſe of their Excuſe; even as *Aaron*, when he had made the golden Calf, could not for Shame of Heart confeſs in Plainneſs of Speech the Truth of the Fact to his Brother *Moſes*, but faulteringly: *They gave me their gold*, ſaith he, *and I caſt it into the fire, and there came out this Calf. And there came out this Calf*; a pitiful fumbling Speech: The Holy Ghoſt ſaith, *Aaron* had made them naked; *had made them naked to their ſhame*; for he, as alſo *Adam*, ſhould, being Chief and Lord in their Place, have ſtoutly reſiſted the Folly and Sin which was to them propounded; and not as Perſons of a womaniſh Spirit, have liſtned to wicked Propoſals. Exod. 32. 22, 23, 24.

And the Lord God ſaid unto the woman, What is this that thou haſt done? &c.

Foraſmuch as *Adam* did acknowledge his Sin, though with much Weakneſs and Infirmity, God accepts thereof; and now applieth himſelf to the Woman, whom Satan had uſed as his Engine to undo the World.

Hence obſerve, That when God ſets to ſearch out Sin, he will follow it from the Seduced to the Seducer, even till he comes to the Riſe and firſt Author thereof, as in the following Words may more clearly appear: Not that he excuſeth or acquitteth the Seduced, becauſe the Seducer was the firſt Cauſe, as ſome do vainly imagine; but to lay all under Guilt who are concerned therein: The Woman was concerned as a Principal, therefore he taketh her to Examination.

And the Lord God ſaid unto the woman, What is this that thou haſt done? What is this? God ſeems to ſpeak as if he were aſtoniſhed at the Inundation of Evil which the Woman by her Sin had overflowed the World withal: *What is this that thou haſt done!* Thou haſt undone thyſelf, thou haſt undone

undone thy Husband, thou haſt undone all the World; yea, thou haſt brought a Curſe upon the whole Creation, with an overplus of Evils, Plagues and Diſtreſſes.

What is this that thou haſt done! Thou haſt defiled thy Body and Soul, thou haſt diſabled the whole World from ſerving God; yea, moreover, thou haſt let in the Devil at the door of thy Heart, and haſt alſo made him the Prince of the World. *What is this that thou haſt done!* Ah! little, little do Sinners know what they have done, when they have tranſgreſſed the Law of the Lord. I ſay, they little know what Death, what Plagues, what Curſe, yea, what Hell they, by ſo doing, have prepared for themſelves.

What is this that thou haſt done! God therefore, by theſe words, would faſten upon the Woman's Heart a deep ſenſe of the evil of her doings. And indeed, for the Soul to be brought into a deep ſenſe of its ſin, to cry out before God, Ah! what have I done! it is with them the firſt ſtep towards Converſion: *Acknowledge thy ſin* (ſaith God) *that thou haſt tranſgreſſed againſt me.* And again, *If we confeſs our ſin, he is faithful and juſt to forgive us our ſins, and to cleanſe us from all unrighteouſneſs.* The want of this is the cauſe of that obdurate and laſting hardneſs that continueth to poſſeſs ſo many thouſands of Sinners, they cry not out before God, *What have I done?* but fooliſhly they ruſh into, and continue in ſin, till their *iniquity be found to be hateful*, yea, their *Perſons*, becauſe of their ſin.

Jer. 3. 12. 13. 1 Joh. 1. 9.

What is this that thou haſt done? By this Interrogatory the Lord alſo implieth an admonition to the Woman, to plead for herſelf, as he alſo did to her Husband. He alſo makes way for the working of his bowels towards her, which (as will be ſhewn anon) he flatly denies to the Serpent, the Devil. I ſay, he made way for the Woman to plead for, or bemoan her ſelf; an evident Token that he was unwilling to caſt her away for her ſin: *I have ſurely heard Ephraim bemoaning himſelf; I will ſurely have mercy upon him, ſaith the Lord.* Again, by theſe words, he made way for the working or yearning of his own bowels over her; for when we begin to cry out of our Miſcarriages, and to bewail and bemoan our Condition becauſe of Sin, forthwith the bowels of God begin to ſound, and to move towards his diſtreſſed Creature, as by the place before alledged appears. *I have ſurely heard Ephraim bemoaning himſelf; -- therefore my bowels are troubled for him: I will ſurely have mercy upon him, ſaith the Lord.* See alſo the 11th and 14th Chapters of *Hoſea.*

Jer. 31. 18. 19, 20.

And the Woman ſaid, the Serpent beguiled me and I did eat. A poor Excuſe, but an heart affecting one; for many times want of Wit and Cunning to defend our ſelves, doth affect and turn the Heart of a Stander-by to pity us. And thus, as I think, it was with the Woman; ſhe had to do with one that was too cunning for her, with one that ſnapt her by his Subtility or Wiles; which alſo the Woman moſt ſimply confeſſes, even to the provoking of God to take Vengeance for her.

And the Lord God ſaid unto the ſerpent, Becauſe thou haſt done this, thou art curſed above all cattel, and above every beaſt of the field.

The Serpent was the Author of the Evil; therefore the Thunder rouls till it comes over him, the hot burning Thunder-bolt falls upon him.

The Lord, you ſee, doth not with the Serpent, as with the Man and his Wife; to wit, miniſter Occaſion to commune with him, but directly pronounceth him *Curſed* above all, *above every Beaſt of the Field.* This ſheweth us, that as concerning the Angels that fell, with them God is at eternal Enmity, reſerving them in everlaſting Chains under Darkneſs. *Curſed art thou*: By theſe Words, I ſay, they are prevented of a Plea for ever, and alſo excluded a Share in the Fruits of the *Meſſias* which ſhould afterwards be born into the World. Heb. 2. 10.

Becauſe thou haſt done this, curſed art thou. Becauſe thou haſt done this: Not as though he was *bleſſed* before; for had he not before been wicked, he had not attempted ſo wicked a Deſign. The Meaning then is, That either by this Deed the Devil did aggravate his Miſery, and make himſelf the faſter to hang in the everlaſting Chains under darkneſs; or elſe by this he is manifeſted to us to be indeed a curſed Creature.

Further, *Becauſe thou haſt done this*, may alſo ſignifie how great Complacency and Content God took in *Adam* and his Wife while they continued without Tranſgreſſion: But how much againſt his Mind and Workmanſhip this wicked Work was. 1. Againſt his *Mind*; for Sin ſo ſets it ſelf againſt the Nature of God, that, if poſſible, it would annihilate and turn him into nothing, it being in its Nature point blank againſt him. 2. It is againſt his *Workmanſhip*; for had not the Power of the *Meſſias* ſtept in, all had again been brought to Confuſion, and worſe than nothing: As Chriſt himſelf expreſſes it: *The Earth, with the Inhabitants thereof, are diſſolved; I bear up the pillars of it*: And again, *He upholdeth all things by the word of his power.* Pſal. 75. 3. Heb. 1. 2, 3.

Beſides, this being done, Man, notwithſtanding the Grace of God, and the Merits of Jeſus Chriſt, doth yet live a miſerable Life in this World; for albeit that Chriſt hath moſt certainly ſecured the Elect and Choſen of God from periſhing by what Satan hath done; yet the very Elect themſelves are, by reaſon of the Firſt Tranſgreſſion, ſo infeſted and annoyed with inward Filth, and ſo aſſaulted ſtill by the Devil, and his Vaſſals the proper Children of Hell, that they groan unutterably under their Burthen; yea, *all*

Creatures, the *whole Creation groaneth, travaileth, and is in pain together untill now:* and that moſt principally upon the very Account of this firſt Sin of *Adam*; it muſt needs be therefore, this being ſo high an Affront to the Divine Majeſty, and ſo directly deſtructive to the Work of his Hands; and the aim of the Devil moſt principally alſo at the moſt excellent of his Creation, (for Man was created in *God's own Image*,) that he ſhould hereat be ſo highly offended, had they not ſinned at all before, to bind them over for this very Fact to the Pains of the eternal Judgment of God. Rom 8, 22.

And I will put enmity between thee and the woman, and between thy ſeed and her ſeed; it ſhall bruiſe thy head, and thou ſhalt bruiſe his heel.

The woman may, in this Place, be taken either *really* or *figuratively*; if really and naturally, then the Threatning is alſo true, as to the very Natures of the Creatures here under conſideration, to wit, the *Serpent* and the *Woman*, and ſo all that come of humane Race; for we find that ſo great an Antipathy is between all ſuch deadly Beaſts, as Serpents, and humane Creatures, that they abiding in their own Natures, it is not poſſible they ſhould ever be reconciled: *I will put enmity*: I *will* put it. This Enmity then was not infuſed in Creation, but afterwards, and that as a Puniſhment for the Abuſe of the Subtilty of the Serpent; for before the Fall, and before the Serpent was aſſumed by the fallen Angels, they were, being God's Creatures, *good*, as the reſt in their Kind; neither was there any jarring or Violence put between them; but after the Serpent was become the Devil's Vizor, then was an Enmity begot between them.

I will put enmity between thee and the ſerpent. If by *Woman*, we here underſtand the *Church*, (but then we muſt underſtand the *Devil*, not the natural *Serpent* ſimply,) then alſo the Threatning is moſt true; for between the Church of God, and the Devil, from the Beginning of the World, hath been maintained moſt mighty Wars and Conflicts, to which there is not a like in all the Blood-ſhed on the Earth. Yea, here there cannot be a Reconciliation, (the Enmity is ſtill maintained by God:) The reaſon is, becauſe their natural Diſpoſitions and Inclinations, together with their Ends and Purpoſes, are moſt repugnant each to other, even full as much as Good and Evil, Righteouſneſs and Sin, God's Glory and an Endeavour after his utter Extirpation.

Indeed, Satan hath tried many ways to be at Amity with the Church; not becauſe he loves her Holineſs, but becauſe he hates her Welfare, (wherefore ſuch Amity muſt only be diſſembled,) and that he might bring about his Enterprize, he ſometimes hath allured with the dainty Delicates of this World, the Luſts of the *Fleſh*, of the *Eyes*, and the *Pride of Life*: This being fruitleſs, he hath attempted to entangle and bewitch her with his glorious Appearance, as *an Angel of Light*; and to that End hath made his Miniſters as the *Miniſters of Righteouſneſs*, preaching up Righteouſneſs, and contending for a divine and holy Worſhip; but this failing alſo, he hath taken in hand at length to fright her into Friendſhip with him, by ſtirring up the helliſh Rage of Tyrants to threaten and moleſt her; by finding out ſtrange Inventions to torment and afflict her Children; by making many bloody Examples of her own Bowels, before her Eyes, if by that means he might at laſt obtain his purpoſe: But behold! all hath been in vain, there can be no Reconciliation. And why, but becauſe God himſelf maintains the Enmity? 2 Cor. 11, 12, 13, 14.

And this is the Reaſon why the Endeavours of all the Princes and Potentates of the Earth, that have through Ignorance or Malice managed his Deſign againſt the Church, have fallen to the Ground, and been of none Effect.

God hath maintained the Enmity: Doubtleſs the mighty Wonder, that their Laws cannot be obeyed; I mean their Laws and Statutes, which by the Suggeſtion of the Prince of this World they have made againſt the Church: But if they underſtood but this one Sentence, they might a little perceive the Reaſon. God hath put Enmity between the Devil and the Woman; between that old Serpent called, *the Devil and Satan*, and the holy, and beloved, and eſpouſed Wife of Chriſt.

I will put Enmity between thee and the woman, and between thy ſeed and her ſeed. The Seeds here, are the Children of both, but that of the Woman, eſpecially Chriſt: *God ſent forth his Son made of a Woman.* Whether you take it literally or figuratively; for in a Myſtery the Church is the Mother of Jeſus Chriſt, though naturally, or according to his Fleſh, he was born of the *Virgin Mary*, and proceeded from her Womb: But take it either way, the Enmity hath been maintained, and moſt mightily did ſhew itſelf againſt the whole Kingdom of the Devil, and Death, and Hell, by the Undertaking, Engaging, and War which the Son of God did maintain againſt them, from his Conception, to his Death and Exaltation to the right Hand of the Father, as is propheſied of, and promiſed in the Text, *It ſhall bruiſe thy head.* Gal. 3. 16. Chap. 4. 4.

He ſhall bruiſe thy head. By Head, we are to underſtand the whole Power, Subtilty, and deſtroying Nature of the Devil; for as in the Head of the Serpent lieth his Power, Subtilty, and poiſonous Nature; ſo in Sin, Death, Hell, and the Wiſdom of the Fleſh, lieth the very Strength of the Devil himſelf. Take away Sin then, and Death is not hurtful: *The ſting of death is ſin*: And take away the condemning Power of the Law, and Sin doth ceaſe to be charged, or to have any more hurt in it, ſo as

to

1 Cor 15. 55,56,57. to deſtroy the Soul: *The ſtrength of Sin is the Law:* Wherefore the Seed, Jeſus Chriſt, in his bruiſing the Head of the Serpent, muſt take away Sin, aboliſh Death, and conquer the Power of the Grave. But how muſt this be done? Why, he muſt remove the Curſe, which makes Sin intolerable, and Death deſtructive. But how muſt he take away the Curſe? Why, by taking upon him *Fleſh*, as we; by being made *under the Law*, as we; by being *made to be Sin for us*, and by being *made a Curſe for us:* He ſtanding therefore in our room, under the Law and the Juſtice of God, did both *bear*, and *overcome* the Curſe, and ſo did bruiſe the Power of the Devil.

Joh. 1. 14. Gal. 4. 4, 5. 2 Cor. 5. 21. Gal. 3. 10, 11, 12, 13.

He ſhall bruiſe thy Head. To *bruiſe* is more than to *break*; he ſhall quaſh thy Head to Death; ſo he alſo quaſhed the *Heel* of Chriſt; which would, had not his eternal Power and Godhead ſuſtained, have cauſed that he had periſhed for ever.

And thou ſhalt bruiſe his Heel. By theſe Words, a Neceſſity was laid upon Jeſus Chriſt to aſſume our Fleſh, to engage the Devil therein; and alſo becauſe of the Curſe that was due to us for Sin, that he might indeed deliver us therefrom; even for a while to fall before this Curſe, and to die that Death that the Curſe inflicteth: *Chriſt hath redeemed us from the Curſe of the law, being made a curſe for us.* Thus therefore did Satan, that is, by the Fruits and Effects of Sin, *bruiſe*, or kill, the Fleſh of Chriſt: But he being God, as the Father, it was not poſſible he ſhould be overcome. Therefore his Head remaineth untouch'd. A Man's Life lieth not in his Heel, but in his Head and Heart; but the Godhead being the Head and Heart of the Manhood, it was not poſſible Satan ſhould meddle with that; he only could *bruiſe his Heel*; which yet by the Power of the Godhead of this eternal Son of the Father, was raiſed up again from the Dead: *He was delivered for our Offences, and was raiſed again for our Juſtification.*

In theſe Words therefore the Lord God gave *Adam* a Promiſe, That notwithſtanding Satan had ſo far brought his Deſign to paſs, as to cauſe them by falling from the Command, to lay themſelves open to the Juſtice and Wrath of God; yet his Enterpriſe by Grace, ſhould be made of none effect. As if the Lord had ſaid, "*Adam*, thou ſeeſt how the Devil hath overcome thee; how he, by thy conſenting to his Temptation, hath made thee a Subject of Death and Hell: but though he hath by this Means made thee a Spectacle of Miſery, even an Heir of Death and Damnation: yet I am God, and thy Sins have been againſt me: Now becauſe I have Grace and Mercy, I will therefore deſign thy Recovery. But how ſhall I bring it to paſs? Why I will give my Son out of my Boſom, who ſhall in your room, and in your Nature encounter this Adverſary, and overcome him. But how? Why, by fulfilling my Law, and by anſwering the Penalties thereof: He ſhall bring in a righteouſneſs which ſhall be *everlaſting*, by which I will juſtifie you from Sin, and the Curſe of God due thereto: But this Work will make him ſmart, he muſt be made *a Man of Sorrows*, for upon him will *I lay your Iniquities*; Satan ſhall bruiſe his Heel.

Iſa. 53.

Unto the woman, he ſaid, I will greatly multiply thy ſorrow, and thy conception; in ſorrow ſhalt thou bring forth children; and thy deſire ſhall be unto thy husband, and he ſhall rule over thee.

I will greatly multiply thy ſorrow, &c. This is true, whether you reſpect the Woman according to the Letter of the Text, or as ſhe was a Figure of the Church; for in both Senſes their Sorrows for Sin are great, and multiplied upon them: The whole Heap of the Female Sex know the *firſt*, the Church only knows the *ſecond*.

In ſorrow ſhalt thou bring forth Children. The more fruitful, the more afflicted is the Church in this World; becauſe the Rage of Hell, and the Enmity of the World, are by her Righteouſneſs ſet on fire ſo much the more.

But again: Foraſmuch as the Promiſe is made before this Judgment of God for Sin is threatned, we muſt count theſe Afflictions not as coming from the Hand of God in a way of Vengeance, for want of Satisfaction for the Breach of the Law; but to ſhew and keep us in mind of his Holineſs, that henceforth we ſhould not, as at firſt through Ignorance, ſo now from Notions of Grace and Mercy preſume to continue in Sin.

I might add, That by theſe Words it is manifeſt, that a Promiſe of Mercy and Forgiveneſs of Sin, and great Afflictions and Rebukes for the ſame, may and ſhall attend the ſame Soul: *I will greatly multiply thy ſorrows*, comes after the Promiſe of Grace.

And thy deſire ſhall be to thy Husband, and he ſhall rule over thee. Doubtleſs the Woman was, in her firſt Creation, made in Subordination to her Husband, and ought to have been under Obedience to him: Wherefore, ſtill that had remained a Duty, had they never tranſgreſſed the Commandment of God; but obſerve, the Duty is here again not only enjoyned, and impoſed, but that as the Fruit of the Woman's ſin; wherefore, that Duty that before ſhe might do as her natural Right by Creation, ſhe muſt now do as the Fruits of her Diſobedience to God. Women therefore, when-ever they would perk it and lord it over their Huſbands, ought to remember, that both by Creation and Tranſgreſſion they are made to be in Subjection to their own Husbands. This concluſion makes *Paul* himſelf: *Let* (ſaith he) *the woman learn in ſilence, with all ſubjection; but I ſuffer not a woman to teach, nor to uſurp authority over the man, but*

1 Tim. 2: 11, 12, 13, 14.

but to be in ſilence; for Adam was firſt formed, then Eve; and Adam was not deceived, but the woman being deceived, was in the tranſgreſſion.

And unto Adam, he ſaid, Becauſe thou haſt hearkened unto the voice of thy wife, and haſt eaten of the tree of which I commanded thee, ſaying, Thou ſhalt not eat of it: Curſed is the ground for thy ſake, in ſorrow ſhalt thou eat of it all thy days.

God having laid his Cenſure upon the Woman, he now proceedeth and cometh to her Husband, and alſo layeth his Judgment on him: The Judgment is, *Curſed be the ground for thy ſake*, and *in ſorrow thou ſhalt eat thereof.* The cauſes of this Judgment are, Firſt, For that *he hearkened to his Wife:* And alſo, For that *he had Eaten of the Tree.*

1. *Becauſe thou haſt hearkened to thy Wife.* Why? Becauſe therein he left his Station and Headſhip, the Condition which God had appointed him, and gave way to his Wife to aſſume it, contrary to the Order of Creation, of her Relation and of her Sex; for God had made *Adam* Lord and Chief, who ought to have taught his Wife, and not to have become her Scholar.

Hence note, That the Man that ſuffereth his Wife to take his Place, hath already tranſgreſſed the Order of God.

Becauſe thou haſt hearkened to the voice, &c. Wicked Women, ſuch as *Eve* was now, if hearkened unto, are the *Snares of Death* to their Husbands; for becauſe they are weaker built, and becauſe the Devil doth eaſier faſten with them than with Men, therefore they are more prone to Vanity, and all Miſ-orders in the Matters of God than they; and ſo, if hearkned unto, more dangerous upon many Accounts: *Did not Solomon, King of Iſrael, ſin by theſe things? yet among many Nations was there no King like him, who was beloved of his God; nevertheleſs, even him did outlandiſh, wicked women, cauſe to ſin.* But *there was none like unto Ahab, which did ſell himſelf to work wickedneſs in the ſight of the Lord, whom Jezebel his wife ſtirred up.*

Nehem. 13, 26.

1 King. 21. 25.

Hence note further, That if it be thus dangerous for a Man to hearken to a wicked Wife, how dangerous is it for any to hearken to wicked Whores, who will ſeldom yield up themſelves to the Luſts of beaſtly Men, but on Condition they will anſwer their ungodly Purpoſes! What Miſchief by theſe things hath come upon Souls, Countreys and Kingdoms, will here be too tedious to relate.

Becauſe thou haſt hearkened to the voice of thy Wife, and haſt eaten of the Tree. That is, From the *Hand* of thy *Wife*; for it was ſhe that gave him to eat: *Therefore,* &c. Although the Scripture doth lay a great Blot upon Women, and cautioneth Man to beware of theſe fantaſtical and unſtable Spirits, yet it limiteth Man in his Cenſure: She is only then to be rejected and rebuked, when ſhe doth things unworthy her Place and Calling. Such a thing may happen, as that the Woman, not the Man, may be in the right (I mean, when both are godly,) but ordinarily it is otherwiſe: Therefore the Concluſion is, Let God's Word judge between the Man and his Wife, as it ought to have done betwen *Adam* and his, and neither of both will do amiſs; but contrariwiſe, they will *walk in all the Commandments of God without fault.*

Gen. 21. 12.

Luke 1. 6.

Therefore curſed be the ground for thy ſake. Behold what Arguments are thruſt into every Corner, thereby to make Man remember his Sin; for all the Toil of Man, all the Barrenneſs of the Ground, and all the Fruitleſneſs after *all*; What is it but the Fruits of Sin? Let not us then find fault with the Weed, with the Hotneſs, Coldneſs, or Barrenneſs of the Soil; but by ſeeing theſe things, remember our Sin, Curſed be the Ground *for thy ſake*; for this God makes our *Heaven as Iron*, and our *Earth as Braſs: The Lord ſhall make the rain of thy land powder and duſt; from heaven ſhall it come down upon thee, untill thou be deſtroyed.*

Levit. 26. 19, 20.

Deut. 28. 20, 21, 22, 23, 24.

In ſorrow ſhalt thou eat of it all the days of thy life. He then is much deceived, who thinks to fill his Body with the Delicates of this World, and not therewith to drink the cruel Venom of Aſps: Yea, *He ſhall ſuck the poiſon of Aſps, the Vipers tongue ſhall ſlay him.* The Reaſon is, becauſe he that ſhall give up himſelf to the Luſts and Pleaſures of this Life, he contracts Guilt, becauſe he hath ſinned; which Guilt will curdle all his Pleaſures, and make the ſweeteſt of them deadly as Poyſon.

Iſa. 7.

Job 20. 15, 16, 17.

Job. 2

In ſorrow ſhalt thou eat. Even *thou* that haſt received the Promiſe of Forgiveneſs: How then can they do it with Pleaſure, *who eat, and forget the Lord?*

Prov. 3. 9.

Again; Let not the Sorrows, Croſſes, and Afflictions, that attend the godly in the Things of this Life, weaken their Faith in the Promiſe of Grace, and Forgiveneſs of Sins; for ſuch things may befal the dareſt Chriſtian.

Heb. 21.

Thorns alſo and thiſtles ſhall it bring forth unto thee, and thou ſhalt eat the herb of the field.

This ſhews us (as I alſo hinted before) That the Thorns and Thiſtles of the Ground, are but as the Excrements thereof; and the Fruits of Sin, and the Curſe for Sin. This World, as it dropt from the Fingers of God, was far more glorious than it is now: Now it is loaden with a Burden of *Corruption*, Thorns, Thiſtles, and other Annoyances, which *Adam* knew none of in the Days of his Innocence. None therefore ever ſaw this World as it was in its firſt Creation, but only *Adam* and his Wife; neither ſhall any ever ſee it, until the Manifeſtation of the Children of God; that is, until the Redemption or Reſurrection of the Saints: But

then

Rom. 8. 21, 22, 23. then it ſhall be delivered from the *bondage of corruption, into the glorious liberty of the children of God.*

And thou ſhalt eat the herb of the field. Theſe Words are for his Comfort, under all the Sorrow Sin ſhould bring upon him, *Thou ſhalt eat the herb:* The Herb was a Type of the Goſpel-Comforts which the Rev. 7. 3. deſtroying Angels were forbidden to ſmite: Of theſe medicinal and healing Herbs therefore *Adam* and his Seed are admitted to eat, that their Soul may be repleniſhed in the Midſt of their Sorrow.

In the ſweat of thy face ſhalt thou eat Bread, till thou return unto the ground; for out of it waſt thou taken: for duſt thou art, and unto duſt ſhalt thou return.

In the ſweat of thy face. This is true, whether literally or allegorically underſtood: For as touching the things that pertain to this Life, as they become not ours without Toil and Labour; ſo the ſpiritual Comforts of the Kingdom of Heaven are not obtained without Travel and Sweat: *Labour* (ſaith Chriſt) *for the bread and meat which endureth to everlaſting life.*

In the ſweat of thy face. Thoſe that make Conſcience of *walking in the commandments of God*, they ſhall be bleſs'd with the Bread of Life, when others ſhall be hunger-bit. That may alſo be myſti- Iſa. 7. 25. cally applied, *On all hills that ſhall be digged with a Mattock, there ſhall not come thither the fear of briars and thorns; but it ſhall be for the ſending forth of Oxen, and for the treading of leſſer cattle.* The Meaning is, Where People are diligent according to the Word of God, eſpecially in ſpiritual and heavenly things, they ſhall be fat and flouriſhing, though Sorrow be mixed there- Job. 22. 29 with: *When men ſhall ſay, There is caſting down: Then thou ſhalt ſay, There is lifting up; and he ſhall ſave the humble perſon.*

'Till thou return to the ground. A Chriſtian ſhould not leave off ſweating Labour ſo long as he is above the Ground; even until he returneth thither, he ought to be Heb. 11. 21. diligent in the Way and Worſhip of God. *Jacob*, when ſick, would *worſhip God*, tho' ſo weak as not able to do it, without *leaning upon the top of his ſtaff:* A bleſſed Example for the Diligent, and Reproof for thoſe that are Slothful.

For out of it waſt thou taken. That is, out of the Ground. Behold how the Lord doth mix his Doctrine! Now he tells him of his Sin, then he promiſeth to give him a Saviour; then again he ſhews him the Fruits of his Sin, and immediately after the Comforts of the Promiſe; yet again, he would have him remember that he is but a mortal Creature, not to live here for ever; neither made of Silver nor Gold, but even of a Clod of Duſt: *For duſt thou art.* Obſerve therefore, that in the midſt of all our Enjoyments, God would have us conſider our Frame, that we may know *how frail* we are.

For out of it waſt thou taken. It is hard for us to believe it, though we daily ſee it is the way even of all the Earth, to return thither again: *For Duſt thou art, and to Duſt thou ſhalt return.*

Whether this was ſpoken to *Adam*, as a Judgment, or a Mercy, or both, is not hard to determine, (this firſt premiſed, that *Adam* had received the Promiſe;) for as it was the Fruit of Sin, ſo a Judgment and a Token of God's Diſpleaſure; *for* Rom. 6. 23. *the wages of Sin is Death:* But as it is made by the Wiſdom of God, a Prevention of further Wickedneſs, and a Conveyance through Faith in Chriſt, to a more perfect Enjoyment of God in the Heavens; ſo it is a Mercy and Bleſſing of God; for Eccleſ. 4. 2. *thus to die is gain.* Wherefore thus we may *praiſe the Dead, that are already* 2 Cor. 5. 6, 7, 8. *dead, more than the Living, which are yet alive.* This made *Paul* deſire to depart; for he knew that through Death was the way to have more perfect Sight *of*, and more cloſe and higher Communion *with* the Father, and the Son, and the Spirit in the Heavens: *I have a deſire to depart,* Phil. 1. 21, *and be with Chriſt, which is far better.* 22, 23. Thus therefore thoſe Things that in their Jer. 24. 5. own Nature are the proper Fruits and Rom. 8. *wages of ſin*, may yet through the Wiſdom 28. of God be turned about for our Good; but let not this embolden to ſin; but rather miniſter occaſion to us to magnify the Wiſdom of God.

And Adam called his wife's name Eve, becauſe ſhe was the mother of all living.

By this Act *Adam* returneth to his firſt Station and Authority in which God had placed him, from which he fell when he became a Scholar to his Wife; for to name the Creatures, was in *Adam* a Note of Sovereignty and Power: This he attained to, as an Effect of his receiving the Promiſe; for before the Promiſe is received, Man cannot ſerve God in his Station, becauſe as he wanteth the Power of Will, ſo alſo a good Underſtanding; but when he hath received the Promiſe, he hath alſo received the Holy Ghoſt, which giveth to the godly to know and do his Duty in his Station: 1 Cor. 2. *The ſpiritual man diſcerneth*, and ſo *judgeth* 15. *all things*; but *he is not diſcerned nor judged of any.*

And he called his Wives Name Eve, or *Hevah*: Becauſe ſhe *gave life* to, or was the *firſt Mother* of all Mankind. This then admits of two Poſitions. *Firſt*, That the World was Created when *Adam* was Created. And, *Secondly*, That there was none of the Sons of Men in the World before *Adam*, as ſome have not only vainly, but irreligiouſly and blaſphemouſly ſuggeſted. *Eve is the mother of all living:* Not a Man therefore that is the Son of Man, but had his Being ſince the Woman was made.

Unto Adam alſo, and to his wife, did the Lord God make coats of ſkins, and cloathed them.

By this Action the Lord God did preach to *Adam*, and to his Wife, the Meaning of that Promiſe that you read of in *ver.* 15. Namely, That by the Means of Jeſus Chriſt, God himſelf would provide a ſufficient Cloathing for thoſe that accept of his Grace by the Goſpel: The *Coats* here, being a Type of that bleſſed and durable Righteouſneſs.

The Lord God made the Coats. Not *Adam* now, becauſe now he is received into a Covenant of Grace with God: Indeed before he entered into this Covenant, he made his own Cloathing, ſuch as it was,
Iſa. 54. 17 but that could not cover his Nakedneſs; but now the Lord will make them: *And unto Adam alſo, and to his wife, did the Lord God make coats: Their righteouſneſs is of me, ſaith the Lord: Of me*; that is, of my pro-
Jer. 23. 6. viding, of my performing. *And this is the name whereby he ſhall be called, The Lord our Righteouſneſs.*

He made them Coats, and cloathed them. As the Righteouſneſs by which a Sinner ſtands Juſt in the Sight of God from the Curſe, is a Righteouſneſs of God's providing; ſo alſo it is of his putting on. No Man can put on the Righteouſneſs of Chriſt, otherwiſe than by God's Imputation: if God reckon it ours, then it is ours indeed; but if he refuſeth to ſhew that Mercy, who can impute that Righteouſneſs to Men? Bleſſed are they to whom *the Lord*
Rom. 4. 6. *imputeth righteouſneſs*: Curſed then muſt they needs be to whom God hath not imputed the Righteouſneſs of his Son. The Lord *cloathed them*, according to that of *Paul, Chriſt is made unto us of God wiſdom*
1 Cor. 1. 30. *and righteouſneſs*, &c. And of that God who hath *made him* thus to us, even *of him are we in Chriſt Jeſus.*

Did the Lord God make Coats of Skins. The Coats were made of the Skins of Beaſts, of the Skins of the Slain, which were ſlain either for Food only, or for Sacrifice alſo: This being ſo, the Effects of that Promiſe mention'd before were by this Action the more clearly expounded unto *Adam*; to wit, That Chriſt, *in the fulneſs of time*, ſhould be born of a Woman *cloathed with fleſh*; and as ſo conſidered, ſhould be made a *Curſe*, and ſo die that curſed Death which by Sin we had brought upon ourſelves; the
Dan. 9. 24. 25. Effects and Fruits of which ſhould to us be durable Cloathing; that is, *Everlaſting Righteouſneſs.*

And the Lord God ſaid, Behold, the man is become like one of us, to know good and evil! and now therefore leſt he put forth his hand and take alſo of the Tree of Life, and eat, and live for ever; therefore the Lord God ſent him forth from the garden of Eden, to till the ground from whence he was taken.

Behold the Man is become like one of us! Theſe words reſpect the Temptation of the Devil; the Argument that prevailed with *Adam*; and the Fruits of their conſenting: And therefore I underſtand them as ſpoken ironically, or in Deriſion to *Adam*. As if God had ſaid, "Now *Adam*, you ſee what "a God you are become: The Serpent told "*You ſhould be as Gods*, as one that was "infinite in Wiſdom: But behold, your "Godhead is horrible Wickedneſs, even "Pollution of Body and Soul by Sin: A "thing you little thought of, when you "pleaſed your ſelf with the Thought of "that high Attainment; and now if you be "not prevented, you will proceed from "Evil to Evil; for notwithſtanding I have "made Promiſe of ſending a Saviour, you "will, through the Pollution of your Mind, "forget and ſet at nought my Promiſe; "and ſeek Life and Salvation by that Tree "of Life which was never intended for the "Juſtification of Sinners; therefore I will "turn you out of the *Garden, to Till the* "*Ground whence thou waſt taken.*

1. Hence obſerve, That it often falls out, after the promiſed Bleſſing is come, that God yet maketh us to poſſeſs our former Sins; not that the Guilt thereof might be charged to Condemnation, but that remembring of them, we might bluſh before God, and be the more effectually driven to a continual embracing of the Mercy promiſed.

2. Obſerve again, That as God would have us to remember our former Sins, ſo he would not that we ſhould feed upon ought but the very Mercy promiſed. We muſt not reſt in Shadowiſh Sacraments, as the typical Tree of Life, but muſt remember 'tis our Duty to live by Faith in the promiſed Seed.

3. Obſerve alſo, That even our outward and temporal Employments, if they be lawful and honeſt, are ſo ordered of God, as that we may gather ſome heavenly Myſtery from them: *To Till the Ground from whence he was taken:* Myſteriouſly intimating Two things to *Adam*. 1. That ſeeing he was of the Earth, he ſtood in as much need to be *ordered* and *dreſſed* by God, in order to his future Happineſs; as the Ground, in order to its Thrift and Fruitfulneſs. 2. Again, Seeing he was taken from the Ground, he is neither *God*, nor *Angel*, but a poor *Earthen Veſſel*, ſuch as God can eaſily knock in pieces, and cauſe to return to the Ground again. Theſe things therefore *Adam* was to learn from his Calling, that he might neither think too highly of himſelf, nor forget to live by Faith, and depending on the Lord God, to be bleſſed of him.

So he drove out the man, and he placed at the Eaſt of the Garden of Eden, Cherubims, and a flaming Sword, which turned every way, to keep the way of the Tree of Life.

So he drove out the man. *Adam* was loth to forſake this Garden of *Eden*, becauſe there was the *Tree of Life*. The Promiſe will hardly ſatisfie, where Faith is weak and low: Had this Man with great Faith received and retained the Goſpel preached before, he

he would not have so hankered after a Shadow; but the Conscience being awakened, and Faith low and weak there, because Faith wants the Flower or Bloom of Assurance, the Ceremonial or Moral Law doth with ease ingender Bondage.

And he placed at the East of the Garden of Eden, Cherubims, and a flaming Sword. This shews the Truth of what I said before; to wit, That *Adam* was loth to forsake the Garden, loth to forsake his doing of something; but God sets a shaking Sword against him, a Sword to keep that way, or to prevent that *Adam* should have Life by Eating of the Tree of Life.

Object. This Tree of Life, though lawful for *Adam* to feed on before he had transgressed, yet now is wholly forbidden him; intimating, that that which would have nourished him before he brake the Law, will now avail him nothing as to Life before the Justice of God: the Tree of Life might have maintained his Life before he sinned; but having done that, he hath no ways now but to live by Faith in the Promise; which that he might effectually do, God takes from him the Use of all other things, he driveth him out of the Garden, and sets to keep him from the Tree of Life, *Cherubims*, and a *Flaming Sword*.

And he placed at the East of the Garden Cherubims, and a flaming Sword. These *Cherubims* are one sort of the Angels of God, at this time made Ministers of Justice, shaking the Flaming Sword of God's Severity against *Adam* for his Sin, threatning to cut him off thereby, if he ever return by the Way that he went.

Acts 7. 53. We read also, that the *Law* was delivered to *Israel* from *Sinai*, by the Hand and Disposition of Angels; the *Gospel* only, by the Son himself. Heb. 11. 1.

To keep the way. Hence the Apostle implicitly concludes it a *way*, that is, to Death and Damnation; by opposing another against it, even the *new and living one*; a *new*, not this the *old*; a *living one*, not this the *dead* one; for, for that the Cherubims are here placed with a flaming, shaking Sword, to keep the Tree of Life, it is evident that Death is threatned to him that shall at any time attempt to come at, or that seeks for life that Way. Heb. 10. 20.

A flaming Sword, turning every way to keep, &c. This still shews us, that Man, though he hath already received the Promise, is yet exceeding prone to seek Life by another Way than Free-Grace by Jesus Christ; to wit, either by the *Law* he hath broken, or by the *Law* and *Christ* together; and so though not directly, yet *as it were by the works of the Law*. But all is to no purpose, they are every way prevented: For, forsake the Simplicity of the Promise in the Gospel, and thou shalt meet with the Stroke of the Justice of God; for that Flaming Sword of his Vengeance, it turneth every way, and therefore will in every way lay Wrath upon thee, if thou seek Life by ought but Christ. Rom. 9. 23.

CHAP. IV.

AND Adam knew Eve his wife, and she conceived and bare Cain, and said, I have gotten a man from the Lord. Ver. 1.

Now we are come to the Generation of Mankind. *Adam knew his wife:* A modest Expression; and it should teach us, in all such Matters where things are discoursed of, that are either the Fruits of Sin, or the proper Effects of Man's natural Infirmities, there to endeavour the use of such Expressions, as neither to provoke to Lust, nor infect us with evil and uncivil Communication. *Adam knew his wife*; *Jacob*, *Samson*, *David*, and others, are said to *go in unto them*. So as to our natural Infirmities of the Stool, the Scripture Expression is, *When thou goest abroad to ease thyself, thou shalt turn again and cover that which cometh from thee*: Modest and bashful Expressions, and such as become the godly, being those that are furthest off of occasioning Evil, and nearest to an Intimation, that such Infirmities bespeak us infirm and imperfect Creatures. Deut. 23. 13.

And she conceived and bare Cain. The first Sprout of a disobedient Couple, a Man in Shape, but a Devil in Conditions. This is he that is called elsewhere, *The Child of that wicked one*. 1 Joh. 3. 12.

And she said, I have gotten a man from the Lord. If *Eve* by these words did only ascribe the Blessing of Children to be the Gift of God, then she spake like a godly Woman; but if she supposed that this Man *Cain* was indeed the *Seed promised*, then it shews, that she in this was also deceived, and was therein a Figure of all such as make false and strange Delusions, Signs of the Mercy of God towards them: The Man she thought she had got from the Lord as a Mercy, and to be a Saviour, he proved a Man of the Devil, a Curse, and to be a Destroyer.

And she again bare his brother Abel: And Abel was a Keeper of Sheep, but Cain was a Tiller of the Ground. Ver. 2.

Observe here, that the good Child is not the First-born, but *Abel*. God often doth as *Jacob* did, even cross hands, in bestowing Blessings, giving that which is best to him that is least esteemed: for *Cain* was the Man in *Eve*'s Esteem; she thought, when she had him, she had got an Inheritance; but as for *Abel*, he was little worth; by his * Name they shewed how little they set by him. It is so with the Sincere to this Day; they bear not the Name of Glory with the world: *Cain* with them is the profitable Son; *Abel* is of no Credit with them, neither see they *form* or *comeliness* in him; 1 Cor. 1. 27, 28.

* *Abel* in *Hebrew* signifies *Vanity*.

him; he is the melancholy, or lowring Child, whoſe Countenance ſpoileth the Mirth of the World: *The heart of the wiſe is in the houſe of mourning, but the heart of fools is in the houſe of mirth.*

Eccles. 7. 4.

And Abel was a Keeper of Sheep, but Cain was a Tiller of the Ground. By this it ſeems yet further, that *Cain* was the Man in favour, even him that ſhould, by his Father's Intentions, have been Heir, and have enjoyed the Inheritance: He was nurtured up in his Father's Employment, but *Abel* was ſet in the lower Rank.

It was alſo thus with *Iſaac* and *Jacob*, *Iſhmael* and *Eſau*, being the eldeſt, and thoſe that by Intention were to be Heirs.

Now in the Inheritance lay, of old, a great Bleſſing: ſo that *Eſau* in loſing his Father's Inheritance, loſt alſo the Bleſſing of Grace, and moreover the Kingdom of Heaven. Wherefore *Cain* had by this the better of *Abel*, even as the *Jews* by their Privileges had the better of the *Gentiles*. But mark it, the Bleſſing of Grace is not led by *outward Order*, but by *electing Love*: Where the Perſon then is under the Bleſſing of Election, be he the Firſt or the Second Son, the Higheſt or loweſt in the Family, or whether he be more or leſs loved of his Friends, 'tis he that with *Abel* hath the Everlaſting Bleſſing.

Heb. 12. 16, 17.

Rom. 3. 1, 2.

And it came to paſs in proceſs of time, that Cain brought of the fruit of the Ground an Offering unto the Lord.

Ver. 3.

Mark here, That the Devil can ſuffer his Children, in *outward* Forms of Worſhip, to be godly and righteous Men: *Cain*, a Limb of the Devil, and yet the firſt in Order that preſents himſelf and his Service to God.

Cain brought of the Fruit of the Ground, as of Wheat, Oyl, Honey, or the like; which things were alſo clean and good. Hence it is intimated, that his Offering was excellent; and I conceive, not at all, as to the matter it ſelf, inferiour to that of *Abel*'s; for in that it is ſaid that *Abel*'s was *more excellent*, it is not with reſpect to the Excellency of the Matter or Things with which they ſacrificed, but with reſpect to *Abel*'s Faith, which gave Glory and Acceptableneſs to his Offering with God, *By faith he offered to God a more excellent ſacrifice than Cain.*

Heb. 11. 4.

And Abel, he alſo brought of the firſtlings of his flock, and of the fat thereof, &c.

Ver. 4.

Abel, laſt in Appearance, but in truth the *firſt* in Grace; as it alſo is at this day: Who do ſo flutter it out as our ruffling Formal Worſhippers? Alas! the Good, the Sincere and Humble, they ſeem to be leaſt and laſt; but the Concluſion of the Tragedy will make manifeſt that the *firſt* is *laſt*, and the *laſt firſt*; for the *many* are but *called*, the *few* are *choſen*.

And the Lord had reſpect unto Abel, and to his offering. Herein are the true footſteps of Grace diſcovered; to wit, the Perſon muſt be the firſt in favour with God, the Perſon firſt, the Performance afterwards.

And the Lord had reſpect to Abel. But how can God reſpect a Man, before he reſpect his Offering? *A man's gift* (ſaith *Solomon*) *makes way for him*: It ſhould ſeem therefore that there lyes no ſuch ſtreſs in the order of Words, but that it might as well be read, *The Lord had reſpect to Abel, becauſe he reſpected his Offering.*

Anſw. Not ſo: For though it be true mong Men, that the Gift makes way for the Acceptance of the Perſon, yet in the order of Grace it is after another manner; for if the Perſon be not firſt accepted, the Offering muſt be abominable; for it is not a good Work that makes a good Man, but a good Man makes a good Work. The Fruit doth not make a good Tree, but *a good Tree bringeth forth good Fruit. Make* (ſaith Chriſt) *the Tree good, and his Fruit good; or the Tree evil, and his Fruit evil: Do Men gather Grapes of Thorns, or Figs of Thiſtles?* Had *Abel* been a Thorn, he had not brought forth Grapes; had he been a Thiſtle, he had not brought forth Figs: So then, *Abel*'s Perſon muſt be firſt accepted, and after that his Works.

Mat. 7. 16, 17, 18, 19.

Object. But God accepteth no Man while he remains a Sinner, but all Men are Sinners before they do good Works, how then could the Perſon of *Abel* be accepted firſt?

Anſw. Abel was Juſt before he did offer Sacrifice: *Juſt*, I ſay, in the Sight of God. This God witneſſed by teſtifying of his Gift: *By faith Abel offered unto God a more excellent ſacrifice than Cain, by which he obtained witneſs that he was righteous*: That is, God, by accepting of the Gift of *Abel*, did teſtifie that *Abel* was a Righteous Man; for we know *God heareth not Sinners*: The *Prayers of the wicked are an abomination unto God*: But *Abel* was accepted, therefore he was righteous firſt.

Hence obſerve, That a Man muſt be Righteous before he can do any good Work.

Queſt. *Righteous! With what Righteouſneſs?*

Anſw. With the Righteouſneſs of Faith: And therefore it is ſaid, that *Abel* had Faith before he offered Sacrifice: *By Faith he offered*: where *Faith* is made to precede or go before the *Work* which by Faith he offered unto God.

Heb. 11. 4.

Queſt. *But are not good Works the Righteouſneſs of Faith?*

Anſw. They are the Fruits of Faith: As here in the Caſe of *Abel*; his Faith produced an Offering; but before he gave his Offering, his Faith had made him Righteous; for Faith reſpects a Promiſe of Grace, not a Work of mine: Now the Promiſe of Grace, being this, That the *Seed of the Woman*, which is *Chriſt*, ſhould deſtroy the *power of the Devil*; by this *Abel* ſaw that it was Chriſt that

that ſhould aboliſh Sin and Death by himſelf, and *bring in everlaſting righteouſneſs* for Sinners. Thus Believing, he had accepted of Chriſt for Righteouſneſs, which becauſe he had done, God in truth proclaims him Righteous, by accepting of his Perſon and Performances when offered.

Abel then preſented his Perſon and Offering, as ſhrouding both by Faith under the Righteouſneſs of Chriſt, which lay wrapped up in the Promiſe; but *Cain* ſtands upon his own Legs, and ſo preſents his Offering. *Abel* therefore is accepted, both his Perſon and his Offering, while *Cain* remains accurſed.

Ver. 5. *But unto Cain, and to his Offering, the Lord had not reſpect: and Cain was very wroth, and his countenance fell.*

Mark: As firſt *Abel*'s Perſon is accepted, and then his Offering; ſo firſt *Cain*'s Perſon is rejected, and afterwards his Offering: For God ſeeth not Sin in his own Inſtitutions, unleſs they be defiled by them that worſhip him; and that they needs muſt, when Perſons by themſelves offer Sacrifice to God, becauſe then they want the Righteouſneſs of Faith.

This then made the difference betwixt *Abel* and his Brother; *Abel* had Faith, but *Cain* had none. *Abel*'s Faith covered him with Jeſus Chriſt, therefore he ſtood righteous in his Perſon before God: This being ſo, his Offering was accepted, becauſe it was the Offering of one that was righteous.

But unto Cain, and to his Offering, the Lord had not reſpect. Hence note, That a Chriſtleſs Man is a wicked Man, let him be never ſo full of Actions that be righteous; for righteous Actions make not a righteous Man, the Man himſelf muſt firſt be righteous.

Wherefore, though *Cain* was the Eldeſt, and firſt in the Worſhip; yet *Abel* was the Wiſeſt, and the moſt acceptable therein.

And Cain was wroth, and his countenance fell. From theſe words it may be gathered, that *Cain* had ſome evident Token from the Obſervation of God's Carriage towards both himſelf and Brother; that his Brother was ſmiled upon, but he rejected: *He was wroth*: wroth with God, and wroth with his Brother. And indeed, before the World hate us, they muſt needs hate Jeſus Chriſt: *It hated me* (ſaith he) *before it hated you. He was wroth*: And why? Wroth becauſe his Sacrifice was not accepted of God: And yet the fault was not in the Lord, but *Cain*: He came not before the Lord, as already made righteous with the *Righteouſneſs of Chriſt*, which indeed had been doing well, but as a curſed wicked Wretch, he thought that by his own good Works he muſt be Juſt before the Lord.

The difference therefore that was betweene theſe Worſhippers, it lay not in that they worſhipped divers Gods, but in that they worſhipped the ſame God after a diverſe manner: The one *in Faith*, the other *without*; the one as *righteous*, the other as *wicked*.

And even thus it is between us and our Adverſaries: We worſhip not divers Gods, but the ſame God in a diverſe manner: We according to *Faith*; and They according to their *own Inventions*.

And Cain was wroth. This further ſhews us the Force of the Law, and the End of thoſe that would be Juſt by the ſame; namely, That in concluſion they will quarrel with God; for when the Soul in its beſt Performances, and Acts of Righteouſneſs, ſhall yet be rejected and caſt off by God, it will fret and wrangle, and in its ſpirit let fly againſt God: for thus it judgeth, That God is auſtere and exacting; it hath done what it could to pleaſe him, and he is not pleaſed therewith. This again offendeth God, and makes his Juſtice Curſe and Condemn the Soul: *Condemn* it, I ſay, for imagining that the Righteouſneſs of a poor, ſinful, wretched Creature, ſhould be ſufficient to appeaſe Eternal Juſtice for Sin. Thus the Law worketh Wrath, becauſe it always bindeth our Tranſgreſſion to us, and ſtill reckoneth us Sinners, and Accurſed, when we have done our utmoſt to anſwer and fulfil it. Rom. 4. 15

And his countenance fell. However, an Hypocrite, while God forbeareth to ſmite him, may triumph and joy in his Goodneſs; yet when God ſhall pronounce his Judgment according as he approves of his Act, he needs muſt lowre and fall in his Countenance; for his Perſon and Gift are rejected, and he ſtill counted a Sinner.

And the Lord God ſaid unto Cain, Why art thou wroth? and why is thy countenance fallen? Ver. 6.

Theſe words are applied to *Cain*, for a further Conviction of his State to be miſerable. *Why art thou wroth?* Is it becauſe I have not accepted thy Offering? This is without Ground, thy Perſon is yet an Abomination to me: Muſt I be made by thy Gift, which is polluted for, and by thy Perſon, to juſtify thee as righteous? Thou haſt not yet done well. Wherefore, *Cain* had no Cauſe to be wroth; for God rejected only that which was ſinful, as was both his Perſon and Gift for the ſake thereof: Neither had he Grounds to lift up his Looks on high, when he came to offer his Sacrifice; becauſe he came not as a Man in a juſtify'd State. But *there is a generation that are pure in their own eyes, and yet are not waſhed from their iniquities. There is a generation, O how lofty are their eyes! and their eye-lids are lifted up.* Such an one, or the Father of theſe, was *Cain*; he counted himſelf *clean*, and yet was not *waſhed*; he lifted up his *Looks* on high, before he was changed from his *iniquity*. Prov. 30. 12, 13.

If thou do well, ſhalt thou not be accepted? and if thou doſt not well, Sin lieth at the door: And unto thee ſhall be his deſire, and thou Ver. 7.

ſhalt rule over him.

If thou do well: Why, is not worſhipping of God, well-doing? It may, and may not, even as the Perſon that worſhips is found: If he be found righteous at his coming to worſhip, and if he worſhip according to Rule, then he does well, then he is accepted of God; but if he be not found righteous before, be you ſure he cannot do well, let the Matter with which he worſhippeth be wrong or right. *Can a man bring a* Job 14.4. *clean thing out of an unclean?* Let *Cain* be clean, and his *Offering* will be clean, becauſe brought to God in a Veſſel that is clean; but if *Cain* be unclean, all the holy things he toucheth, or layeth up in his Skirt, it is made unclean by the Uncleanneſs of Hag. 2. 11,12,13, 14. his Perſon: And ſo is *this Nation before me*, ſaith God, and ſo is *every work of their hands*, and that which they offer there is unclean.

Men therefore ought to diſtinguiſh between *doing* and *well-doing*, even in the Worſhip of God. All that *worſhip* do not *do well*, though the Matter of Worſhip be good in itſelf. *Cain*'s Offering you find not blamed, as if it had been of a ſuperſtitious Complexion; but he came not aright to worſhip. Why? he came not as one made righteous before. Wherefore, as I have already touched, the Difference that lay between the Gifts of *Abel* and *Cain*, was not in the Gifts themſelves, but the Qualifications of the Perſons. *Abel*'s Faith, and *Cain*'s Works, made God approve and reject the Offering: *By faith Abel offered to God a more excellent ſacrifice than Cain*: For, as I ſaid, Faith in Chriſt, as promiſed to come, made him Righteous, becauſe thereby he obtained the *Righteouſneſs of God*; for ſo was Chriſt in himſelf, and ſo to be to him that by Faith received and accepted of him: This, I ſay, *Abel* did; wherefore now he is righteous or juſt before God. This being ſo, his Offering is found to be an Offering of *Abel* the Juſt, and is here ſaid to *obtain witneſs even of God, that he was righteous*, becauſe he accepted his Gift.

Wherefore, he that does well muſt firſt be 1 Joh. 3.7 good: *He that doth Righteouſneſs muſt firſt be righteous*: He is righteous firſt; he is righteous even as Chriſt is righteous, becauſe himſelf is the Righteouſneſs of ſuch a Perſon. And ſo on the contrary; the Reaſon why ſome Men's good Deeds are accurſed of God, it is becauſe in truth, and according to the Law, the Lord finds Sin in them; which Sins he cannot pardon, becauſe he finds them not in Chriſt. Thus they being evil for want of the *Righteouſneſs of the Son of God*, they worſhip God as Sinners, according to that of the Apoſtle, *Becauſe they are not good*, therefore *they do* Rom. 3. 10,11,12. *not good*, no, *not one of them.*

The way therefore to *do well*, it is firſt to receive the Mercy of God in Chriſt; which Act of thine will be more pleaſing to the Divine Majeſty, than all whole Burnt-Offerings and Sacrifices: *I will have Mercy* (ſaith God) *I will have mercy, and not ſacrifice.* Mat. 9. 13. Chap. 12. 7. This *Cain* did not underſtand, therefore he goes to God in his Sins, and without Faith in the Mercy of God through Chriſt, he offereth his Sacrifice. Wherefore becauſe his Sacrifice could not take away his Sin, therefore it ſtill abode upon him.

But if thou do not well, ſin lieth at the door. This reaſoning therefore was much to *Cain*'s Condition; he would be wroth, becauſe God did not accept his Offering, and yet he did not well: Now, if he had done well, God, by receiving of his Brother's Sacrifice, ſhews, he would have accepted him; for this is evident, they were both alike by Nature; their Offerings alſo were in themſelves one as holy as the other: How then comes it to paſs that both were not accepted, they *both* offered to God? Why, *Abel* only ſacrificed well, becauſe he firſt by Faith in Chriſt was righteous: This becauſe *Cain* wanted, *ſin abideth at his door.*

And to thee ſhall be his deſire, and thou ſhalt rule over him. That is, If *ſin abideth at thy door* ſtill, to thee *ſhall be his deſire*; he ſhall love, pity, pray for thee, and endeavour thy Converſion; but thou ſhalt be Lord over him, and ſhalt put thy Yoke upon his Neck. This was *Jacob*'s Portion alſo; for after *Eſau* had got head, he broke Gen. 27. 40. *Jacob*'s Yoke from off his Neck, and reigned by nineteen or twenty Dukes and Princes, before there was any King in *Iſrael.*

It is the Lot of *Cain*'s Brood, to be Lords and Rulers firſt, while *Abel* and his Generation have their Necks under Perſecution; yet while they lord it, and thus tyrannically afflict and perſecute, our very *Deſire* is towards them, wiſhing their Salvation: While they *curſe*, we *bleſs*; and while they *perſecute*, we *pray.*

And Cain talked with Abel his brother: Ver. 8. *And it came to paſs, when they were in the field, that Cain roſe up againſt Abel his brother, and ſlew him.*

When *Cain* ſaw that by God's Judgment *Abel* was the better Worſhipper, and that himſelf muſt by no means be admitted for *well-doing*, his Heart began to be more obdurate and hard, and to grow into that Height of Deſperateneſs, as to endeavour the extirpating of all true Religion out of the World; which it ſeems he did, by killing his Brother, mightily accompliſh, until the Days of *Enos*; for *then began men again to call upon the Name of the Lord.* Ver. 26.

Hence ſee the Spite of the Children of Hell againſt God: *They have ſlain thy Prophets, and digged down thine Altars*: If they 1 Kings 19. 10. may have their Wills, God muſt be content with their Religion, or none; other they will not endure ſhould have ſhew within their Reach, but with *Cain*, will rather kill their Brother; or with the *Phariſees*, kill their Lord; and with the evil Kings of old, will rather kill their Sons and Subjects.

That

That the Truth, I say, may fall to the Ground, and their own Inventions stand for acceptable Sacrifices, they will not only envy, but endeavour to invalidate all the true Worship and Worshippers of God in the World; the which if they cannot without Blood accomplish, they will slay and kill till their Cruelty hath destroyed many Ten thousands, even as *Cain*, who slew his Brother *Abel*.

And Cain talked with his brother. He had not a Law whereby to arraign him, but Malice enough, and a Tongue to set all on Fire, of which no doubt, by the goodly Replies of his Brother, was easily blown up into Choler and Madness, the end of which was the Blood of his Brother.

And Cain talked with Abel, &c. To wit, about the Goodness and Truth of his Religion. For that the New-Testament seems
1 Joh. 3. 12. to import, he *slew him* because his *Works were righteous*; which *Abel*, no doubt, had justify'd before his Brother, even then when he most set himself to oppose him. Besides this, the Connection of the Relation importeth, he *talked* with him, he *slew* him; he *talked* with him and *slew* him, purely upon a *Religious Account*, because his Works were righteous.

Hence note, That when wicked Men have the Head in the World, Professors had need be resolved to hazard the worst, before they do enter Debate with ungodly Men about the things that pertain to the Kingdom of God: For behold here, Words did not end in Words, but from Words came Blows, and from Blows Blood. The Counsel therefore is, That you *sit down first*, and *count up the Cost*, before ye talk with
Luke 14. 27,28,29, 30,31,32, 33. *Cain* of Religion: *They make a Man an Offender for a Word, and lay a Snare for him that reproveth in the Gate, and turn aside*
Isa.29.20, 21. *the just for a thing of nought.*

And Cain talked with Abel his brother. With *Abel* his only Brother, who also was a third Part of the World. But Tyrants matter nothing, neither Nearness of Kin, nor how much they destroy: *The brother shall betray the brother to death*, &c.

And it came to pass when they were in the field, that Cain rose up against Abel his brother; and slew him. When they were in the Field, from home, out of the Sight, and far from the Help of his Father: Subtil Persecutors love not to bite, till they can make their Teeth to meet; for which they observe their Time and Place. *Joseph* was
Gen. 37. also hated of his Brethren, but they durst not meddle till they found him in the *Field*. Here it is also that the holy Virgin falleth:
Deut. 22. 27. *He found her in the field*,—and *there was none to save her.*

Hence observe again, That be the Danger never so imminent, and the Advantage of the Adversary never so great, the sincere Professor of the Truth stands his ground against Wind and Weather. Bloody *Cain* daunteth not Holy *Abel*; no, though now he have his Advantage of him. Dan.3.16, 17, 18.

He rose up against *Abel* his Brother, and *slew him.* And wherefore *slew he him?* 1 Joh. 3. 12. Because *his own works were evil*, &c. It is therefore hence to be observed, That it is a Sign of an Evil way, be it covered with the Name of the Worship of God, when it cannot stand without the shedding of Innocent Blood. *Wherefore slew he him? Because his own works were evil.* Had his Works been *good*, they had been accepted of God: He had also had the Joy thereof in his conscience, as doubtless *Abel* had; which Joy and Peace would have produced Love and Pity to his Brother, as it was with his Brother towards him; but *his works being evil*, they minister to him no Heavenly Joy, neither do they beget in him Love to his Brother! but contrariwise, his Heart fills his Eye with Evil also; which again provoketh (while it beholdeth the godly Carriage of *Abel*) the Heart to more desperate Resolutions, even to set upon him with all his Might, and to cut him off from the Earth. Thus the Goodness of God's People provoketh to Envy the wicked Heart of the Hypocrite. As it was betwixt *Saul* and *David*; for after *Saul* had seen that God had rejected him for his Wickedness, the more he hated the Goodness of *David*: And *Saul* saw and *knew* that the *Lord was with David*, -- and 1 Sam.18. 8, 9, 10, 11, 12, 13, 14, 15, 28, 29. *Saul was yet the more afraid of David, and Saul became David's Enemy continually.*

And the Lord said unto Cain, Where is Abel thy Brother? And he said, I know not: Am I my Brother's keeper?

Cain thought it had been no more but to kill his Brother, and his Intentions and Desires must needs be accomplished, and that himself should then be the only Man: *Come let us kill him, and the Inheritance shall be ours.* But stay, *Abel* was beloved of his God, who had also justified his Offering, and accepted it as a Service more excellent than his Brother's: So then, because the Quarrel arose between them upon this very account, therefore *Abel*'s God doth reckon himself as engaged (seeing he is not) to take up his Servant's Cause himself.

And the Lord God said unto Cain, Where is Abel thy Brother? A Question not grounded on uncertainty, but proposed as a beginning of further reasoning; and also to make way to this wicked Wretch, to discover the desperate wickedness of his Luke 24. 13,—27. Acts 1. 11. bloody Heart the more: For Questions that stand at first afar off, do draw out more of the Heart of another; and also do minister more Occasion for Matter, than if they had been placed more near to the Matter.

Where is Abel? God missed the acceptable Sacrifices of *Abel*; *Abel* was dead, and his Sacrifices ceased, which had wont to be savoury in the Nostrils of God; *Cain* could not supply them; his Sacrifices were deficient, they were not of Faith. Hence note, that

that if Tyrants ſhould have their will, even to the deſtroying of all the Remnant of God, their Sacrifices and Worſhip would be yet before God as abominable as they were before.

And the Lord ſaid unto Cain, Where is Abel? O dreadful Queſtion! the beginning of *Cain's* Hell, for now God entereth into Judgment with him. Wherefore, however this Wretch endeavoured at firſt to ſtifle and choak his conſcience, yet this was to him the Arrow of Death: *Abel* cried, but his Brother would not hear him while alive, and now being dead God hears the Cry of
Pſal.9.12. his Blood. *When he maketh Inquiſition for Blood, he remembreth them: he forgetteth not the Cry of the humble.* Blood that is ſhed for the ſake of God's Word, ſhall not
Pſ. 116. 15. be forgotten or diſregarded of God: *Pre-*
Pſ. 72.14. *cious in his ſight is the death of his Saints,* and precious ſhall their Blood be in his ſight.

Where is Abel thy Brother? This word, *thy Brother*, muſt not be left out, becauſe it doth greatly aggravate his Wickedneſs: He ſlew *his Brother*; which horrid act the very Law and bond of Nature forbiddeth. But when a Man is given up of God, it is neither this nor another Relation that will bind his hands, or make him keep within the Bounds of any Law. *Judas* will ſeek his Maſter's, and *Abſalom* his Father's Blood. *Where is Abel thy Brother?*

And he ſaid, I know not. He knew full well what he had done, and that by his hands his Brother's blood was fallen to the Ground, but now being called into queſtion for the ſame, he endeavoureth to plead Ignorance before God: *I know not.* When men have once begun to ſin, they know not where they ſhall end; he ſlew his Brother, and endeavours to cover his Fact with a Lie. *David* alſo little thought his act of Adultery would have led him to have
2 Sam. 11. ſpilt the Blood of *Uriah*, and afterwards to have covered all with diſſembling Lips and a lying Tongue.

I know not: Am I my Brother's Keeper? This is the way of all ungodly men, they will not abide that guilt ſhould be faſtned. Sin they love, and the Luſts and Delights thereof, but to *count* for it they cannot abide; they will put it off with Excuſes, or Denials: Even like *Saul*, who though he had ſpared the Cattel and *Agag* contrary to the Command of God, yet would needs bear *Samuel* down, that he had *kept*, yea
1 Sam. 15. 13. 20. *performed the Commandment of the Lord.* But they are denials to no boot, and Excuſes that will not profit, that are made to hide the ſin of the Soul from the Sight and Judgment of God. Lies and Falſhood will here do nothing.

Ver. 10. *And he ſaid, What haſt thou done? the Voice of thy Brother's blood crieth unto me from the Ground.*

Poor *Cain*, thy feeble ſhifts help thee nothing, thy Excuſes are drowned by the Cries of the Blood which thou haſt ſhed.

What haſt thou done? the blood of thy Brother cries. Beware Perſecutors, you think that when you have ſlain the Godly, you are then rid of them; but you are far wide, their Blood which you have ſhed, cries in the Ears of God againſt you. O the Cries of Blood are ſtrong cries, they are cries that reach to Heaven; yea they are cries that have a continual voice, and that never ceaſe to make a noiſe, until they have procured Vengeance from the Hands of the *Lord of* Job 16. 18. *Sabbath:* And therefore this is the Word of the Lord againſt all thoſe that are for the Practice of *Cain: As I live, ſaith the Lord* Eze. 35.6. *God, I will prepare thee to Blood, and blood ſhall purſue thee: Sith thou haſt not hated blood,* (that is, hated to ſhed it,) *blood ſhall purſue thee.*

The Voice of thy Brother's Blood cries unto me. The Apoſtle makes this Voice of the Blood of *Abel*, a Type of the voice of the Juſtice of the Law, and ſo extends it further than meerly to the Act of Murder; intimating that he ſheds Blood, that breaks any the Commands of God, (and indeed ſo he doth, he *layeth wait for his own Blood,* Pro. 1. 18. and *privily lurketh for his own life.*) Wherefore the Apoſtle compareth the Blood of *Abel* and the Blood of *Chriſt* together; but ſo as by the Rule of Contraries, making betwixt them a contrary voice, even as there is between a broken Command and a Promiſe of Grace, the one calling for Vengeance and Damnation, the other calling for For- Heb. 12. giveneſs and Salvation; *the Blood of Sprink-* 24. *ling* it ſpeaks *better things* than the *Blood of Abel*; that is, it calls to God to *forgive* the Sinner; but *Abel's* Blood, of the Breach of the Law, that cries *Damn them, damn them.* Chriſt alſo ſets his own Blood in oppoſition to the Blood of all that was ſhed before him; concluding that the proper Voice of all Blood of the Godly, is to call for Vengeance on the Perſecutors, even from *the Blood of Abel* to the *Blood of Zecharias*, that was ſlain between the Altar and the Temple. And let me here take leave to propound my private thoughts: Namely, that the *Zecharias* that here is mentioned, might not be he that we find in 2 Cor. 24. the Book of *Chronicles*; but one of that 20, 21. Name that lived in the days of Chriſt, poſſibly *John Baptiſt's* Father, or ſome other holy Man. My reaſons for this Conjecture, are, 1. Becauſe the Murderers are *Convict* by Chriſt himſelf: *Zecharias, whom ye ſlew between the Altar and the Temple.* 2. Becauſe Chriſt makes *a ſtop* at the Blood of *Zecharias*, not at the Blood of *John* the Baptiſt: wherefore, if the Perſon here mentioned were not murdered after, but before *John* the Baptiſt, then Chriſt ſeems to excuſe them for killing his Servant *Bear with this Conjecture.* *John*; for the Judgment ſtops at the including of the Guilt of the Blood of *Zecharias*. 3. I think ſuch a thing, becauſe the *Voice of all holy Blood* that hath been ſhed before the

the Law by the Adversary, excepting only the Blood of *Jesus*, must needs be included here; the proper voice of his only Being to *plead for Mercy* to the Murderers. However, the Voice of Blood is a very *killing Voice*, and will one day speak with such Thunder and Terror in the Consciences of all the Brood of *Cain*, that their pain and burthen will be for ever unsupportable.

Ver. 11. *And now thou art cursed from the Earth, which hath opened her mouth to receive thy Brother's blood from thy hand.*

Here begins the *Sentence* of God against this bloody man! a Sentence fearful and terrible, for it containeth a removing of him from all the Privileges of Grace and Mercy, and a binding of him over to the Punishment and Pains of the Damned.

And now thou art cursed from the Earth. Luke 2. 13, 14. *Peace on Earth*, is one Branch of that blessed Tidings that was brought into the World, at the Coming of the *Messias*. Prov. 8, 31. Again, before Christ was come in the flesh, it is said *He rejoyced in the habitable part of his Earth*: Wherefore, by *the Earth* in this place, I understand the state that the Men are in, to whom, by the Mind of God, the Gospel and Grace of God is to be tendred. Now, whether it respect the State of Man by *Nature*, or the State of those that are *Saints*, from both these Privileges *Cain* is Seperate, as are all whom the Lord hath utterly rejected. Not but that yet they may live long in the World, but God hath cut them off from the Earth, and all the Gospel Privileges therein, and set them in the Condition of Devils; so that as to Grace and Mercy they are Seperate therefrom, and stand as men, though alive, bound over to Eternal Judgment. And as to their Lives, it matters not how long they live, Heb. 10. 26, 27, 28. there is *no Sacrifice for their sins, but a certain fearful looking for of Judgment and fiery Indignation which shall devour the Adversaries*. So that I say, as the Devils be bound in Hell, so such lye bound in Earth; bound I say in the Chains of Darkness, and their own obstinate Heart, over to the *day of wrath* and *revelation of the righteous Judgment of God*. *Cain* therefore by these words is denied the Blessing of future Means of Grace, and stands bound over to answer for his Brother's Blood, which the Ground had received from his cruel hand.

Ver. 12. *When thou tillest the Ground, it shall not henceforth yield to thee her strength; a Fugitive and a Vagabond shalt thou be in the Earth.*

This is a branch, or the Fruits of this wilful Murder. Indeed, sins carry in them not only a curse with respect to Eternity, but are also the Cause of all the Miseries of this Life. Ps. 107. 34. God *turneth a fruitful land into barrenness*, for the *wickedness* of them that dwell therein.

When thou Tillest the Ground. Sin committed doth not always exclude the Sinner from an enjoyment of God's Mercies, but yet if unrepented of, bringeth a Curse upon them. Mal. 2. 2. *I will curse*, saith God, *your Blessings, yea I have cursed them already, because ye laid it not to heart.* This also is the reason that the *Table* of some is *made their snare*, their Trap, a Stumbling-block and a Recompence unto them; Men ought not therefore to judge of the Goodness of their State, by their enjoyment of God's Creatures, but rather should tremble while they enjoy them, lest for Sin they should become accursed to them, as were the Enjoyments of this wicked Man. Rom. 11. 8, 9.

A Fugitive and a Vagabond shalt thou be in the Earth. The Meaning is, thou shalt not have Rest in the World, but shalt be continually possessed with a guilty Conscience, which shall make thy Condition restless and void of Comfort. For the Man that indeed is linked in the Chains of Guilt and Damnation, as *Cain* here was; he cannot rest, but (as we say) Fudge up and down from place to place, because his burthen is insupportable. Ps. 69. 23. As *David* said, *Let their eyes be darkened that they may not see, and make their loins continually to shake.* A continual shaking and restlesness doth therefore possess such Persons as are given up of God, and swallowed up of Guilt.

A Fugitive and Vagabond shalt thou be in the Earth. Some Men certainly know, even while they are in this World, their State to be most miserable, and damnable, as *Cain*, *Saul* and *Judas* did; which knowledge, as I have hinted, puts them besides the very course of other carnal men; who while they behold them at quiet under their enjoyments, these cannot but wonder, fear, and be amazed with the deep cogitations which will abide upon them, of their certain Misery and everlasting Perdition.

And Cain said unto the Lord, My punishment is greater than I can bear: Or as the margent hath it, *My sin is greater than that it may be forgiven.* Ver. 13. And both readings are true: For however some Men please themselves in lessening Sin, and the Punishment thereof, yet a burdened conscience judgeth otherwise. And if *Cain* failed in either, it was in that he counted his Sin (if he did so) beyond the Reach of God's Mercy. But again, when Men persecute the Worship and People of God, as *Cain* did his blessed and Religious Brother, even of spite, and because he envied the goodness of his Brother's work; I question whether it be lawful for a Minister to urge to such the Promise of Grace and Forgiveness; and also whether it be the Mind of God such Persons should hope therein. He that Sins *the Sin unto death*, is not to be prayed for, but contrariwise he is to be taken from God's Altar that he may dye. 1 Joh. 5. 16. Exod. 21. 14. This was *Cain*'s case, and now he knew it; therefore as one excluded of God from his Mercy and all the Means thereof, he breaks out with roaring

under the intolerable burden of the Judgment of God upon him, concluding his puniſhment at preſent *greater than he could bear*, and that yet his Sin ſhould remain unpardonable for ever: As ſaith our Lord Jeſus Chriſt, He hath neither *forgiveneſs here*, nor in *the World to come*. Matt. 12. 32.

Ver. 14. *Behold, thou haſt driven me out this day from the face of the Earth, and from thy Face ſhall I be hid: And I ſhall be a Fugitive and a Vagabond in the Earth, and it ſhall come to paſs that every one that findeth me, ſhall ſlay me.*

By theſe words is confirmed what was ſaid before, to wit, to be *Curſed from the Earth*, was to be Seperate from the Priviledges of the *Goſpel*. For *Cain* was not now to die, neither was he driven into any Den or Cave; yet *driven out from the face of the Earth*, that is, as I have ſaid, he was excluded from a ſhare in thoſe ſpecial Mercies that by the Goſpel were ſtill offered by Grace to the others that inhabited the World: The Mercies, I ſay, that are offered by the Goſpel, as namely, The Mercy of Eternal Life: For as to the Bleſſings of this World, he had yet a notable ſhare thereof. Beſides, he groaneth under this Judgment, as an unſupportable Curſe: *Thou haſt driven me out this day from the face of the earth.* And indeed, if we take it according as I have laid it down, it is a Curſe that would break the whole World to pieces; for he that is denied a ſhare in the Grace that is now offered, muſt needs be denied a Portion in God's Kingdom: And this *Cain* ſaw; wherefore he adds in the proceſs of his complaint, *And from thy face ſhall I be hid:* "I ſhall ne-"ver come into thy Kingdom, I ſhall ne-"ver ſee thy Face in Heaven." This is therefore the higheſt of all complaints; namely, for a Man from a certain conviction that his condition muſt without fail be o amnable, to condole and bemoan his forl rn condition.

THOU haſt driven me out. O! when God ſhall bind one over for his Sin, to eteral Judgment, who then can releaſe him? This was *Cain*'s ſtate, God had bound him over: The Blood of his Brother was to *reſt upon him*, and not to be *purged with Sacrifice for ever.*

Thou haſt driven me out THIS DAY. He knew by the Sentence that fell from Heaven upon him, even from that very day, that he was made a companion of, and an aſſociate with Devils. *This Day*, or for This Days Work, I am made an inhabitant of the Pit with the Devil and his Angels. Hence note, That God doth ſometimes ſmite the Reprobate ſo apparently, that himſelf from that day may make a certain Judgment of the certainty of his Damnation. Thus did *Balaam: I ſhall ſee him, but not now; I ſhall behold him, but not nigh.* Where by *now*, he reſpects the Time of Grace; and by *nigh*, the Time or Day of Judgment: As who ſhould ſay, "I, for "my Sorceries, and wicked Divinations, "am excluded a Portion in the Day of "Grace, and therefore ſhall not ſee the "Saviour *now:* I am alſo rejected, as to a "Portion in the Bleſſed World to come: "and therefore when he Judgeth, I ſhall not "ſee him *nigh:* Nigh, as a Friend, as a Sa-"viour to my Soul." I doubt this is the condition of many now alive, who for their Perfidiouſneſs and Treachery to Chriſt, and his Church, have already received, even in themſelves, *that recompence of their error which is meet.* Num. 24. 17. Rom. 1. 27.

Iſhmael alſo, in the day he *laughed at Iſaac*, and *Eſau* in the day he *ſold his Birthright*, might have gathered; the one from God's concurring with the Judgment of *Sarah*, the other, from his Father's adhering to his Brother; his *adhering*, I ſay, in a Prophetick Spirit; that from thenceforth they both were excluded *Grace* and *Glory*, as the Apoſtle by the Holy Ghoſt afterwards doth. Gen. 21. 11, 12. Ch. 25. Ch. 27. Gal. 4. 30. Heb. 12. 16, 17. Pſal. 4. 6, 7. Pſal. 16. 11.

And from thy FACE ſhall I be hid. By *Face* here, we are to underſtand God's Favour, and Bleſſed Preſence, which is enjoyed by the Saints both here, and in the World to come: Both which this wicked Man, for the Murdering of his Brother, and his Envy to the Truth, now knew himſelf excluded from.

From thy Face ſhall I be HID. The Pit of Hell, to which the Damned go, beſides the Torment that they meet with there, is ſuch a Region of Darkneſs, and at ſuch a Diſtance from the Heavens, and the glorious comfortable Preſence of God, that thoſe that ſhall be found the proper Subjects of it, ſhall for ever be eſtranged from one glimpſe of him: beſides, Sin ſhall bind all their faces in Secret, and ſo confound them with Horror, Shame, and Guilt, that they ſhall not be able from thenceforth for ever, ſo much as once to think of God with comfort.

From thy FACE. As it were all the Glory of Heaven, it lieth in beholding the *Face of God:* A thing the ungodly little think of; yet the Men that have received in themſelves already the Sentence of Eternal Damnation, they know it after a wonderful rate; and the thoughts of the loſs of his face and preſence, doth, do what they can, as much torment them, as the Thoughts of all the Miſery they are like to meet withal beſides.

And a Fugitive and a Vagabond ſhall I be on the Earth. Even from the preſent frame of his Spirit, Now, having received the Sentence, he knew, the Judgment paſt being unrevokable, how it would be with him all his life long; that he ſhould ſpend his days in trouble and guilt, rowling under the Juſtice of God, being always a Terror and Burthen to himſelf, to the Day he was to be cut off from the Earth, that he might go to the Place appointed for him.

And it ſhall come to paſs, that every one that

that findeth me shall slay me. Guilt is a strange thing, it makes a Man think that every one that sees him, hath Knowledge of his Iniquity: It also bringeth such a Faintness into the Heart, that the *sound of a shaken Leaf* doth chase such Persons: And above all things, the *Cries of Blood* are most fearful in the Conscience; the Cries of the *Blood* of the *poor Innocents*, which the Seed of *Cain* hath shed on the Face of the Earth. Thus far of *Cain*'s Complaint.

Lev. 26. 36. Jer. 2. 34. Ch. 19. 4.

Ver. 15. *And the Lord said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him seven-fold: and the Lord set a mark upon Cain, lest any finding him, should kill him.*

By these words, the Judgment is confirmed, which *Cain*, in the *Verse* before, so mournfully pronounced against his own Soul. As if the Lord had said; "*Cain*, thy "Judgment is as thou hast said, *I have dri-* "*ven thee out this Day* from a share in my "Special Favour; and when thy Life is end- "ed, thou shalt be hid from my Face, and "Blessed Presence for ever; and seeing it "is thus, therefore I will not suffer that "thou die before thy time: Alas, thy Glass "will be quickly run! Besides thy Days, "while thou art here, will sufficiently be "filled with Vexation and Distress; for "thou shalt always carry in thy Conscience "the Cries of Innocent Blood, and the "Fear of the Wrath of God: I have said "it, and will perform it; I am not a *Man*, "*that I should repent*: So that thus shall thy "Judgment be: Therefore he that *killeth* "*Cain*, I will take vengeance on him.

Hence note, That none need to add to the Sorrows of the Persecutors: They above all Men are prepared unto Wrath: *Let them alone* (saith Christ) *they will quickly fall into the Ditch.* Besides, God hath taken the Revengement of the Blood of his Servants into his own hand, and will execute his Wrath himself. Therefore he saith to his Saints (as to this,) *Dearly beloved, avenge not your selves, but rather give place unto wrath; for vengeance belongeth to me, and I will recompence, saith the Lord.* And the reason is, because the quarrel is in Special between the Prosecutor and God himself: For we are not hated because we are Men, nor because we are Men of evil and debauched Lives; but because we are religious; because we stand to maintain the Truth of God. Therefore no Man must here intercept, but must leave the enemy in the hand of that God he hath slighted and condemned. This made *Moses* that he meddled not with *Corah* and his Company, but left them to that *new thing* which the *Lord himself* would do unto them, because they had condemned the Ordinance of God. This made *David* also that he meddled not with *Saul*, but left him to the Vengeance of God, though he had opportunity to have destroyed him. Let us learn therefore to be quiet and patient under the hand of wicked and blood-thirsty Men: Let us fall before them like holy *Abel*; it is and will be grief enough to them, that when we are dead, our Blood will cry from the Ground against them.

Rom. 12. 19. Num. 16. 25, to 34. 1 Sam. 24. Ch. 26. 10, 11, 12.

Therefore he that killeth Cain, vengeance shall be taken, &c. He now that shall, after this admonition, plead for religious Blood with the Sword, Vengeance shall be taken on him, because he giveth not place to the Wrath of *God*, but intercepts with his *own*, which *worketh not the Righteousness of God.* Say therefore with *David*, when you are vexed with the Persecutor, *Mine hand shall not be upon him*; but *as the Lord liveth, the Lord shall smite him*; or, his day *shall come to die*; or, he shall *descend in battel, and perish.*

Jam. 1. 19, 20.

Vengeance shall be taken on him seven fold. It would not be hard to shew how little they have prevailed, who have taken upon them to take Vengeance for the Blood of Saints, on them that have been the Spillers of it. But my Business here is Brevity, therefore I shall not launch into that Deep, only shall say to such as shall attempt it hereafter, *Put up thy Sword into his Place*; *for they that take the Sword shall perish by the Sword!* and *here is the Patience and Faith of the Saints.* Let *Cain* and God alone, and do you mind Faith and Patience; suffer with *Abel*, until your Righteous Blood be Spilt: even the Work of Persecutors, is, for the present, Punishment enough; the Fruits thereof being the Provoking God to Jealousie, a denying of them the Knowledge of the Way of Life, and a binding of them over to the Pains and Punishment of Hell.

Mat. 26. 51, 52. Rev. 13. 10.

And the Lord set a Mark upon Cain. What the Opinion of others is about this Mark, I know not; to me it seems like those in *Timothy* who had their *Conscience seared with an hot Iron:* Which words are an allusion to the way of the Magistrate in their dealing with Rogues and Felons; who that they may be known to all, are either in the Hand, Shoulder, or Cheek branded with an hot Iron. So *Cain* was marked of God for a Reprobate, for one that had murdered a Righteous Man, even of envy to the goodness of his Work: But the Mark (as it was on those in *Timothy*) was not on any *outward* or *visible* part of his Body, but (as there the Apostle expresseth it) even upon his very *Conscience*; his *Conscience* then had received the Fire-mark of the Wrath and Displeasure of God, which (as a Burning-Iron doth to the Flesh) had left such deep Impression therein, that it abode as a Scar or Brand upon him, in token that God would for ever after hold him for a Fugitive Rogue or Vagabond.

1 Tim. 4. 2.

And the Lord set a Mark upon Cain, lest any finding him should kill him. For though the Mark was branded with Burning upon his Conscience, and so inward and invisible; yet

yet the Effects of this hot Iron might be viſible, and ſeen of all: The *Effects*, I ſay, which were, or might be, his Reſtleſneſs in every place, his Dejectedneſs, the ſudden and fearful Pangs and Agonies of his Mind, which might break out into dolours and amazing complaints; beſides, his timerous carriage before all he met, leſt they ſhould *kill him*; gave all to underſtand, that God had with a Vengeance branded him. And indeed this was ſuch a Mark as was amazing to all that beheld him, and did ten times more make them afraid of ſpilling Blood, than if any viſible Mark had been ſet upon him; for by his trouble and diſtreſs of Mind, they ſaw, what was the Guilt of blood: and by his continual fear and trembling under the Judgment of God, what it was to be in fear of, nay, to have the Firſt Fruits of Everlaſting Damnation. Thus therefore God reſerved *Cain* to the Judgment which he had appointed for him.

Ver. 16. *And Cain went out from the preſence of the Lord, and dwelt in the Land of Nod, on the Eaſt of Eden.*

The right Carriage of a Reprobate, and the Infallible Fruits of final deſperation: For a Man that hath received in his Mind the Stroke of the Judgment of God, and that is denied all Means of Saving and Sanctifying Grace, (as the Great Tranſgreſſors are,) the *Preſence of God* is to ſuch moſt dreadful; whether we underſtand the *Knowledge* of him as he is in himſelf, or as he diſcovereth himſelf in his Church; for the thought of his Being, and eternal Majeſty, keeps the Wound open, and makes Terrour and Guilt revive. To ſuch it would be the Beſt of News, to hear that the Godhead doth ceaſe to be, or that themſelves were high above him: But that they are in the Hand of the *Living God*, this is the Dreadful and fearful Thought.

And Cain went out from the preſence of the Lord. Theſe words may be taken many ways.

1. That he Seperated himſelf from the 2 Cor. 6. 16. *Church* (the place of God's preſence) which then conſiſted of his Father and Mother, and of thoſe other Children they had. And this appears by the Text, *He went out from the preſence of the Lord, and dwelt in the Land of Nod.*

2. A Man goes out from the *preſence of* Job. 21. 14, 15, 16. *God*, when he withdraws his Thoughts from *holy Meditations*, and employeth the Strength of his mind about the Things of *this* Life: And thus he alſo did; he went into the Land of *Nod*, and there fell to building a City, and to recreate himſelf with the Pleaſures of the Fleſh what he might.

3. A Man goes out from the *preſence of God*, when he throweth up the *Worſhip* and *Way of God*; and this he did in departing 2 Chron. 19. 1, 23. from the Church.

4. Beſides, his going out from the *preſence* Heb 3. 12, *of the Lord*, implieth, that he *hardned his* 13. *heart* againſt him, that he ſet his Spirit againſt him; that he ſaid to God, *Depart* Job 15. 12, *from me*; that he grew an implacable enemy 13. to him, and to every appearance of Good in the World.

And Cain went out from the preſence of the Lord: Theſe words may alſo reſpect his being thruſt out from God, as one Anathematized, Accurſed, or Cut off, in effect the Same with *Excommunication*: But be it ſo, the Act was extraordinary, being adminiſtred by God himſelf; even as he ſerved *Corah* and his Company, though in kind there was a difference; the one, even *Cain*, being yet permitted to live for a while in the World; the other being ſent down quick into Hell; but both, for their Villany againſt the Worſhip and People of God, ſtand Bound over to Anſwer it at the Eternal Judgment.

And Cain knew his Wife, and ſhe conceived and bare Enoch; and he built a City, and called the Name of the City after the Name of his Son Enoch. Ver. 17.

Cain's Wife was his Siſter, or near Kinſwoman; for ſhe ſprang of the ſame Loyns with himſelf; becauſe his Mother was *the* Gen. 3. 20. *Mother of all living*.

This Wife bare him a Son; for whoſe ſake, as it ſeems, he built the City. Hence note, That Men who are ſhut out of Heaven, will yet uſe ſome Means to be honourable on Earth. *Cain* being accurſed of God, yet builds him a City; the Renown of which Act, that it might not be forgotten, he calleth it after the Name of his Son. Much like this was that Carnal Act, of blaſted *Abſalom*; becauſe he *had no Child*, 2 Sam. 18. he would erect a *Pillar*, which muſt for- 18. ſooth be called *Abſalom*'s *Place*, after the Name of *Abſalom*, to keep his Name in remembrance upon Earth.

And he built a City, &c. Note, That it is the Deſign of Satan, and the deceitful Heart of Man, to labour to quiet a Guilty Conſcience, not by Faith in the Blood of Chriſt, but by over much buſineſs in the things of this World.

And called the Name of the City after the Name of his Son Enoch. Although *Cain* had a mind to keep up his Name with Fame in the World, yet he would not venture to dedicate the City to his own Name; that would have been too groſs; and perhaps others would have called it, *The City of the Murtherer*; but he calleth it after the Name of his Son, his Son *Enoch*; whom he pretended was a Man both *taught*, and *dedicate*, as it ſeems his Name imports. Hence note again, That Men who themſelves are accurſed of God, will yet put as fair gloſſes on their actions, as their hypocritical Hearts can invent. Who muſt this City be dedicated to, but to him whom *Cain* had *dedicated* and *taught*. I will not

ſay

say that in truth he gave him to God, for that his Reprobate Heart would not suffer; but being given up of God, yet retaining, with *Saul*, Considerations of Honour: Therefore, as is the custom of ungodly Hypocrites, he would put the best show on his ungodly Actions.

Thus *Saul*, when he had received the Sentence of the Lord against him; yet, *Turn again with me* (saith he to *Samuel*) *yet honour me now before the People*, and *before Israel*: So the *Money* wherewith the High-Priests and Scribes had bought the Life, and obtained the Death of Christ; with that they make some shew of Godliness, in *buying with it a piece of Ground to bury Strangers in.*

1 Sam. 15. 30.

Matt. 27. 3,4,5,6,7.

And unto Enoch was born Irad, and Irad begat Mehujael, and Mehujael begat Methusael, and Methusael begat Lamech.

Ver. 18.

These are the Off-spring of *Cain*; the English of whose Names, if the Nature and distance of the Persons were according, they might well be called, with abhorrence, the Brood of wicked *Cain*, even the Generation whom the Lord had cursed, notwithstanding *Enoch* was their Father. *Enoch* begat *Irad*, a *wild Ass*; *Irad* begat *Mehujael*, one *presumptuous* above measure, his Name signifies, *One teaching God.* But *who hath directed the Spirit of the Lord*, or *shall any teach God knowledge?* The Son of this Man was *Methusael, asking Death*, the true Fruit of all such presumptuous Ones, (his *confidence shall be rooted out of his Tabernacle*, and *it shall bring him to the King of Terrors*,) his Son was *Lamech*, one *poor*, or *smitten*: The first, that, as we read, did break the Order of God in the Matter of *Marriage.*

Isa. 40. 13.

Job. 21. 22.

Job. 18. compare Verse 4. with Verse 14.

And Lamech took unto him two Wives, the Name of the one was Adah, and the Name of the other Zillah.

Ver. 19.

This Man was the first that brake the first institution of God concerning Marriage. He *took unto him two Wives.* The *New-Testament* says, *Let every man have his own wife.* And so said the Law in its first Institution: Therefore plurality of Wives first came into practice by the Seed of cursed *Cain*, and for a time was suffered in the World through the hardness of Man's Heart.

1 Cor. 7. 2.

And Adah bare Jabel, he was the Father of such as dwell in Tents, and of such as have Cattle. And his Brother's Name was Jubal; he was the Father of all such as handle the Harp and Organ.

Ver. 20. & 21.

Jabel signifies *bringing*, or *budding*; *Jubal*, *bringing*, or *fading.* So then in these two Sons might be shewed unto us the World, as it is in its utmost Glory: That is, it brings *Buds*, it brings *Fading*: To day in the *Field*, to morrow in the *Oven*: *All flesh is grass, and all the goodliness thereof, as the flower of the field. The grass withereth, the flower fadeth, because the Spirit of the Lord bloweth upon it, surely the people is grass.*

Isa. 40. 6, 7, 8.

And observe in these, the last was the *Musical One.* Indeed, the Spirit of the World, after things have *budded*, is so far off from remembring that they again must *fade*; that then it begins its *Requiem*; then it saith to it self, *Eat, drink, and be merry*; then it is for handling the Harp and Organ.

Luk. 12. 16, 17, 18, 19, 20.

And Zillah she also bare Tubal-Cain, an Instructer of every Artificer in Brass and Iron: and the Sister of Tubal-Cain was Naamah.

Ver. 22.

Tubal-Cain, a *worldly Possession*; and *Naamah*, one that by her Name should be *beautiful.* *Lamech* his Fruit then was, a *budding, fading, worldly Possession*, with a little deceitful, vain *Beauty*, for *Favour is deceitful, and Beauty is vain, but a Woman that feareth the Lord, she shall be praised.*

Prov. 31. 30.

And Lamech said unto his Wives, Adah and Zillah, Hear my voice, ye Wives of Lamech, hearken unto my speech; for I have slain a man to my wounding, and a young man to my hurt.

Ver. 23.

He that sticks not to exceed in *one* Point, will not fear to transgress in *another*: He had hardned his Heart, by breaking the modest and orderly Bounds of *Marriage*, and so fitted himself to *shed Blood*, or do any other wickedness.

Hearken to me, ye Wives. Lustful Men break their minds to their fleshly companions (sometimes) sooner than to wiser counsellors: Even as *Ahab*, in the business of the Vineyard of *Naboth*, breaks his mind to that ungodly *Jezabel* his Wife.

I have slain a man to my wounding. Who, or what Man this murthered Person was, therein the Word is silent: Yet this *Lamech* being the Son of a bloody Murtherer, 'tis possible he was some godly Man, one of *Adam*'s other Children, or of his Grand-Children, the Son of *Seth*: for these Sons of *Cain*, and namely this in Special (as it seems) took not heed to the Mark wherewith God branded *Cain*; but like *Belshazzer*, he *hardned his heart*, though he *knew* it, and would turn Murtherer also.

Dan. 5. 18. —22.

I have slain a man to my wounding. The Guilt of Blood who can bear? or who can help himself thereby? It is a wounding thing, it is a hurtful thing, he that sheds Man's Blood wrongfully, cannot establish himself thereby. The *Jews* thought to have preserved themselves and Country by killing Jesus Christ; but this so provoked the Justice of God, that for this things sake he sent the *Gentiles* upon them to burn up their City; who when they were come, if Stories be true, slew of them Eleven hundred thousand; and those of them that were taken alive, were sold to who would buy them, Thirty a penny. *Ye shed blood* (says God) *and shall you possess the Land? ye stand upon your sword, ye work abomination, and ye defil'd every one his neighbour's wife, and shall ye possess the Land?*

Mat. 22. 6, 7.

Ezek. 33. 25, 26.

Ver. 24. *If Cain ſhall be avenged ſeven-fold, truly Lamech ſeventy and ſeven fold.*

Though wicked Men may be willingly ignorant of that Part of the Judgments of God, that are to premoniſh them, that they do not that wicked thing for which the Judgment was executed; yet if there be any thing like Favour mixed with the Judgment, of that they will take notice, to encourage themſelves to Evil: Even as this ungodly Perſon, he would not be ſtopped from Blood by the Judgment of God upon *Cain*; but rather, as it ſeems, becauſe the Eccl.8.11. Judgment was not *ſpeedily executed*, his Heart was *fully ſet* in him to do evil. Much like that of the *Jews*, who becauſe *Jehoia-* Jer.26.20, *kim* had ſlain *Uriah* the Prophet, and yet 21, 22, 23. God *ſpared the Land*; therefore make that an Argument to prevail with *Zedekiah* to kill *Jeremiah* alſo.

If Cain ſhall be avenged ſeven fold, truly Lamech ſeventy and ſeven fold. Give wicked Men leave to judge of themſelves, and they will paſs a Sentence favourable enough. Though *Lamech* had not Pity when he ſpilt Blood; yea, though the Judgment of God upon *Cain* could not hold his murderous Hands: yet now he is Guilty, let him but make a Law in the Caſe, and wo be to him that killeth *Lamech*: Vengeance ſhall be taken of him *ſeventy fold* and *ſeven*. *Joab* could with pitileſs Hands ſpill the Blood of more righteous Men than himſelf, not regarding what became of their Souls: But when his Blood was by Vengeance required for the ſame, then he would take San- 1 Kings 2. ctuary at the *Horns of the Altar*. But Judg- 28. ment is not wholly left to Men, the *Lord is Judge himſelf*; before whom both *Cain* and *Lamech*, and all their Succeſſors, ſhall be arraigned, and receive juſt Doom, and that never to be reverſed.

Ver. 25. *And Adam knew his Wife again, and ſhe bare a Son, and called his Name Seth; for God ſaid ſhe hath appointed me another Seed inſtead of Abel whom Cain ſlew.*

Now we have done, for a while, with *Cain*, and are come again to the Church of God. *Cain* had ſlain *Abel*, and by that Means, for a while, had greatly ſuppreſſed the flouriſhing of Religion; in which time his own Brood began to be mighty upon Earth; ſo encreaſing, as if Religion was put to an end for ever. But behold their Diſappointment! *Adam knew his wife again*, (for *Adam*'s Family was then the True Church of God;) or take *Adam* for a Type of Chriſt, and his Wife for a Type of the Church, and then this Obſervation followeth; namely, That ſo long as Chriſt and the Church hath to do with one another, it is in vain for *Cain* to think of ſuppreſſing Religion.

Adam knew his wife again. If *Eve* had now been barren, or *Adam* had died without further Iſſue, then *Cain* might have carried the Day; but behold another Seed! a Seed to ſtand in *Abel*'s Place: Therefore ſhe called his Name *Seth*; that is, *Set* or *Put*, as namely, in the room of *Abel*, to ſtand up for, and to defend the Truth againſt all the Army and Power of *Cain*: As *Paul* alſo ſaith of himſelf, *I am ſet*, or put, *for the* Phil. 1 17. *defence of the Goſpel*. This Man therefore, ſo far as can be gathered, was the firſt that put Check to the Outrage of *Cain* and his Company. But mark ſome Obſervations about him.

1. He was *ſet* in the Stead or Place of *Abel*; not an Inch behind him, but even at the Place where his Blood was ſpilt: So that he that will revive loſt Religion, muſt avow it as God's *Abels* have done before him: Every Talker cannot do this. The Blood that was ſhed before his Face, muſt not put Check to his godly Stomach; yea, he muſt ſay to Religion, as *Ruth* ſaid once to her *Mother*, *Where thou dieſt, I* Ruth 1. 16, 17. *will die, and there will I be buried*. This is the way to revive and to maintain the Ways of God, in deſpite of bloody *Cain*.

2. This *Seth* that was *ſet* to put Check to *Cain*, did not do it of his own Brain, but the Hand of God was Principal in the Work: *God* (ſaid ſhe) *hath appointed me another Seed to be* ſet *in the place of Abel*. And indeed it is otherwiſe in vain, when Religion is once ſuppreſſed, to think it ſhould ever revive again. Alas! where is the Man, if he want God's Spirit, that will care for the *flouriſhing State of Religion*? and that in truth will make the *Lord his Delight*: Jer.30.17. This is *Zion*, *whom no Man ſeeketh for*, or *ſeeketh after*. All Men here ſay, *See to thine* 1 Kings *own Houſe, David*. But when *Seth* comes, 12.16. then the Ground is made good again; then a living Saint is found to ſtand and maintain that Truth which but now his Brother bled for. When *James* was killed, *Peter* Acts 12. ſtands up, &c. And therefore *Seth* is ſaid to 1, 2, 3. be *another Seed*, a Man of another Spirit: One who was principled with a Spirit beyond and above the Spirit of the World. *Another Seed*, One that was ſpirited for God's Word, and God's Worſhip, and that would maintain his Brother's Cauſe.

3. Obſerve, That when *Seth* maintains his Brother's Lot, you hear no more of the Brood of *Cain*. And indeed, the way to weary out God's Enemies, it is to maintain and make good the Front againſt them: *Reſiſt the Devil, and he will flie*. Now if Jam. 4. 7. the Captain, their King *Apollion*, be made to yield, how can his Followers ſtand their ground? The *Dragon*, the Devil, Satan, he Rev.12.9. was *caſt out into the earth*, and his Angels were caſt out with him. But how? It was by fighting: *Michael and his Angels fought* Ver. 7, 8, *with the Dragon*, and overcame him by the 11. *Blood of the Lamb*, by the *Word of their Teſtimony*, and by *not loving of their Lives unto the death*.

4. Let this, in the laſt place, ſerve for Perſecutors, That when you have caſt down many

many Ten thouſands, and alſo the Truth to the Ground; there is yet a *Seth*, another Seed behind, that God hath appointed to ſtand in the ſtead of his Brethren, by whom you will certainly be put to flight, and made to ceaſe from oppreſſing the Truth.

Ver. 26. *And unto Seth, to him alſo there was born a Son and he called his Name Enos: Then began men to call upon the Name of the Lord.*

The Holy Ghoſt, in recording the Birth of *Enos*, goeth out of his ordinary ſtyle, in that he doubleth the mentioning of his Father, with reſpect to the Birth of this Son. And indeed it is worth the obſerving; for it ſtaggereth the Faith of ſome, to think that the Man that makes good the Ground of a murthered Brother, ſhould not leave Iſſue behind him: *But to Seth, to him was born a Son.* Our faithfulneſs to the Truth, ſhall be no hinderance to the flouriſhing ſtate of our Off-ſpring, take them either for the fleſhly or ſpiritual Seed of God's Servants, but *Sons*, (eſpecially in the latter ſenſe, if we truly ſtand by the Word of God) ſhall ſurely be born unto us.

And unto Seth, to him alſo was born a Son, and he called his Name Enos. Enos, a *Man*; not a Devil, like *Cain*, but a Man; or, a Man that was miſerable in this world, for the ſake and Cauſe of God; for it ſeems, as was his Father, ſo was he, even both given up to maintain God's Truth; which cannot be done but with great hazard, ſo long as *Cain* or his Off-ſpring remain. His Father therefore, by his very Name, did offer him up to bear all Hardſhips for the *Name* and *Cauſe* of God: *Behold I ſend you forth* (ſaith Chriſt) *as Lambs in the midſt of Wolves.* In effect, he called their Name *Enos*, Men to be acquainted with Grief and Miſeries: But mark, *Then began men to call upon the Name of the Lord.*

Then, when *Seth* maintained *Abel*'s ground, and when *Enos* endured all Miſeries for the ſame: For indeed this makes Spectators believe that Religion is more than a fictitious Notion: The Hardſhips, Miſeries, and Blood of the Saints, will make Men, otherwiſe heedleſs, conſider and ponder their Cauſe aright.

Then began. For, as I alſo before have hinted, the Out-rage of bloody *Cain* did put, for a time, a ſtop to the flouriſhing ſtate of God's Worſhip; which in all probability was not ſo little as half a hundred Years, even till *Seth*, and the Son of *Seth*, ſtood up to maintain the ſame; *But then*, then *men began* (more Men than *Seth* and *Enos*) *to call upon the Name of the Lord.*

Note again, That all True Religion beginneth with Fervent Prayer: Or thus, That when Men begin to be Servants to God, they begin it with calling upon him. Thus did *Saul*, *Behold he prayeth*: And, Acts 9. 11. *Lord have mercy upon me*, is the firſt of the Groans of a ſanctified Heart.

The Margin hath it, *They began to call themſelves by the Name of the Lord*: As God ſaith in another place, *My Name is called on them.* The Diſciples were called *Chriſtians*, (nay, the Saints are called the *Anointed Ones*, and the Church is called *Chriſt*.) But note, That fervent prayer ends in Faith and Confidence in God. They called themſelves by the *Name*; they counted themſelves not from a vain and groundleſs Opinion, but through the Faith they had in the Mercy of God, The *Saints* and holy People of God. 1 Cor. 12. 12.

They began to publiſh themſelves, in Contradiſtinction to the Off-ſpring of *Cain*, the *holy People of God.* Wherefore, a Seperation from the Wicked began betimes; the one going by the Name of *the Sons of God*; the other, by *the Sons and Daughters of Men*: Then *began men to call upon the Name of the Lord.* Gen. 6. 1, 2.

CHAP. V.

Ver. 1. *THIS is the Book of the Generation of Adam: in the day that God created Man, in the likeneſs of God made he him.*

The Holy Ghoſt having thus largely treated of *Cain* and his Off-ſpring, and of the Head made againſt him by *Seth* and *Enos*, and of the good ſucceſs that followed, he now comes to treat of the Church in particular, and of the flouriſhing ſtate of the ſame.

This is the Book. The Holy Ghoſt cuts off the Genealogy of *Cain*, accounting him none of the Race of the Church, although before he was within the pale thereof. *John* obſerving this, calls him, *a Child of that wicked one*, as our Lord alſo accounted *Judas.* Wherefore, he here begins his Book again, that this wicked Race might be quite excluded: *Let them be blotted out of the book of the living*, and *not written with the righteous.* Pſ. 69. 28.

In the day that God created Man, in the likeneſs of God made he him. Although by this new Beginning the Holy Ghoſt excludeth *Cain*, yet he fetcheth the Genealogy of the Church from the Day that Man was created; intimating that God, in the very Act of Creation, had a Special intention to plant him a Church in the World; and therefore, even before Sin was in the World, the Image of God was upon Man, as a Token of his Special Reſpect, and of the great Delight that he intended to take in that Creature above all that he had made. Prov. 8, 30, 31.

Ver. 2. *Male and Female created he them, and bleſſed them, and called their Name Adam, in the day when they were created.*

When *Adam* was created, the Lord created two in one: So when Chriſt, the Head of the Church, was choſen, the Church was alſo choſe in him.

And

Eph. 1. 4. *And bleſſed them.* With the Bleſſing of *Generation*: A Type of the Bleſſing of *Regeneration* that was to be by Chriſt in the Church, according to that which is written, *So ſhall thy Seed be.*

And called their Name Adam, in the day that they were created. So that in the Man the Woman is included: *Neither is the man* 1 Cor. 11. 11. *without the woman, nor the woman without the man in the Lord:* For the Holy Ghoſt, in the Work of the New Creation, of which this Creation was a Type, counteth not by Male and Female, but *ye are all one in* Gal. 3. 28. *Chriſt Jeſus.* Wherefore, Women are not to be excluded out of the Means of Salvation; nay, they have, if they Believe, a Special Right to all the Promiſes of Grace that God hath made to his Saints in all Ages: Yea, ſhe ſhall *be ſaved*, though *ſhe* 1 Tim. 2. 15. *bare Children*, if *ſhe continue in the Faith, and Charity, and Holineſs with Sobriety.*

Ver. 3. *And Adam lived an hundred and thirty years, and he begat a Son in his own likeneſs, after his Image and called his name Seth.*

1 Chro. 1. 1. Here alſo by the Book of *Chronicles*, the Holy Ghoſt carrieth away the Genealogy, becauſe *Abel* had no Children, ſaying *Adam, Seth*, &c.

An hundred and thirty years. Behold the rage of Hell! for untill *Seth* ſtood in *Abel*'s place, Religion was greatly hindred, and that was after the World had ſtood an Hundred and thirty Years. Indeed, *Abel*, while he had his Breath, did hold it up in the World; but *Cain*, who was of that *wicked* one, ſmote him and Religion both to the ground.

Job 14. 4. *And begat a Son in his own likeneſs.* Who *can bring a clean thing out of an unclean? Not one.* If the Father be polluted with the inward filth of Sin, the Son muſt needs be like him: *I was ſhapen in iniquity* Pſal. 51. 5. (ſaid *David*) *and in ſin did my mother conceive me. Seth* then was no better than we by Nature, but came into the World in the Blood of his Mother's filth: *What is Man,* Job 15. 14. *that he ſhould be clean! or he that is born of a Woman, that he ſhould be righteous!*

This therefore ſhould teach us not to count of our Election, and of our Effectual Calling but by the Word of God. *Seth* by Nature was a ſinful Man, and yet the choſen Servant of God; the firſt that took up God's Quarrel after the Death of bleſſed *Abel.*

This ſhould alſo help us to hold up the Bucklers againſt the Kingdom of the Devil and Hell. *Seth* was ſubject to like Infirmities with us, and yet he got ground of the Children of Iniquity. I know a Senſe of our own Infirmities is apt to weaken our hand in ſo mighty an Undertaking, but it ſhould not: Although we be like old *Adam* by Nature, yet God is able to *make us ſtand.*

Ver. 4. *And the days of Adam, after he begat Seth, were eight hundred years, and he begat ſons and daughters.*

Adam therefore, as a Type of Chriſt, reigned in the Church almoſt a Thouſand Years. The World therefore *beginning* thus, doth ſhew us how it will *end*; namely, by the Reign of the *ſecond Adam*, as it began with the Reign of the *firſt.*

Theſe long-liv'd Men therefore ſhew us the Glory that the Church ſhall have in the latter Day, even in the *Seventh thouſand Years of the World*, that Sabbath when Chriſt ſhall ſet up his Kingdom on Earth, according to that which is written, *They lived and* Rev. 20. 6. *reigned with Chriſt a Thouſand years. They:* --- Who? The Church of God, according alſo as it was with *Adam.* Therefore they are ſaid by *John* to be *Holy*, as well as *Bleſſed: Bleſſed and Holy are they that have part in the firſt reſurrection, on ſuch the ſecond death hath no power; but they ſhall be Prieſts of God, and of Chriſt, and ſhall reign with him a thouſand years.* In all which time the wicked in the World ſhall forbear to Perſecute, as did alſo the Brood of wicked *Cain* in the days of *Adam, Seth*, &c. Hence therefore we find in the firſt place the *Dragon chained* for theſe *thouſand years.*

And all the days that Adam lived were Ver. 5. *nine hundred and thirty years, and he died.*

Adam therefore lived to ſee the Tranſlation of *Enoch*: In whoſe Tranſlation a Conqueſt was got over all the Enemies of his Soul and Body: So Chriſt ſhall Reign in and among his Saints till *all his Enemies be* 1 Cor 15. *deſtroyed.* The *laſt Enemy that ſhall be deſtroyed is Death*; which ſhall be ſwallowed up when the Members of that glorious Head have *put on Incorruption*, and their *Mortal ſhall have put on Immortality. Adam*'s Reigning therefore until *Enoch*'s Tranſlation, looks like a Prophecy of the *Perfection of Chriſt*'s *Kingdom: For he ſhall reign* till he *hath delivered up the Kingdom to God, even the Father:* As *Adam*, till his *Enoch* was tranſlated and took up to God.

And Seth lived an hundred and five years, Ver. 6. *and begat Enos.*

Seth therefore ſtood by the Truth of God a long time, without much help or encouragement from Man; which was a great Tryal to his Spirit, and Proof of the Truth of his Faith, and tended much to the Perfection of his Patience. Somewhat like this was that of *Paul*, who had *no Man ſtood with him* when he ſtood before *Nero.*

Seth was ſet in the ſtead of *Abel*, to keep the Gap againſt the Children of Hell; which, by the Grace of God, he faithfully did, even till *Enos* was ſent to his aid and aſſiſtance.

Seth therefore was the *Forlorn Hope* of the Church in thoſe days: So ſet of God to put Check to the Enemy, until the Church was increaſed, and more able to defend herſelf from the Outrage.

This therefore ſhould teach the Saints of God, eſpecially thoſe that are ſent before, againſt the Off-ſpring of *Cain*, to ſtand their ground

1 Sam. 10. 8. Chap 13. 8, to 15. ground, and not to ſhrink like *Saul*, till God ſhall ſend others to take part with them.

Thus *David* ſtood, as it were, by himſelf, againſt the wicked that was in his day; Pſ. 94. 16. which made him cry, *Who will riſe up for me againſt the evil Doers*, or *who will ſtand up for me againſt the workers of Iniquity.*

Ver. 7. *And Seth lived after he begat Enos eight hundred and ſeven years, and he begat Sons and Daughters.*

Hence alſo we may gather great Encouragement who are ſet in the Front of the Army of the Lamb, againſt the Army and Regiment of *Cain*. *Seth*, ſaith the Spirit, was *ſet in the ſtead of Abel*, there as *Forlorn*, to defend Religion; Muſt he not now be ſwallowed up? Will the Blood-Hounds let him eſcape? Behold, therefore his Life muſt be accounted a Wonder! as was alſo that of 2 Cor. 6. 9. *Paul*, to ſtand Eight hundred Years againſt ſuch a murderous Crew, and yet to have his Breath in his Noſtrils! Our *times are in thy hands*, and thou, Lord, *holdeſt our Soul in Life.*

Ver. 8. *And all the Days of Seth were nine hundred and twelve years, and he died.*

His Life was therefore Eighteen Years ſhorter than that of *Adam*; he lived Fifty five Years after *Enoch*, and died Six hundred and fourteen Years before the Flood.

Ver. 9. *And Enos lived ninety years, and begat Cainan.*

Cainan ſignifieth a *Buyer*, or *Owner*. Let it be with reſpect to Religion, and then the Senſe may be, that he had this Privilege in Religion by the Hazard of his Father and Grandfather's Life; they bought it for him, and made him the Owner of it: As *Paul* Gal. 2. 5. ſaith, *He gave not place to the falſe Apoſtles, that the Truth of the Goſpel might continue* with the *Galatians*. As *Jotham* alſo ſaid Judg. 9. 17. to *Shechem*, *My Father fought for you, and adventured his life far, and delivered you out of the hand of Midian*; namely, that they might ſtill be Owners of the Inheritance that the Lord had given them. This ſhews us then, that the Fruit of a conſtant ſtanding to the Word of God, is, That the Generations yet unborn ſhall be made the Poſſeſſors and Owners of it.

Ver. 10. *And Enos lived after he begat Cainan eight hundred and fifteen years, and begat Sons and Daughters.*

He lived then to ſee his Son enjoy the Fruits of his own Conſtancy to the Truth, ſo long a Time as *Eight hundred years*, &c. as we hope God's People now may do. 'Tis true, they now do own the Truth with hazard, and do hold it up by enduring much miſery, according to the rage of wicked men; but, I ſay, 'tis hoped others will reap the Fruits of our Travels, and that ſome of us ſhall live to ſee it, as *Enos* lived to ſee his *Cainan* poſſeſs Religion *eight hundred years.*

Ver. 11. *And all the days of Enos were nine hundred and five years, and he died.*

He lived then One hundred fifty three Years after *Enoch*, and died Five hundred and ſixteen years before the Flood.

And Cainan lived ſeventy years, and begat Ver. 12. *Mahalaleel.*

Mahalaleel ſignifieth *Praiſing God*. Wherefore he was born in Settled Times, wherein Religion met with little or no Moleſtation: It began be as Hereditary in the Days of bleſſed *Cainan*; wherefore it was requiſite that the very next that ſhould poſſeſs the Truth, ſhould ſpend their days in *Praiſing God*. And thus it will be at the Rev 11. 15. down-fall of Antichriſt: *After this* (ſaith *John*) *I heard a great voice of much people* Chap. 19. 1, 2, 3, 4, 5, 6. *in Heaven, ſaying, Allelujah! Salvation, and glory, and honour, and power unto the Lord our God.----- And a voice came out of the Temple ſaying, Praiſe our God, all ye his Servants; and ye that fear him, both ſmall and great.*

The whole Earth (ſaith the Prophet) *is at reſt and quiet, they break forth into ſinging; Yea, the Fir-tree rejoyceth at thee,* (O thou Brood of the blood-thirſty *Cain*,) *and the Cedars of Lebanon*, ſaying, *Since thou waſt laid down, no Feller is come up againſt us.* Iſa. 14. 7, 8.

And Cainan lived after he begat Mahalaleel eight hundred and forty years, and begat Ver. 13. *Sons and Daughters.*

God gave him a long Poſſeſſion and Enjoyment of the Fruits of his Father's Labours: *They ſowed* (as Chriſt ſaid) *and he was entered into their labours*: They *ſowed in Tears*, and He *reaped in Joy*. *Mahalaleel*, or *Praiſe our God*, was the Language of thoſe Times.

And all the days of Cainan were nine Ver. 14. *hundred and ten years, and he died.*

He lived then Two hundred and forty eight years after *Enoch*, and died Four hundred twenty one years before the Flood.

And Mahalaleel lived ſixty and five years, Ver. 15. *and begat Jared.*

Jared ſignifies *Ruling*, and ſheweth us Acts 9. 29, 30, 31. what is the holy Fruits of Peace and Thankſgiving in the Church; to wit, Government according to the Teſtament of Chriſt. It is hard to have all things according to Rule, in the day of the Churches Affliction; becauſe of the Weakneſs and Fearfulneſs of ſome; and becauſe poſſibly thoſe who have moſt skill in that matter, may for a time be laid up in Chains: but now when the Church hath reſt and quietneſs, then as ſhe *praiſeth God*, ſo ſhe conceiveth and bringeth forth Governors, and good Government and Rule among her Members. *David*, *a Man of Blood*, could 1 Chron. 28. 3. 6. not build that Houſe to the Lord, which peaceable *Solomon*, that *Man of Reſt*, afterwards did. When Armies are Engaged, and hot in Battle, 'tis harder to keep them in Rank and File, than when they have reſt, and time for Diſcipline. *Jared* therefore

is the Fruits of *Thankſgiving*, as *Thankſgiving* is the Fruits of *Peace* and *Poſſeſſion*.

Ver.16. *And Mahalaleel lived after he begat Jared eight hundred and thirty years, and begat Sons and Daughters.*

He lived not only to give Thanks unto God, but to ſhew to all that he gave Thanks in truth, by ſubmitting his Neck the Reſt of the Hundred of years that he lived, to the holy Law and Word of God.

A good Rule to prove People by; for all that pretend to give Thanks for Liberty, put not their Neck under the Yoke, but Gal. 5. 13. rather *uſe their Liberty as an occaſion for the* 1 Pet. 2 16. *fleſh*, than *by Love to ſerve* and advantage one another in the things of the Kingdom of Chriſt; but as the Bramble ſaid to the reſt of the Trees, ſo ſaith Chriſt to ſuch feigned Thankſgivers, Judg. 9. 15. *If in truth ye anoint me King over you, then come and put your truſt under my ſhadow*; ſubmit to my Law, and be governed by my Teſtament: Let your Thankſgiving bring forth *Jared*, and walk with God in the Days of *Jared*.

Ver.17. *And all the days of Mahalaleel were eight hundred ninety and five years, and he died.*

He lived then Three hundred and three years after *Enoch*, and died Three hundred ſixty ſix years before the Flood.

Ver.18. *And Jared lived an hundred ſixty and two years, and begat Enoch.*

Enoch, is, *taught*, or *dedicate*: The true effect of Rule or Government, be it good or bad: in *Cain*'s Poſterity it was *bad*; for an *evil Tree cannot bring forth good Fruit*: By *Enoch* here, we are to underſtand, one *taught* in, and *dedicated* unto God. This *Enoch* therefore was a Son that would hear the Rules, and ſubmit to the Government Prov. 25. 12. of his Father *Jared*. *As an Ear-ring of Gold, and an Ornament of fine Gold; ſo is a wiſe Reprover upon an obedient Ear.*

Ver.19. *And Jared lived after he begat Enoch eight hundred years, and begat Sons and Daughters.*

He lived therefore to ſee the Fruit of his good Rule and Government in the Church, even to ſee his *teachable* and *dedicated* Son caught up to God, and to his Throne. A good Encouragement to all Rulers in the Houſe of God, and alſo to all godly Parents to Teach and Rule in the fear of God; for that is the way to part with Church Members, and Children with comfort; yea, that is the way, if we ſhall out-live them, to ſend them to Heaven, and to God before us.

Ver.20. *And all the days of Jared were nine hundred ſixty and two years, and he died.*

He lived then Three hundred thirty five years after *Enoch*, and died Two hundred thirty four before the Flood.

Ver.21. *And Enoch lived ſixty and five years, and begat Methuſelah.*

Methuſelah ſignifieth, *ſpoyling his Death*: This therefore is the true Fruits of one that is truly *taught in*, and *dedicate to* the Service of God, as *Enoch* was; by this means he ſpoileth his Death: Wherefore he adds, *And Enoch walked with God.* Walking with God, ſpoileth Death, or overcomes it, or it ſhall be prevented, he ſhall not be *hurt therewith*: As Chriſt ſaith, *If a man* Joh. 8. 52. *keep my ſayings, he ſhall never ſee death.*

And Enoch walked with God, after he Ver. 22. *begat Methuſelah, three hundred years, and begat Sons and Daughters.*

Theſe words [*after he begat Methuſelah*] may have reſpect either to his *beginning* to walk with God, or to the number of the Years that he lived *after* the Birth of *Methuſelah*, or *both*.

If it reſpect the *firſt*, then it ſheweth that the only encouragement that a Sinner hath to walk with God, it is to ſee *Methuſelah*, or his Death ſpoiled: For when a Man ſeeth 1 Cor. 15. Death, and all Evils, conquered and over- 55, 56, 57, come, then his Soul is encouraged in Holi- 58. neſs. No Encouragement to Walking with God like this: *Enoch walked with God after he begat Methuſelah*: As *Paul* ſaith, *Now being made free from Sin*, (which indeed is Rom. 6. the *Sting of Death*) *you have your fruit unto* 22, 23. *holineſs, and the end everlaſting life.*

If it reſpect the Second, then it ſhews us the invincible Nature of true Faith, (for by *Faith Enoch walked with God*:) I ſay, it ſheweth us the invincible Nature of true Faith, in that it would hold up a Man in cloſe Communion with God for the Space of Three hundred Years.

He *walked with God three hundred years.* How will the Converſation of *Enoch* riſe up in Judgment with this Generation, that walk not with God at all! Or if they do, do it ſo by Fits, as if Walking with God was but a Work by the By.

He walked with God, and begat Sons and Daughters. And kept Houſe, and lived with his Wife, *according to knowledge.* This ſhews then, that it is Sin, not our lawful and honeſt Employment, that hindreth one's Walking with God.

And all the Days of Enoch were three hun- Ver. *dred ſixty and five years. —— And Enoch* 23 & 24. *walked with God, and he was not; for God took him.*

The *New-Teſtament* ſaith, *By Faith E-* Heb. 11. 5. *noch was tranſlated, that he ſhould not ſee Death; and was not found, becauſe God had tranſlated him: for before his Tranſlation he had this Teſtimony, that he pleaſed God.* *And all the Days of Enoch were three hundred ſixty and five years.* *Enoch* therefore lived here but a while; he was too good to live long in this World, the *World was not worthy of him*; neither would he be ſpared ſo long out of Heaven, for *God took him.* The End of Walking with God or the Path-way thereof, it leads Men to Heaven, to the Enjoyment of the Glory of God. Thus alſo it was with bleſſed *Elijah*, 2 Kings 2. he followed God from place to place, till at 1, 2, 3, 4, 5, length he was *caught up into Heaven.* 6, 7, 8, 9, 10, 11, 12.

A word

A Word or two more of *Enoch*. *Jude* obſerves, That he was the *ſeventh from Adam*: Cloſely intimating (as I conceive) that by him God prefigured the Reſurrection and End of the World: And intimated, That in the Seventh Great Day of the World this Reſurrection ſhould be, each Generation from *Adam* being a Type of a Thouſand Years: So that *Enoch*, the *ſeventh* from *Adam*, was a Type of the *Seventh Thouſand*, in which the Lord will reign with his Church a Thouſand Years.

There are Two things in *Enoch* that incline me to this Opinion. Firſt, he crieth out, *Behold the Lord comes!* and then is *tranſlated*, that he *ſhould not ſee Death*: The right Poſture and End of thoſe that ſhall live at the Day of God Almighty; and that ſhall, like *Enoch*, be found Walking with God, when the Lord ſhall come from Heaven. Jude 14. 15.

And Methuſelah lived an hundred eighty and ſeven years, and he begat Lamech.

Lamech ſignifieth *poor*, or *ſmitten*; wherefore I doubt, that the Apoſtacy that you read of in the next Chapter, began either in the Days of, or by, this Man: He being, as it ſeems, more dry and void of Grace than thoſe that went before him; *poor*, or *ſmitten*.

Hence note, That Faith and Godlineſs, though often it goeth from the Father to the Son, as from *Seth* to *Enos*, and from him to *Cainan*, yet it is not tied here, but runs according to *Electing Love*, as alſo do the Fruits thereof.

Ver. 26. & 27. *And Methuſelah lived after he begat Lamech ſeven hundred eighty and two years, and begat Sons and Daughters. And all the days of Methuſelah were nine hundred ſixty and nine years, and he died.*

Methuſelah, the *ſpoiling of Death*, is the longeſt Liver in the World; yet he died in the year that the Flood was upon the Earth; not by the Flood, but by the Courſe of nature, as alſo did *Lamech* his Son, for the wicked Reprobate only was ſwept away, by that according to the Apoſtle *Peter*.

Ver. 28. & 29. *And Lamech lived an hundred eighty and two years, and begat a Son, and he called his Name Noah, ſaying, This ſame ſhall comfort us concerning our Work and toyl of our hands, becauſe of the Ground which the Lord hath curſed.*

And called his name Noah. *Noah* ſignifieth *Reſt*; his Name was therefore according to his Work, for he was a *Preacher of Righteouſneſs*, which giveth Reſt to all that embraceth it: Beſides, it was he that prepared the Ark, the Place of Reſt to the Church of God.

This ſame ſhall comfort us concerning our Work, and toyl of our hands, becauſe of the Ground, which the Lord hath curſed.

Theſe words ſeem to carry in them a Repentance for the Apoſtacy that before was mentioned; *This ſame ſhall comfort us*, by reſtoring the Church to her former Reſt, and by delivering us from the *Toyl of our Hands*; for Sin once admitted of in the Church, is not without much Toyl extirpated, and driven forth of the ſame: Yea ſometimes it getteth ſuch Footing and Root, that it cannot again be purged and deſtroyed, but by breaking the very Being of the Church where it is. Thus it was as to the Caſe in hand, and is ſignified alſo by *pulling down the Houſe* in which the *Leproſie* was; yea *Epheſus* it ſelf was almoſt thus far infected, had not a *Threatning* prevented. Levit. 14. 43, 44, 45. Rev. 2, 1, 2, 3.

Becauſe of the Ground which the Lord hath curſed. The Lord did curſe it for the Sin of *Adam*: he alſo renewed the Curſe to *Cain*, becauſe he was guilty of the *Blood of his Brother*. I incline alſo to think, that the Curſe here mentioned, is the firſt, reiterated for the grievous Apoſtacy of this Congregation; according to that which is written, *If ye yet walk contrary unto me, I will puniſh you ſeven times more: I will bring ſeven times more plagues upon you, according to your ſins.* Levit. 26. 18, 19, 20, 21.

And Lamech lived after he begat Noah, five hundred ninety and five years, and begat Sons and Daughters. Ver. 30. Wherefore *Lamech* heard the *preaching of Noah*, who was the only Miniſter of God in thoſe Days, to recover the Church to Repentance from their Apoſtacy, which alſo he did in ſome good meaſure effect, while he condemned the World for their unbelief. Heb. 11. 7.

And all the days of Lamech were ſeven hundred ſeventy and ſeven years, and he died. Ver. 31. He died five years before the Flood. *Methuſelah* therefore was the longeſt Liver of thoſe Godly that fell on the other ſide the Flood, for he died not before the very Year the Flood came, not by the Water, but before. *The righteous is taken away from the evil to come*; though, as the Prophet ſaith, *no man* of the wicked *laid it to heart*. Iſa. 57. 1.

And Noah was five hundred years old: and Noah begat Shem, Ham and Japhet. Ver. 32.

CHAP. VI.

AND it came to paſs, when men began to multiply upon the Earth, and Daughters were born unto them. Ver. 1.

Moſes now leaveth the Genealogy for a while, and ſearcheth into the State and Condition of the Church now after ſo long a time as its ſtanding upwards of, or above a Thouſand years: Where he preſently findeth two things: 1. The *Church declin'd*. 2. And *God provoked*. Wherefore he maketh Inquiry into the Nature of the Churches ſin; which he relateth in this following Chapter.

And it came to paſs, when men began to multiply. The men here I underſtand to be

be the Children of *Cain*, the Church and Synagogue of Satan, becauſe they are mentioned by way of Antitheſis to the Church and Sons of God.

And Daughters were born unto them. A Snare that was often uſed in the Hand of the Devil, to intangle withal the Church of God; yea, and doth ſo uſually ſpeed, that it hath often been counted by him as infallible; ſo that this is the Doctrine of his Prophet *Balaam*, and it prevailed, when all the Engines of Hell beſide were prevented. *The People began to commit Whoredom with the Daughters of* Moab. It may be this Child of Hell, in this his Advice to *Balak* looked back to the Daughters of *Cain*, and calling to Remembrance how of Old they intangled the Church, advertiſed him to put the ſame into Practice again.

Rev. 2. 14. Num. 25. 1, 2.

Ver. 2. *And the Sons of God ſaw the Daughters of Men, that they were fair, and they took them Wives of all which they choſe.*

This was the Way then of the Sons of *Cain*, to let their fair Daughters be ſhewed to the Sons of God. For it ſeems all other their Wiles and Devices were not able to bring the Church and the World together, and to make them live as in one Communion: Theſe to the Church was ſuch, whoſe Heart was Snares and Nets, and whoſe Hands were Bands to intangle and hold them from obſerving the Laws and Judgments of God.

Prov. 22. 14. Eccl. 7. 26.

And they took them Wives. Firſt their Eye *ſaw* them, and then their Heart *luſted* after them. Thus the Devil deceived the Woman, and by this Means periſhed curſed *Achan*. *And* Achan *anſwered* Joſhua, *Indeed I have ſinned againſt the Lord, and thus and thus have I done: When I ſaw among the Spoils a goodly* Babiloniſh *Garment*, &c. *then I coveted them.*

Joſh. 7. 20, 21.

Note therefore, that it is not good to behold with the Eye that which God hath forbid us to touch with our hand. *I made a Covenant with mine Eyes*, ſaith *Job*: And again, if at unawares a thing was caſt before him, the beholding of which was of an *intangling Nature*, he forthwith would hold back his heart as with a Bridle, leſt the deſign of Hell ſhould be effected upon him.

Job. 31. 1. Ver. 7.

Cruſh ſin then in the Conception, leſt it bring forth Death in thy Soul.

Ver. 3. *And the Lord ſaid, My Spirit ſhall not always ſtrive with man, for that he alſo is fleſh; yet his days ſhall be an hundred and twenty years.*

By theſe words is aggravated the Sin of the Church, that ſhe would attempt to cloſe with, and hold a ſinful Communion, againſt the Diſſwaſions of the Spirit of God.

My Spirit ſhall not always ſtrive. To wit, my Spirit in *Noah*, for he was the only *Preacher of Righteouſneſs* to the Church in thoſe back-ſliding times.

By this then, I find, that the Doctrine of *Noah*, was, To declare againſt a ſinful Communion, or to command the Church, in the Name of God, that ſhe ſtill maintain a ſeparation from the curſed Children of *Cain*: As he ſaid to the Prophet *Jeremiah*, *If thou ſeparate the precious from the vile, thou ſhalt be as my mouth.* Jer. 15. 19.

Noah therefore had an hard task, when he preached this Doctrine among them: For this above all is hard to be born, for by this *he condemned the World.*

The firſt great quarrel therefore that God had with his Church it was for their holding unwarrantable Communion with others. The Church ſhould always *dwell alone*, and not be *reckoned among the Nations.* The Church is *a choſen Generation, a royal Prieſthood, an holy Nation, a peculiar People*: Therefore the work of the Church of God, is not to fall in with any ſinful Fellowſhip, or receive into their Communion the ungodly World, but to *ſhew forth the praiſes and vertues of him who hath called them* out from among ſuch Communicants into *his marvellous Light.* Num. 23. 9. 1 Pet. 2. 9.

My Spirit ſhall not always ſtrive. Hence note, that the People that ſhall continue to grieve the Spirit of God, and to reſiſt the Doctrine of *Noah*, they are appointed for heavy Judgments. *Come out of her, my people, that ye be not partakers of her ſins, and that ye receive not of her plagues.* This becauſe thoſe (finally Impenitent) in *Noah*'s time refuſed to do, therefore the *wrath of God* overtook them, and ſwept them off the Face of the Earth. Rev. 18. 4.

Yet his days ſhall be an hundred and twenty years. *Noah* therefore began his preaching about the Four hundred and fourſcore year of his Life, which continuing the ſpace of Sixſcore more, it reached to the day that the Flood came.

In which time doubtleſs his Faith was ſufficiently try'd, both by the hard Cenſures of the Hypocrites of the Church, and the open profane of the World, againſt whom he daily pronounced the Judgments of God for maintaining their forbidden Communion. Gen. 3. 15.

Yet his days ſhall be an hundred and twenty years. God alſo would yet have Patience with theſe People, if peradventure they would repent that his hand might not be upon them.

There were Giants in the Earth in thoſe Days; and alſo after that, when the Sons of God came in unto the Daughters of Men, and they bare Children unto them; the ſame became mighty Men, which were of old, Men of Renown. Ver. 4.

There were Giants in the Earth in thoſe Days. Theſe Words ſeem to be ſpoken, to ſhew us the Hazards that *Noah* ran, while he preached the Truth of God: He incurred the Diſpleaſure of the *Giants*, which doubtleſs made all Men tremble, and kept the whole World in Awe: But *Noah* muſt

ingage

ingage the Giants, he must not fear the Face of a Giant. This way God took also with *Moses*, and with his People of *Israel*, they must go to possess the Land of the
Deut. 9. 1, 2. Giants, a *People high and tall as the Cedars*, a People of whom went that Proverb, *Who*
Chap. 3, 8, 9, 10, 11. *can stand before the Children of Anak*? They must not be afraid of *Og* the King of *Bashan*, though his Head be as high as the Ridge of an House, and his Bedstead a Bedstead of Iron.

This should teach us then not to fear the Faces of Men: no, not the Faces of *the mighty*, not to fear them, I say, in the Matters of God, though they should run upon us like a Giant.

These Giants I suppose were the Children of *Cain*, because mentioned as another Sort than those that were the Fruit of their forbidden and ungodly Communion: For he adds, *And also after that*, or besides them, *when the Sons of God came in unto the Daughters of Men, and they bare Children unto them; the same*, or they also, *became mighty men, which were of old, Men of Renown.*

Then *Noah* found Giants every where: Giants in the World, and Giants in this confused Communion. And thus it is at this day; we do not only meet with Giants abroad, among the most ungodly and uncircumcised in heart, but even among those that seem to be of the Religious, among them we also meet with Giants; men mighty to oppose the Truth, and very *profound*
Isa. 8, 13, 14. *to make slaughter*: But mark the advice of the Lord, *Fear not their fear, neither be afraid, but sanctifie the Lord of hosts himself*, (who is stronger than all the Giants that are upon the face of the Earth) *and let him be your fear, and let him be your dread.*

And when the Sons of God came in unto the Daughters of men, and they bare Children unto them, the same became mighty men; much like to the Giants: The Fruit therefore of ungodly Communion is monstrous, and of a very strange Complexion. They are like unto them that *worshipped the Lord*, and
2 King 17, 24, 41. *served their own gods* also; or like to those of the Church, of whom *Nehemiah* speaks,
Neh. 13, 23, 24. that had *mixed themselves* with the Children of *Ashdod*, *Ammon* and *Moab*, whose Children were a Monstrous Brood, that spake half the Language of *Ashdod*, and could not speak the *Jews Language.*

By both these sorts of Giants was faithful *Noah* despised, and his Work for God con-
1 Sam. 17, 10. demned. In *David*'s time also *Goliah* defied *Israel*, and so did his Brethren also:
1 Chr. 20. 4, 5, 6, 7, 8. *Giants*, the Sons of the Giant; but *David* and his Servants must engage them, and fight them, though they were Giants.

Mighty men which were of old. Persecution therefore, or the Appearance of the Giants against the Servants of God, is no new Business; not a thing of yesterday, but of old, even when *Noah* did minister for God in the World: *There were Giants in the Earth* in those Days, to oppose him.

Men of Renown. Not for Faith and Holiness, but for some other high Atchievements, may be, mighty to fight, and to shed Man's Blood; or to find out Arts, and the Nature of Things; both which did render them Famous, and Men to be noted in their Place. Such kind of Men might be *Corah*, *Dathan*, and their Company also; Numb 16. 1, 2. yet they opposed *Moses* and *Aaron*, yea, God, his Way and Worship, and perished after an unheard of manner; as also did the Opposers of righteous *Noah*, in the Day of the Flood.

And God saw that the wickedness of man Vet. 5. *was great upon the earth, and that every imagination of the thought of his heart was only evil continually.* The Margin saith, not only the *Imaginations*, but also the *Purposes* and *Desires.*

These Words are to be understood, as still respecting the Apostacy that we read of in the First and Second Verses, and are (in my Thoughts) to be taken as the Effect of their Degeneracy: For though it be true, that the best of Men, in their most holy and godly Behaviour, have wicked and sinful Hearts; yet so long as they walk sincerely according to the Rules prescribed of God, there is no such Character upon them; especially as it stands related to the Words that immediately follow; to wit, that *it repented the Lord that he made them.*

These evil and wicked Purposes then were in special the Fruit of their Apostacy; for indeed, when Men are once fallen from God, they then, as the Judgment of God upon them, are given up to all Unrighteousness. Again, Apostatizing Persons are
Zech. 11. 8. counted *Abhorrers of God.* Yet Persons in this Condition will seek their own Justification, turning things upside down, *traver-*
Jer. 2. 21, &c. *sing their ways* like the *Dromedaries*; bearing us still in hand, that they stand not guilty of Sin, but that what they do is allowable, or winked at of God. Besides, they say their Hearts are still upright with God, and that they have not forsaken the Simplicity of his Way, of a wicked and ungodly Design, with an hundred more the like Pretences; all which are condemned of God, and held by him as abominable and vile.

And God saw, &c. They covered their Shame from Men, like the Adulterous Woman in the *Proverbs*, and would speak with
Prov. 30, 20. Oily Mouths, thereby to cozen the World; but God knew their Hearts, and had revealed their Sin to his Servant *Noah*; he therefore in the Spirit of God, as one alone, cried out against their Wickedness.

Hence learn to judge of Apostates, not by their Words nor Pretences, nor ungodly Coverings, whereby they may seek to hide themselves from the Stroke of a convincing Argument, but judge them by the Words of God; for however they think of them-

ſelves, or would be accounted of others, God ſees their Wickedneſs is great.

And that every imagination of the thought of his heart, was only evil continually. If they think they have not ſinned; if they think they promote Religion; if they think to find out a *Medium* to make Peace between the *Seed of the Woman*, and *the wicked Seed of Cain*; all is alike ungodly, they have forſaken the right Way, they have diſſembled the known Truth, they have rejected the *Word of the Lord*; And what *wiſdom* or *goodneſs* is in them?

Ver. 6. *And it repented the Lord that he had made man on the earth, and it grieved him at the heart.*

Repentance is in us a *Change of the Mind*; but in God, a *Change of his Diſpenſations*; for otherwiſe he repenteth not, neither can he; becauſe it ſtandeth not with the Perfection of his Nature: in him is *no variableneſs*, nor *ſhadow of turning*. Jam. 1. 17.

Wherefore, it is *Man*, not *God*, that turns: When Men therefore reject the Mercy and Ways of God, they caſt themſelves under his Wrath and Diſpleaſure; which, becauſe it is executed according to the Nature of his Juſtice, and the Severity of his Law, they miſs of the Mercy promiſed before: Num. 23. 19. Which that we may know, thoſe ſhall one Day feel that ſhall continue in final Impenitency. Therefore, God ſpeaking to their Capacity, he tells them, he hath *repented* 1 Sam. 15. 35. of doing them good: *It repented the Lord that he had made Saul King:* And yet this Repentance was only a Change of the Diſpenſation, which *Saul* by his Wickedneſs had put himſelf under; otherwiſe the Verſe 29. *Strength*, the *Eternity of Iſrael*, *will not lie, nor repent.*

The Sum is therefore, that Men had now by their Wickedneſs put themſelves under the Juſtice and Law of God; which Juſtice, by Reaſon of its Perfection, could not endure they ſhould abide on the Earth any longer; and therefore now, as a juſt Reward of their Deed, they muſt be ſwept from the Face thereof.

And it grieved him at the Heart. This is ſpoken to ſhew, that he did not feign, but was ſimple and ſincere in his Promiſe of Remiſſion and Forgiveneſs of Sins, had they kept cloſe to his Word, according as he had commanded. Wherefore God's Heart went not with them in their Backſliding, but left them, and was offended with them.

Ver. 7. *And the Lord ſaid, I will deſtroy Man whom I have created, from off the Earth, both Man and Beaſt,* (or from Man to Beaſt,) *and the creeping Things, and the Fowls of the Air; for it repenteth me that I have made them.*

This may be either underſtood as a *Threatning*, or a *Determination*: If as a Threatning, then it admitted of Time for Repentance; but if it was ſpoken as a Determination, then they had ſtood out the Day of Grace, and had laid themſelves under unavoidable Judgment. If it reſpected the *firſt*, then it was in order to the Miniſtry of *Noah*, or in order to the effecting the Ends of its ſending; which were either to ſoften or harden, to bring to Repentance, or to leave them utterly and altogether inexcuſable. But if it reſpected the *ſecond*, as it might, then it was pronounced as an Effect of God's Diſpleaſure, for their Abuſe of his Patience, his Miniſter, and Word: As it alſo was with *Iſrael* of old; they *mocked the Meſſengers of God*, and *deſpiſed* 2 Chron. *his Words*, and *miſuſed his Prophets*, until the 36. 16. *wrath of the Lord* aroſe againſt his People, till there was no remedy.

And the Lord ſaid, I will deſtroy man whom I have created. This Word *Created*, is added, on purpoſe to ſhew that the World is under the Power of his Hand; for who can *deſtroy*, but he that can *create?* Or who can ſave alive, when the Maker of the World is ſet againſt them? *There is one Law-giver,* Jam. 4. 12. *who is able to ſave, and to deſtroy.* And again, *Fear him who can deſtroy both body* Matt. 10. *and Soul in hell.* In both which Places Power to deſtroy is inſinuated from his Power and Godhead: As he ſaith in another Place, *All Souls are mine; the Soul that ſins, it ſhall* Ezek. 18. *die.* 4.

Both man and beaſt, and the creeping thing, and the fowl, &c. Thus it was at firſt the Sin of a Man brought a Curſe and Judgment upon other the Creatures whom God had made: As *Paul* ſays, *The whole Creation* Rom. 8. 22 *groans.*

But again, This Threatning upon the *Beaſts* the *Fowls*, and *Creeping things*, might Joſh. 6. 20. ariſe from a double Conſideration: Firſt, 2 Chron. To ſhew, That when God intends the De- 35. 21. ſtruction of Man, he will alſo deſtroy the *Means* of his Preſervation. Or, Secondly, To ſhew, That when he is determined to execute his Judgments, he will cut off all that ſtands in his way: he could not deſtroy the Earth without a Flood, and preſerve the Beaſt, &c. alive; therefore he deſtroys them alſo.

For it repenteth me that I have made them. This ſeems to fall under the Firſt Conſideration, to wit, That God repented that he made the Beaſts and Fowls; becauſe now they were uſed to ſuſtain his implacable Enemies.

But Noah found Grace in the Eyes of the Ver. 8. *Lord.*

This Word *Grace*, muſt in ſpecial be obſerved; for *Grace* is it which delivereth from all deſerved Judgments and Deſtruction.

Noah, by Nature was no better than other Men: Therefore the Reaſon why he periſhed not with others, it was becauſe *he found Grace in the Eyes of the Lord. Ye are* Eph. 2. 8. *ſaved by Grace.* And thus was *Noah*, as is evident, becauſe he was *ſaved by Faith*; for Heb. 11. 7.

Faith

Faith respecteth not Works, but Grace: *Ye*
Rom. 4. 16. *are saved by Grace through Faith.* As *Paul* says again, *Therefore it is of Faith that it might be by Grace*, &c. We must therefore, in our Deliverance from all the Judgments of God, sing *Grace, Grace*, unto it.

Ver. 9. *These are the generations of Noah: Noah was a just man, and perfect in his generations; and Noah walked with God.*

The Holy Ghost here makes a short Digression from his Progress, in his relation of the Wickedness of the World: And yet not impertinently; for seeing *Noah* was the Man that escaped the Judgment, his Escape must be for some reason; which was, because God was gracious to him, and because God had justified him. Besides *Noah* being now made Righteous, faithfully *walked with God.*

He was just and perfect in his Generations. But why is it said, *Generations?* It might be, because he was faithful to God and Man, having the *Armour of Righteousness* on the *right-hand*, and on the *left*. It is said in
Isa. 53. 9. *Isaiah*, That Christ *made his grave with the wicked*, and *with the rich in his death*: To import, That they only have Benefit by him to Eternal Life, that Die by his Exam-
Phil. 3. 8, 9, 10. ple, as well as Live by his Blood; for in his Death was both Merit and Example; and they are like to miss in the First, that are not concerned in the Second.

Perfect in his Generations. In his Carriage, Doctrines and Life, before both God and Man: And thus ought every Preacher to be; he ought to do in the sight of God, what he commands to Men; by this Means
1 Tim. 4. 16. he *saveth both himself*, and *them that hear him.*

Besides, *Noah* was a *Man*, as well as a *Saint*, and in either sense had a *Generation*: To both of which *Grace* made him faithful; and he that shall not serve his Genetation as a *Man*, will hardly serve his Generation as a *Christian*. But *Noah* was perfect in both, he was *perfect in his Generations.*

And Noah walked with God. This shews he was sincere in his Work; for an Hypocrite may, as to outward shew, do as the Saint of God; but *he* doth it with respect to Men, not God, and therefore he is an Hypocrite. To *walk with God* then, is not only to do the Duty commanded, but to do it as God Requireth it; that is, to do it with Faith, and Son-like Fear, as in God's sight, *with singleness of heart.*

And Noah begat three Sons, Shem, Ham,
Ver. 10. *and Japhet.*

These are the Off-spring of *Noah*, and by these was the Earth replenished after the Flood, as will be further seen hereafter.

And the earth also was corrupt before God,
Ver. 11. *and the earth was filled with violence.*

He is now returned to the Matter in hand before; to wit, the Causes of the Flood.

And the Earth also was corrupt. By *Earth*, he may here Mean, those that are without the Church: And if so, then by *Corrupt* here, we must understand, *Wicked* after a most high manner; for albeit the World and Generation of *Cain* be always Sinners before God, yet the Lord cutteth not off the World in general, nor a Nation in particular, but because of the Commission of eminent Outrage and Wickedness. Thus it was with those of *Sodom*, a little before the Lord with *Fire* devoured them. *The men of Sodom* (saith the Text) *were wicked, and* Gen. 13. 13. *Sinners* before the Lord *exceedingly.*

Again: As by *Corrupt*, we may understand, Corrupt by way of Eminency; so again, they were corrupt Incurably. This is evident, because they were not brought off from Sin by the Ministry of *Noah*, the only appointed Means of their Conversion.

Hence note, That when Men are *Sinners exceedingly*, and when the Means of Grace appointed of God for their Recovery, proves ineffectual, then they are near some 2 Chron. 36. signal Judgment. Thus back-sliding *Jerusalem*, because she was *wicked with an high* Ezek. 24. 13, 14. *hand*, and could not be cured by the Ministry of the Prophets, therefore her Sons must go forth of her into *Captivity*, and *the* Jer. 15. 1, 2, 3. *City burned to the ground with fire.*

And the earth was filled with violence. First, they had violated the Law of God, in making and maintaining ungodly and wicked communion; according to that of the Prophet, *Her Priests have violated my Law, and have profaned my holy things.* But how? *They have put no difference be-* Ezek. 22. 26. *tween the holy and profane, neither have they shewed difference between the unclean and the clean.*

They also *perverted Judgment* between a Man and his Neighbour: adhering to their own Party, in Disaffection to the Religious. This is supposed, because of the exceeding Latitude of the Expression, *The Earth was filled with Violence*; that is, all manner of Violence, Out-rage and Cruelty was committed by this Sort of People. This takes in that Saying of *Solomon*, the *Oppression of the Poor*, especially God's Eccl. 5. 8. Poor, is included, in a violent perverting of Judgment and Justice.

They also shewed Violence to the *Lives* of Good Men, as may be gathered by the Act of *Lamech*, one of the Sons of *Cain*. In a word, *The Earth was filled with Violence*; Violence of every kind; Lust and Wickedness was out-rageous, there was a World of Ungodliness among these ungodly Men.

And God looked upon the Earth, and be- Ver. 12. *hold it was corrupt; for all flesh had corrupted his way upon the earth.*

By these words therefore is confirmed the Sense of the former Verse, *The earth was corrupt*; for God saw it was so: The Earth was full of Violence, for they had corrupted *God's way.*

And

And God looked upon the Earth. This ſhews us, That the Lord doth not with Haſte, or in a raſh inconſiderate Way, pour his Judgments upon the World; but that with Judgment and Knowledge, the Wickedneſs firſt being certain, and of Merit deſerving the ſame. This is ſeen in his way of dealing with *Sodom: And the Lord*
Gen. 18. 20, 21. *ſaid, Becauſe the cry of Sodom and Gomorrah is great, and becauſe their ſin is very grievous, I will go down now and ſee whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know.*

And behold, it was corrupt; for all fleſh had corrupted his way upon the earth. It proved, as that of *Sodom* did, according to the Cry thereof; for *all fleſh had corrupted his way:* God's way, by violating his Law, and perverting of Judgment, as was hinted before. *All fleſh had corrupted it*, therefore the evil needed not to be long in ſearching out: As God ſaith by the Prophet *Jere-*
Jer. 2. 34. *miah, I have not found it by diligent ſearch, but upon all theſe.* Here upon the whole Earth, none exempted but righteous *Noah.*

Ver. 13. *And God ſaid unto Noah, The end of all fleſh is come before me: for the earth is filled with violence through them, and behold I will deſtroy them with the Earth.*

And God ſaid unto Noah, Or told *Noah* his Purpoſe: The ſame way he went with
Gen. 18. 17, Amos. 3. 7. *Abraham: Shall I hide from Abraham the thing that I do?* Surely *the Lord will do nothing, but he revealeth his Secrets unto his Servants the Prophets.*

The end of all fleſh is come. The Time or Expiration of the World is at hand. God ſpeaks before he ſmites. Thus he did
Ezek. 7. 2, 3, 6. alſo by the Prophet *Ezekiel*, ſaying, *An end is come*, the *end is come:* And again, *The end is come, the end is come; it watcheth for thee; behold, it is come.*

The end of all fleſh is come before me. Sin and Wickedneſs doth not put an end to the Ungodly before their *own* Face, yet it brings their End before the Face of God. It is ſaid of theſe very People, they *knew not of their*
Matt. 24. 37, 38, 39. *Deſtruction, untill the day the Flood came, and took them all away.* Indeed, the Nature of Sin is to blind the Mind, that the Perſon concerned may neither ſee Mercy nor Judgment; but God ſees their End: *The end of all fleſh is come before me.*

The end of all fleſh. By theſe words, the Souls are left to, and reſerved for another Judgment: Wherefore, though here we find the Fleſh conſumed; yet *Peter* ſaith, their *Spirits are ſtill in Priſon*, even the Souls that Chriſt once preached to in the *Days*, and by the Miniſtry of *Noah:* Even the
1 Pet. 3, 18, 19, 20. Souls *which ſometimes were diſobedient when once the long ſuffering of God waited in the Days of Noah*, while the Ark was preparing, &c.

Ver. 14. *Make thee an Ark of Gopher Wood: Rooms ſhalt thou make in the Ark, and ſhalt pitch it within and without with Pitch.*

This is the Fruits of the Grace of God: He ſaid before, That *Noah found Grace in the Eyes of the Lord:* Which Grace appoints to him the Means of his Preſervation.

Make THEE an Ark. He ſaith not, *Make one*, or, *Make one for Me:* But, Make one; Make one for Thee: *Make* [*Thee*] *an Ark of Gopher Wood.*

Noah therefore, from this Word *Thee*, did gather, That God did intend to preſerve him from the Judgment which he had appointed in this his Work: Therein lay his own Profit and Comfort; not a Thought which he had, not a Blow that he ſtruck, about the preparing the Ark, but he preached, as to others their Ruin, to himſelf, his Safeguard and Deliverance: *He prepared* Heb. 11. 7. *an Ark, to the ſaving of his Houſe.*

This therefore muſt needs adminiſter much Peace and Content to his Mind, while he preached to others their Overthrow: As the Prophet ſaith, *The Work of Righteouſneſs ſhall be Peace; and the Effects of Righteouſneſs, Quietneſs, and Aſſurance for ever.* And, *My People ſhall dwell in a peaceable Habi-* Iſa. 32. 17, 18. *tation.* Thus did *Noah* when he dwelt in the Ark, and in *ſure dwellings*, and in *quiet reſting-places.*

Make thee an Ark. The *Ark* was a Figure of ſeveral things. 1. Of Chriſt, in whom the Church is preſerved from the Wrath of God. 2. It was a Figure of the Works of the Faith of the Godly: *By Faith he prepared an Ark*; by which the Followers of Chriſt are preſerved from the Rage and Tyranny of the World (for the Rage of the Water was a Type of that, as I ſhall ſhew you hereafter.) So then *Noah*, by preparing an Ark, or by being bid ſo to do of God, was thereby admoniſhed, *Firſt*, To live by the Faith of Chriſt, of whom the Ark was a Type: And hence it is ſaid, that in *preparing* the Ark, he *became Heir of the Righteouſueſs which is by Faith*; becauſe he underſtood the Mind of God therein, and throughout his Figure acted Faith upon Chriſt. But, *Secondly*, His Faith was not to be Idle, and therefore he was bid to work: This begat in him an obediential Fear of doing ought which God had forbidden: *By Faith Noah being warned of God, of Things not ſeen as yet, moved with Fear, prepared an Ark, to the ſaving of his Houſe: by the which he condemned the world, and became Heir of the Righteouſneſs which is by Faith.*

Rooms (Neſts) *ſhalt thou make in the Ark.* To wit, for himſelf, and the Beaſts, and Birds of the Field, &c. Implying, that in the Lord Jeſus there is Room for *Jews* and *Gentiles:* Yea, foraſmuch as theſe Rooms were prepared for Beaſts of every Sort, and for Fowls of every Wing: It informs us, that for all Sorts, Ranks and Qualities of Men, there is Preſervation in Jeſus Chriſt: *Compel them to come in*; drive them (in a Goſpel

Luke 14, 21, 22, 23. Gospel Sense) as *Noah* did the Beasts of old into the Ark, *that my House may be full, and yet there is room.*

And thou shalt pitch it within and without with Pitch. This was to secure all from the Flood, or to keep them that were in the Ark from perishing in the Waters.

Ver. 15. *And this is the fashion which thou shalt make it of; the length of the Ark shall be three hundred cubits, the breadth thereof fifty cubits, and the height of it thirty cubits.*

A Vessel fit to swim upon the Waters.

And this is the fashion, &c. God's Ordinances must be according to God's Order and Appointment, not according to our Fancies, *This is the Fashion*, to wit, according to what is after expressed.

By these words therefore *Noah* was limited and bound up, as to a Direction from which he must not vary; according to that of the Angel to the Prophet, *Son of man* (saith he) *behold with thine Eyes, and hear with thine ears, and set thine heart upon all that I shew thee; for to the intent that I might shew them unto thee, art thou brought hither.* As the Lord said also to his Servant *Moses, In all things that I have said unto you, be circumspect.* And so again, about making the Tabernacle in the Wilderness, which the Apostle also takes special notice of, saying, *See* (saith he) *that thou make all things according to the Pattern shewed to thee in the Mount.*

Ezek. 40. 4.

Exod. 23. 13.

Hence note, That God's Command must be the Rule whereby we order all our Actions, especially when we pretend to worship that is divine and religious. If our Works, Orders, and Observances, have not this Inscription upon them, *This is the Fashion*, or, *This is according to the Pattern*, such works and orders will profit us nothing: Neither have we any Promise when all is done, it wanting the Order of God, that we should escape those Judgments which those shall assuredly escape, that have their Eye in their Work to the *Pattern* revealed in the Word.

Ver. 16. *A Window shalt thou make to the Ark, and in a cubit shalt thou finish it above; and the Door of the Ark shalt thou set in the side thereof: with lower, second, and third stories shalt thou make it.*

I told you before, That the Ark was a Type of Christ, and also of the Works of the Faith of the Godly. And now he seems to bring in more, and to make it a Type of the Church of Christ; as indeed the Prophet also does, when he calls the Church, *One afflicted, and tossed with tempests*; and compareth her Troublers to the *Waters of Noah*, saying, *This is as the Waters of Noah.*

Isa. 54. 9, 10, 11.

Now as the Ark was a Type of the Church, so according to the Description of this Verse she hath Three most excellent things attending her. 1. *Light.* 2. *A Door.* 3. *Stories* of a *lower* and *higher rank.*

1. She hath a *Window* for Light, and that when she was to to be tossed upon the Waters. Hence note, That the Church of Christ wanteth not Light, no, not in the worst of Times. This Light is the *Word* and *Spirit* of God which Christ hath given to them that obey him.

John 17.

2. She hath a *Door.* This Door was a Type of Christ; so was also the *Door of the Tabernacle.* And hence it is that you read, That *Moses*, when he went to walk with God, would stand to talk in the *Door of the Tabernacle*; also that the *Cloudy Pillar* stood at the Door. *I* (saith Christ) *am the Door:* Again, *I am the Door of the Sheep.* By this Door then, entred all that went into the Ark, as by Christ all must enter that enter aright into the Church.

Exod. 33. 8, 9. Joh. 10.

3. She had *Stories* in her, of *first*, *second*, and *third* degree: To shew that also in the Church of Christ there are some higher than some, both as to Persons and States: 1. *Apostles:* 2. *Evangelists:* 3. *Pastors* and *Teachers.* And again, there are in the Church degrees of *States*, as also there is in Heaven.

Ver. 17. *And behold, I, even I do bring a flood of waters upon the Earth, to destroy all flesh wherein is the breath of life from under heaven; and every thing that is in the earth shall die.*

This is the reason of the Former Commandment, of Making an Ark: But some time was yet to intervene; the Flood was here-after to over-flow the World: Wherefore, from this it is that those words are inserted, of *things not seen as yet:* And that the Ark was a Work, or the Fruit of *Noah*'s Faith: *By Faith Noah, being warned of God of things not seen as yet*, &c.

And behold, I, even I, &c. These words excuse *Noah* of Treason or Rebellion, forasmuch as his Preparation for himself, and his Warning and Threatning the whole World with Death and Judgment for their Transgression, was solely grounded upon the Word of God: God bid him *prepare*, God said he would *punish* the World for their *Iniquity.*

Hence note, That a Man is not to be counted an Offender, how contrary soever he lieth, either in Doctrine or Practice, to Men, &c. If both have the Command of God, and are surely grounded upon the words of his Mouth. This made *Jeremiah*, though he preached, That the City *Jerusalem* should be *burnt with Fire*, the King and People should go into Captivity; yet stand upon his own Vindication before his Enemies, and plead his Innocency against them that persecuted him. *Daniel* also, though he did openly break the King's Decree, and refused to stoop to his Idolatrous and Devilish Demand; yet purged himself of both Treason and Sedition, and justifies his Act as innocent and harmless, even in the sight of God. *My God* (saith he) *hath sent his Angel, and hath shut the*

Jer. 26, 10, 11, 12, 13, 14, 15.

Dan. 6. 22.

Lions mouths, ſo that they have not hurt me; foraſmuch as before him innocency was found in me; and alſo before thee, O King, I have done no hurt. Further, *Paul* alſo, although by his Doctrine he did cry-down the Ceremonies of the Jews, and the Idolatry of the Heathen Emperor, yet he quits himſelf of blame from either ſide: *Neither* Acts 25. 8. *againſt the Law of the Jews*, ſaith he, *neither againſt the Temple, nor yet againſt Cæſar, have I offended any thing at all.* The reaſon is, becauſe the words of God, how ſeverely ſoever they threaten Sinners, and how ſharply ſoever (the Preacher keeping within the Bowels of the Word) this Doctrine be urged on the World, if it deſtroy, it deſtroyeth but Sin and impenitent Sinners, even as the *Waters of Noah* muſt do.

This then affords us another Note worth remarking, to wit, That what God hath ſaid in his Word, how offenſive ſoever it be to ungodly Men, That we that are Chriſtians ought to obſerve; whether it direct us to declare againſt others Enormities, or to provide for our ſelves againſt the Judgment to come.

And behold I, even I, do bring a Flood, &c. Hence note again, Let us preach and practiſe well, and let God alone to execute his Judgments. It is ſaid of *Samuel*, That 1 Sam 3. 19, 20. *not one of his words did fall to the ground.* He Preached, and God, according to his Bleſſing or Curſing, did either Spare and Forgive, or Execute his Judgments.

And behold, I, even I. Note again, That when Sinners have with the utmoſt contempt ſlighted and deſpiſed the Judgment threatned, yet foraſmuch as the Execution thereof is in the Hand of an Omnipotent Majeſty, it muſt fall with violence upon the Head of the Wicked. *I, even I*, therefore, were words of a ſtrong Encouragement to *Noah*, and the Godly with him; but Black, and like Claps of Thunder to the Peſtilent unbelieving World: As the Prophet ſays, *He is ſtrong that executes his word*: And again, *Not one of his Judgments fail.*

And behold, I, even I do bring a Flood. The Flood was a Type of Three things.

1. A Type of the *Enemies* of the *Church*, Iſa. 54.

2. A Type of the *Water-Baptiſm* under the New-Teſtament, 1 *Pet.* 3. 20, 21.

3. A Type of the *Laſt* and *General overthrow of the World* by *Fire and Brimſtone*, 2 Pet. 3. 6, 7.

But here, as it ſimply reſpecteth the Cauſe, which (as is afore related) was the Sin that before you read of; ſo it preciſely was a Type of the laſt of theſe, and to that end put an end to the World that then was. The World that then was being overflowed with Water, *periſhed*, to ſignifie, That the Heavens and the Earth which are now, are reſerved unto *Fire*, againſt the *Day of Judgment*, and *Perdition of ungodly Men.*

I bring a flood of water upon the earth, to deſtroy all fleſh wherein is the breath of life from under heaven, and every thing that is in the earth ſhall die. By theſe latter words, as the cauſe, ſo the Extention of this Curſe is expreſſed; and that under a Threefold Denotation.

1. *Every thing that is in the Earth.*
2. *All Fleſh wherein is the breath of life.*
3. *Every thing that is under Heaven.*

So then, this Deluge was univerſal, and extended it ſelf not only to thoſe Parts of the World where *Noah* and that Generation lived, which we find repeated before, but even over the face of all the Earth; and it took hold of the life of every living thing that was either on all the Earth, or in the Air, excepting only thoſe in the *ARK*, as will the General Judgment do: *And Noah* Gen. 7. 23. *only remained alive, and they that were with him in the Ark.*

But with thee will I eſtabliſh my Covenant, Ver. 18. *and thou ſhalt come into the Ark, thou, and thy Sons, and thy Wife, and thy Sons Wives with thee.*

But with thee, &c. This concerns what was ſaid before concerning the univerſality of the Flood: As he alſo ſaid above, *But Noah found grace in the eyes of the Lord.* This *Peter* alſo notes, *He ſaved Noah, the* 2 Pet. 2. 5. *eighth perſon, a Preacher of Righteouſneſs, bringing in the Flood upon the WORLD of the ungodly.*

With thee will I eſtabliſh my Covenant. My Covenant of Mercy, or my Promiſe to ſave thee when I drown the whole World for their Iniquity: And therefore he adds, *And thou ſhalt come into the Ark.*

I will eſtabliſh. Making and *Eſtabliſhing* of Promiſes are not always the ſame: *He made his Promiſe to Abraham, he ſecond-* Pſal. 105. 8, 9, 10. *ed it with an Oath unto Iſaac, and he confirmed*, or eſtabliſhed *it to Jacob*; for by him *he multiplied the Seed of Abraham as the Stars of Heaven for Multitude.*

With thee will I eſtabliſh. Or, unto thee will I perform my Promiſe, *Thou ſhalt come into the Ark.*

Hence note again, That we ought to look upon ſignal and great Deliverances from ſore and imminent Dangers, to be Confirmations of the Promiſe or Covenant of God. Or thus, When God finds Means of Deliverance, and inſtateth our Souls in a ſpecial Luke 1. 68 to 75. Share of that Means, this we ſhould take as a Sign, That with us God hath *confirmed*, or eſtabliſhed, *his Covenant.*

Thou, and thy Sons, and thy Wife, and thy Sons Wives with thee. Becauſe in that Family did now reſide the whole of the Viſibility of the Church upon the Earth; all the reſt were loſt, as *Peter* alſo intimates, when he calleth *Noah* the *Eighth Perſon*, or One, and the Chief of the Eight that made up the Viſible Church, or that maintained the Purity of the Worſhip of God upon the Face of the whole Earth: As he explains it a little after: *For thee have I found righteous before*

before me in this generation.

Ver. 19. *And of every living thing of all flesh, two of every sort shalt thou bring into the Ark, to keep them alive with thee, they shall be male and female.*

By these Words, *Noah* should seem to be (in this Action) a Figure or Semblance of Christ; who before the Lord shall *rain Fire and Brimstone from Heaven*, shall gather into his Ark, the Church, of all *Kindreds*, and *Tongues*, and *People*, and *Nations*, even as *Noah* was to gather of all, of every thing, of all flesh, of every sort, with him into the Ark.

Luke 13. 29. Chap. 14. 21, 22.

* Chap. 7. 2. *Two of every sort.* This Two, in special respecteth the * *Unclean*, which were a Type of the *Gentiles*, and so further confirms the Point.

Acts 10. 11, 12, 17, 28. *They shall be Male and Female.* He would not make a full End, he would *in Judgment remember Mercy.*

Ver. 20. *Of Fowls after their kind, and of Cattel after their kind, and of every creeping thing of the earth after his kind: two of every sort shall come unto thee to keep them alive.*

Of Fowls after their kind, of Cattel after their kind. This, still respecting the Antitype, may shew us also, how that God, for Proof of the Prophecy of the spreading of the Gospel, doth not only tell us, that the *Gentiles* were gathered into his Ark, but as here the Beasts and Birds according to their kind, are specified: so the *Gentiles* are also denominated according to their several Countries, *Galatians*, *Corinthians*, *Ephesians*, *Colossians*, *Thessalonians*, *Bereans*, &c. these after their Countrey and Nation were gathered unto Jesus to be preserved from the Flood of Wrath that at last shall fall from God who dwells in Heaven, to the burning up of the Sinner and Ungodly.

Two of every sort shall come into thee to keep them alive. If the Emphasis lieth in [*Come,*] as I am apt to think, and as the Eighth Verse of the next Chapter fairly allows me to judge; then we must observe still, That *Noah* was not only first in the Ark, as our Lord and Christ is the First from the Dead; but that the *Cattel*, the *Fowls*, and the *Creeping things*, did come to him into the Ark, by a special Instinct from Heaven of the Fruits of a Divine Election. *Noah* therefore, as a Man, did not make Choice *which* of every kind; but he went first into the Ark, and then of *Clean Beasts* by *sevens*, and of *Unclean Beasts* by *two*'s, went in unto *Noah* into the Ark, as the Lord commanded *Noah*.

Psal. 65. 2. Gen. 49. 10. John 6. 37 44.

And thus it is in the Antitype: *Unto thee shall all flesh come*, saith the Prophet: And again, *To him shall the gathering of the People be.* But how? Why, by an Instinct from Heaven, the Fruit of a Divine Election: *All that the Father hath given me, shall come to me; but no Man can come to me* (saith Christ) *unless the Father which hath sent me* draw *him.*

The Beasts therefore which came into the Ark, were neither *chosen* by Men, neither came they in by any Instinct of Nature which was common to them all, but as being by a Divine Hand singled out and guided thither, so they entered in; the rest were left to the Fury of the Flood. Like to this also is the Anti-type, Sinners come not to Jesus by any Work or Choice of Flesh and Blood, nor yet by any Instinct of Nature that is common to all the World; but they come, as being by a divine Hand singled out from others; and as guided of the Father, so they come to Christ into the Ark: The rest are left to the Fury of the Wrath of God, which, in the Day of Judgment, shall swallow them up for ever.

They shall come unto thee to keep them alive. Indeed, they lived not for their own Sakes, they being not better than them that perished; but *they shall come unto thee to save them:* For, for the Sake of *Noah* they were preserved, when many Millions were drowned in the Waters. Bring this also to the Antitype, and you find them look like one another: for the reason why some are saved from the Wrath to come, it is not for that they are better in themselves, for both *Jews* and *Gentiles* are *all under sin:* But it is *Christ that saveth by his Righteousness*, as *Noah* saved the *Beasts* and *Fowls*, &c. Let us therefore, as the Beasts did, go to Jesus Christ, that he may keep us alive from perishing in the Day of Judgment.

Ver. 21. *And take thou unto thee of all food that is eaten, and gather it to thee, and it shall be for food for thee, and for them.*

This therefore was for the Preservation of the Life of those that were in the Ark; by which Action there is, as in the former, inclosed a Gospel-Mystery.

Take thou unto thee of all Food. This *Food* was not to be at the will and dispose of unruly Beasts, but *Noah* was, as the Lord of all that was in the Ark, to take it into his own custody: And therefore he doubleth the Command, *Take it unto thee; Gather it unto thee*; to wit, to dispose of after thy Discretion and Faithfulness. In this therefore he was a Type of Christ, whom God hath set as Lord and King in the Church, and *to feed his flock as a Shepherd*; for the *Bread of God* is in the Hand of Christ, for him to communicate unto his Spouses, Saints, and Children; as *Joseph* did to *Egypt*, according to the Power committed to him, and Trust reposed in him. And hence it is said, as concerning *the Bread that endureth to Everlasting Life*, the *Son of Man* shall *give it you*; for *him hath God the Father sealed*, or appointed thereunto: And therefore, that he giveth, we receive, and no more of the Bread of God: *That thou gavest them, they gather; thou openest thy hand, they are filled with good.*

John 6. 27. Ps. 104. 28.

Take unto thee all Food. That is, to be

eaten

eaten by Man and Beaſt; the Fowl alſo, and the Creeping thing. This ſtill followed, and brought in to the Goſpel, it ſhews us, that, even then, when the Church is driven up into a Hole, and toſſed upon the Waves of the Rage and Fury of the World, as the Ark was upon the Face of the Waters, that even then her *Noah* hath all Food for her, or Food of all ſorts for her ſupport and refreſhment: *Bread ſhall be given them, their Waters ſhall be ſure.*

Iſa. 33.16.

Take unto thee. How bleſſedly was this anſwered, when the *Lion of the Tribe of Judah* took the *Book* out of the Hand of *him that ſate upon the Throne*; for in the Book is contained the words of Everlaſting Life; and the words of God are the Food of his Church, which this *Noah* hath received to nouriſh them withall: *Man liveth not by Bread only*, but *by every word that proceedeth out of the mouth of the Lord*, doth Man live.

Rev. 5. 2, 3, 4, 5, 6, 7, 8, 9.

Mat. 4. 4. Deut 8. 3.

And it ſhall be for Food for thee, and for them. That is, each according to their kind. The ſame is true alſo under our preſent Conſideration: Chriſt is the *Shepherd*, we are the *Sheep*, yet he feedeth with us in the Ark: *I will come in and ſup with him, and he with me.* Again, here Chriſt tranſcends this Action of *Noah*; for he was to have his Food of his own, but Chriſt feedeth on the ſame with us, even on the Words of God: Yet herein again we differ; He feedeth as a *Lord*, We as *Servants*; He as a *Saviour*, We as the *Saved*; but in general (reſpecting the Words of God) we feed all but of one Diſh, but at one Table; the Bread therefore that he hath provided, gathered and taken to him, it was Food for him, as well as for us.

Rev. 3.20.

Ver. 22. *Thus did Noah; according to all that God commanded him, ſo did he.*

Theſe words therefore preſent us with a Deſcription of the Sincerity and Simplicity of the Faith of *Noah*; who received the Word at the Mouth of God; not to *hear* only, but to *do* and *live* in the ſame.

Thus did Noah. As it is alſo ſaid of his Servant *Moſes*, *As the Lord Commanded Moſes, ſo did he:* As the Lord *Commanded Moſes*, ſo did he: Yea, to ſhew us how pleaſant a thing the Holy Ghoſt accounteth this Holy Obedience of Faith, he is not weary with repeating, and repeating again not leſs than Eight times in one Chapter, the punctuality of *Moſes*'s conformity with the Word of God, in this manner, *Thus did Moſes*; according to *All* that the Lord *Commanded Moſes*, ſo did he.

Exod. 40, 16, 19, 21, 23, 25, 27, 29, 32.

This did Noah. This Note therefore is, as it were, a Character or Mark by which the Lord's People are known from the World: They have ſpecial regard to the Word. *All his Saints are in thy hand; they ſat down at thy feet; every one ſhall receive of thy words.* As Chriſt ſaid, *I have given them thy words and they have received them:* Yea, and they have *kept* this Word.

Deut 33. 3. Joh. 17. 8, 6.

Thus did Noah. Let this then be the diſcriminating Character of the Saints from the Men of this World. It was ſo in the days of *Noah*, when all the World went a whoring from their God, and ſaid, *We deſire not the knowledge of his ways:* Then *Noah* kept the Words of God: *Thus did Noah; according to all that God Commanded him, ſo did he.*

Job 22. 15, 17.

CHAP. VII.

Ver. 1. AND *the Lord ſaid unto Noah, Come thou and all thy houſe into the Ark; for thee have I found righteous before me in this Generation.*

The *Ark* being now prepared, and the Day of God's Patience come to an end, he now is reſolv'd to execute his Threatning upon the World of ungodly Men; but withall, in the firſt place, to ſecure his Saints, and them that have feared his Name. In this therefore we have a ſemblance of the Laſt Judgment, and how God will diſpoſe of his Friends and Enemies.

Come thou into the Ark. God, I ſay, will take care of, and ſafely provide for us that have feared him, when he moſt eminently entreth into Judgment with the World: As he alſo ſaith by *Iſaiah* the Prophet, *Come my People, enter thou into thy chamber, and ſhut thy door about thee: Hide thy ſelf, as it were for a little moment, until the indigation be over-paſt.* He ſhall *ſend forth his Angels* with a great ſound of a Trumpet, and they ſhall gather together his Elect from the *four Winds*, from one end of Heaven to another.

Iſa. 26. 20.

Come thou and all thy houſe. Not an Hoof muſt be left behind; God will not loſe the very *Duſt* of his People: *Of all that thou haſt given me have I loſt nothing, but will raiſe it up at the laſt day.* God therefore was careful not only of *Noah*, but of all that were in his Houſe; becauſe they were all of his Viſible Church, they muſt therefore be preſerved from the rage and fury of the Deluge: *Gather my Saints together unto me*, (ſaith he) *even thoſe that have made a Covenant with me by Sacrifice.*

Pſal. 50. 3, 4, 5.

For thee have I found righteous before me. This is not to be underſtood as the Meritorious Cauſe, but as the Characteriſtical Note that diſtinguiſheth them that are Gods, from others that are Subjects of his Wrath and Diſpleaſure: Wherefore, thoſe that at this time periſh'd, bear the Badge of ungodlineſs, as that which made them obnoxious to this over-flowing Judgment: As alſo we have it in the Book of *Job*, *Haſt thou* (ſaid *Eliphaz*) *marked the old way which wicked men have trodden, which were cut down out of time, whoſe foundation was overflown with a flood.*

Job 22. 15, 16.

Righteouſneſs therefore, is the diſtinguiſhing Character whereby the *good* are known

known from the *bad*. Thus it was in *Ezekiel*'s time: *Set a mark* (saith God) *upon the foreheads of the Men that sigh, and that cry for the abominations that are done in the midst of the City.* Which Mark was to distinguish them from those that were Profane, and that for their wickedness were to be destroyed by the Ministers of God's Justice. Ezek. 9. 4.

For thee have I found righteous before me. These words [*Before me*] are inserted on purpose to shew us, that *Noah* was no feigned Worshipper, but one who did all things in the Sight of God. Indeed, there are Two things which are of absolute necessity for the obtaining of this Approbation of God. 1. All things must be done as to *Manner* according to the Word. 2. All things must be done as to the *Matter* of them also according to the Word. Both which were found in *Noah*'s Performances; and therefore he is said to be *perfect in his Generations*, and that he *walked with God*. Thus it was also with *Zacharias* and *Elizabeth*, they were *both righteous before God*; that is, sincere and unfeigned in their Obedience. Luke 1. 6.

Righteous before me in This Generation. By this we see, Righteousness, or the Truth of God's Worship in the World, was now come to a low ebb; the Devil, and the Children of *Cain*, had bewitched the Church of God, and brought the Professors thereof so off from the Truth of his Way, that had they got *Noah* also, the Church had been quite extinct, and gone: Wherefore, it now was time for God to work, and to cherish what was left, even by sending a Besom of Destruction upon all the Face of the Earth, to sweep away all the Workers of Iniquity.

Of every clean beast thou shalt take to thee by sevens, the male and his female; and of beasts that are not clean, by two, the male and his female.---Of fowls also of the air, by sevens, the male and his female, to keep seed alive upon the face of the earth. Ver. 2, 3.

Something hath been said to this already; only this I will add further, That by this Commandment of God, both *Noah*, and all that were with him, were pre-admonished to look to their Hearts; that they continued unfeigned before him: For if God would save unclean Beasts, and Fowls, from the present and terrible Destruction; why also might not some of them, though they partook of this Temporal Deliverance, be still reputed as unclean in his sight? As indeed it came to pass; for a cursed *Ham* was there: Wherefore, read not lightly the Commands of God, there may be both Doctrine and Exhortation; both Item, as well as an Obligation to a Duty contained therein. *Circumcision* was a *Duty* incumbent as to the letter of the Commandment; but there was also *Doctrine* in it, as to a more high and Spiritual Teaching than the letter simply imported.

Note then from hence, That when you read that unclean Beasts, and unclean Birds may be in the Ark of *Noah*: That unclean Men, and unclean Women may be in the Church of God: *One of you is a Devil*, was an Admonition to all the rest: Let this also of the Beasts *unclean* be an Admonition to you.

For yet seven days, and I will cause it to rain upon the earth forty days, and forty nights; and every living substance that I have made, will I destroy, (or, blot out) *from off the face of the earth.* Ver. 4.

Now the Judgment is at the door; it is time to make hast, and pack in to the Ark. God doth not love to have his People have much vacancy from Employment while they are in this World. Idle times are dangerous; *David* found it so in the business of *Uriah*'s Wife: Wherefore *Noah* having finished the Ark, he hath another Work to do, even to get himself, with his Family and Houshold, fitly settled in the Vessel that was to save him from the Deluge, and that at his peril in seven days time.

For yet seven days, and I will bring a flood. Note again, That it hath been the way of God, even when he doth execute the severest Judgments, to tell it in the Ears of some of his Saints some time before he doth execute the same: Yea, it seems to me, that it will be so even in the Great Day of God Almighty; for I read, that before the Bridegroom came, there was a cry made, *Behold, the Bridegroom comes!* Which cry doth not seem to me, to be the ordinary Cry of the Ministers of the Gospel, but a Cry that was effected by some sudden and marvellous awakening, the product of some new and extraordinary Revelation. That also seems to look like some fore-word to the Church, *Then shall appear the* Sign *of the Son of Man in heaven*: Some strange and unusual Revelation of that notable Day to be near, which in other Ages was not made known to the World; upon which *Sign* he presently appears. Now whether this Sign will be the Appearing of the Angels first; or whether the Opening of the Heavens, or the *Voice of the Arch-Angel*, and the *Trump of God*, or what, I shall not here presume to determine; but a Fore-word there is like to be, yet so immediately followed with the Personal Presence of Christ, that they who had not Grace before, shall not have time nor Means to get it then: And *while they went to buy, the Bridegroom came*; and *they that were ready went in with him, and the Door was shut.* Matt. 25. 6. Chap. 24. 29, 30. Chap. 25.

And I will cause it to rain forty Days, and forty nights. This length of Time doth fore-pronounce the compleating of the Judgment: As who should say, I will cause it to rain until I have blotted out all the Creatures, both of Men, Beasts, and Fowls: and so the after-words import; *And every living Substance that I have made, will I destroy*

deſtroy from off the face of the Earth.

Ver. 5. *And Noah did according to all that the Lord commanded him.*

This Note, as already I have ſaid, doth denote him to be a *righteous Man*; One that might with Honour to his God, eſcape the Judgment now to be executed: Wherefore, the reiterating of this Character is much for the vindicating of God's Juſtice, and for the Juſtification of his overthrowing the World of ungodly Sinners.

But again: Theſe words ſeem to reſpect in ſpecial, what *Noah* did in the laſt ſeven days, in order to the commandment laid before him in the three firſt Verſes of this Chapter; and ſo they ſignify his Faithfulneſs to the Word, and his Obſervance of the Law of his God, even to the Day that the Rain began to fall upon the Earth: And therefore they preach unto us, not only that he *began* well, but that he continued in godly and unfeigned *Perſeverance*; which when perfected, is the moſt effectual Proof, that what before he did, he did with Uprightneſs of Heart, and therefore now muſt eſcape the Judgment: As it is ſaid in the Goſpel of *Matthew*, *He that ſhall endure to the end, the* Same *ſhall be ſaved.*

Matt. 24. 13.

Ver. 6. *And Noah was ſix hundred years old when the flood of waters was upon the earth.*

Four hundred and fourſcore of which the World had leaſure to ſtudy the Prophecy that God gave of him by the Mouth of his Father *Lamech*; the other hundred and twenty he ſpent in a more open teſtifying, both by Word, and his Preparing the Ark, that God would one day overtake them with Judgment; yet to the Day that the Flood came, the World was ignorant thereof: (Aſtoniſhing is the Fruits of Sin:) So it came to paſs, that in the *Six hundredth Year of Noah's Life*, which was the *One thouſand ſix hundred fifty ſixth* Year of the World's Age, the Flood of Waters were upon the Earth, to the utter Deſtruction of all that was found upon the face thereof, *Noah* only being left alive, and they that were with him in the Ark.

Chap. 5. 29.

Matt. 24. 38, 39.

Ver. 7. *And Noah went in, and his Wife, and his Sons Wives with him, into the Ark, becauſe of the Waters of the Flood.*

They had hardly done their Work in the World, by that it began to Rain, by that the firſt Drops of the Judgment appeared. They went into the Ark, ſays the Text, *becauſe* of the Waters of the Flood. This ſhould teach Chriſtians Diligence, leſt they be called for by God's Diſpenſations, either of Death or Judgment, before they have ſerved compleatly their Generations, by *the will of God*. *Noah* had done it, but it ſeems he had *but* done it; his Work was ended juſt as the Judgment came: *Be ye therefore ready alſo; for at ſuch an hour as you think not, the Son of Man cometh.*

Ver. 8. and 9. *Of clean Beaſts, and of Beaſts that are not clean, and of Fowls, and of every thing that creepeth upon the Earth, there went in two and two unto Noah into the Ark, the male and his female, as God had commanded Noah.*

By theſe Words it ſeems (as I alſo touched before) that the Beaſts, and Fowls, both clean and unclean, did come in to *Noah*, into the Ark; not by *Noah*'s Choice, nor by any Inſtinct that was common to all, but by an Inſtinct from above, which ſo had determined the Life and Death of theſe Creatures, even to a very Sparrow; for not one of them doth fall to the Ground without the Providence of our heavenly Father; they *went in unto Noah*. And let no Man deride, for that I ſaid, *By an Inſtinct from above*; for God hath not only wrought Wonders in Men, but even in the Beaſts, and Fowls of the Air; to the making of them act both above and againſt their own Nature. How did *Balaam*'s *Aſs* ſpeak! and the *Cows that drew the Ark*, have it right to the Place which God had appointed, not regarding their ſucking Calves! Yea, how did thoſe ravenous Creatures, the Ravens, bring the Prophet Bread and Fleſh twice a Day, but by immediate Inſtinct from Heaven? Even by the ſame did theſe go in to *Noah*, into the Ark.

Num. 22. 28, 29, 30. 1 Sam. 6. 10 to 15. 1 Kings 17. 2 to 7.

Ver. 10. *And it came to paſs, after ſeven Days, that the Waters of the Flood were upon the Earth.*

Juſt as the Lord had denounced before: Look therefore, what God hath ſaid, ſhall aſſuredly come to paſs, whether it be believed, or counted an idle Tale. The Confirmation therefore of what God hath ſpoken, dependeth not upon the Credence of Man, becauſe it came not by the Will of Man: *He hath ſaid it, and ſhall he not make it good?* It will therefore aſſuredly come to paſs, whatever God hath ſpoken, be it to *ſave* his *Noahs*, or be it to drown his Enemies; and the Reaſon is, becauſe to do otherwiſe, is inconſiſtent with his Nature; he is Faithful, Holy and True, and cannot deny himſelf, that is, the Word which he hath ſpoken.

Ver. 11. *In the ſix hundredth Year of Noah's life, in the ſecond month, the ſeventeenth Day of the month, the ſame Day were all the Fountains of the great Deep broken up, and the Windows* (or Flood-gates) *of Heaven were opened.*

As to the Month, and the Day of the Month I have but little to ſay; though doubtleſs, had not there been ſomething worthy of knowing therein, it would not ſo punctually have been left upon Record; for I dare not ſay this Scribe wrote this in vain, or that it was needleſs thus to punctilio it; a Myſtery is in it, but my darkneſs ſees it not; I muſt ſpeak according to the Proportion of Faith.

The ſame day were all the fountains of the great deep broken up. By theſe words, it ſeems that it did not only rain from Heaven, but alſo the Springs and Fountains were opened;

opened; which together with the great Rain of his Strength, did over-flow the World the sooner.

This *great Deep*, in mine Opinion, was also a Type of the Bottomless Pit, that Mouth and Gulf of Hell, which at the Day of Judgment shall gape upon the World of ungodly Men, to swallow them up from the Face of the Earth, and to carry them away from the Face and Presence of God.

And the Windows (or Flood-gates) *of Heaven were opened.* That is, That the Water might descend without measure or
Num. 24. 7. order, even in its own natural Force, with Violence upon the Head of the Wicked. It came as Water out of his Buckets upon them, Judgment without Mercy.

This opening of the Flood-gates of Heaven, was a Type of the Way that shall be made for the Justice of God upon ungodly Men, when Christ hath laid aside his Mediatorship; for he indeed is the Sluice that stoppeth this Justice of God from its dealing according to its infinite Power and Severity with Men: He stands, like *Moses*, and, as it were, holdeth the Hands of God. Oh! but when he shall be taken away! When he shall have finished his Mediatory Work: Then will the Flood-gates of Heaven be opened, and then will the Justice and Holiness of God deal with Men without stint or diminution, even till it hath filled the Vessels of Wrath with Vengeance till they run over: *It is a fearful thing to fall into the Hands of the Living God.*

Ver. 12. *And the rain was upon the earth forty Days and forty Nights.*

That is, It rained so long without stop or stint, *Ver* 4.

Ver. 13. *On the self same day entered Noah, and Shem; and Ham, and Japhet, the Sons of Noah; and Noah's Wife, and the three Wives of his Sons, with them into the Ark.*

This therefore more fully approveth of what I said before; to wit, That they had hardly done their Work in the World, by that it began to rain; but so soon as they had done, the Flood was upon the Earth. Much like this is that of *Lot*; it was not to rain Fire and Brimstone upon *Sodom*, till he was got to *Zoar*: But when *Lot* was en-
Gen. 19. 21, 22, 23, 24. tred, but just entred, *THEN the Lord rained upon Sodom, and upon Gomorrah, Brimstone and Fire from the Lord out of Heaven.*

Hence note, That the reason why God doth forbear to destroy the World for the Wickedness of them that dwell therein, it is for the sake of the Elect; because his Work upon them is not fully perfected: *The*
2Pet. 3. 9. *Lord is not slack concerning his Promise*; no, nor as concerning his *Threatning* neither, *—but is long-suffering to us-ward*, who are the Elect; *not willing that any* of us *should perish*: But when Christ, Head and Members, are compleat in all things, let the World look for Patience and Forbearance no longer; for *in that self same day the Trump of God will sound*, and *the Lord descend with a Shout from Heaven*, to execute his *Anger with Fury*, and his *Rebukes* 1Pet. 1. 5. *with Flames of Fire.* Behold, he is now ready to *Judge the Quick and the dead!* ready to be *revealed in the last time!* The Judge also *stands at the door*; it is but open- Chap. 4. 5. ing therefore, and his Hand is upon you, which most assuredly he will do when his Jam. 5. 9. Body is full and compleat.

Observe again, that Providence sometimes so ordereth it, that as touching the Command of the Lord, Necessity is as it were the great Wheel that brings Men into the Performances of them, as here the Flood drove them into the Ark; as he said above, they went in *because* of the Waters of the Flood: So concerning the Ordinance of unleavened Bread, the first Institution of that Law, was as it were accompanied with an unavoidable Necessity, it was *unleavened*, Exod. 12. 39. saith the Text, because *they were thrust out of Egypt*, and *could not tarry, neither had they prepared for themselves any Victuals.*

It will be thus also at the Day of Judgment: *Israel* will be sufficiently *weary* of this World, they will even as it were unexpressibly *groan* to be taken up from hence; wherefore the Lord will come, as making Use of the Weariness and Groaning of his People, and will take them up into his Chambers of Rest, and will wipe away all Tears from their Eyes, as here *Noah* and his Sons, &c. *did enter into the Ark.*

They and every Beast after his kind, and Ver. 14. *all Cattel after their kind, and every creeping thing that creepeth upon the Earth, after his kind, and every Fowl after his kind, every Bird of every Sort* or Wing.

Without doubt this careful Repetition is not without a Cause, and hath also in the Bowels of it some comfortable Doctrine for the Church of God; *every Beast, all Cattel*, every *creeping thing* that creepeth; every *Fowl* and *Bird* of every Wing.

First, This sheweth, that God hath respect to the fulfilling of his Word in the midst of all his Zeal and Anger against Gen. 19. Sin. He doth not as we, being angry, run headlong upon the Offenders, but if there be but three in a Kingdom, or one in four Ezek. 14. 19, 20. Cities, he will have respect to them.

Secondly, It sheweth, that how inconsiderable soever the persons are, that are within the compass, and care of the love and Mercy of God, that inconsiderableness shall not be a let to their Safety and Preservation: yea though they are but as these *creeping things*, that creep upon the Earth, or as the saying is, but as *a Flea*, a *dead Dog*, or a *Grashopper*, or one of the least of the grains of *Wheat*, not one of them, nay, not a hair of the head of them shall fall to the ground and perish.

And they went in unto Noah into the Ark, Ver. *two and two of all Flesh, wherein is the* 15, 16. *breath of life, and they that went in, went in male*

male and Female of all Fleſh, as God had commanded him, and the Lord ſhut him in.

The Holy Ghoſt in this relation is wonderful punctual and exact: *every Beaſt, all Cattle*, every *creeping thing*, every *Fowl*, and *every Bird*, after their kind went in; and ſaith he again, *they that went in, went in two and two*; as if there had been an intelligence among theſe irrational Creatures, that the Flood was ſhortly to be upon the Earth. Indeed, many among the Senſitives have ſtrange Inſtincts, as Appendixes to their Nature, by which they do, and leave to do, to the Aſtoniſhment of them that have reaſon: But that any inſtinct in Nature ſhould put them upon afore providing for ſhelter from the Flood, by going into the Ark, (a place to ſecure them, rather than to ſave them, had not the Occaſion and Command of God been otherwiſe) it cannot be once with reaſon imagined. Wherefore, as their going into the Ark, ſo their going in two by two, and that too Male and Female, plainly declares that their motion was ordered and governed by Heaven, themſelves being utterly ignorant thereof.

And they that went in, went in male and female of all Fleſh, (both Man and Beaſt) *and the Lord ſhut him in*, that is *Noah*; and thoſe that were with him.

Theſe latter words are of great importance, and do ſhew us the diſtinguiſhing Grace of God, for by his thus ſhutting the Door of the Ark, he not only confirmed his Mercy to *Noah*, but alſo diſcovered the bonds and limits thereof. As who ſhould ſay, Now *Noah* you have your full tale, juſt thus many I will ſave from the Flood: and with that he ſhut the door leaving all other, both Man and Beaſt, &c. to the fury of the waters. God therefore by this act hath ſhewed how it will go in the Day of Judgment with Men. Thoſe that (like thoſe Beaſts, and Birds, and creeping things) ſhall come to Chriſt, into his Ark, before it rain Fire and Brimſtone from Heaven, thoſe will God ſhut up in the Ark, and they ſhall live in that day; but thoſe that ſhall then be found in the World ſtrangers to Jeſus Chriſt, thoſe will God ſhut out:

Mat. 25. 10. *They that were ready went in with him to the Marriage, and the door was ſhut.*

And obſerve, it is not ſaid, that *Noah ſhut the door*, but *the Lord ſhut him in*: If God ſhuts in or out, who can alter it? *I ſhut,*

Rev. 3. 7. *and no man openeth.* Doubtleſs before the Flood had carried off the Ark, others beſides would with gladneſs have had there a lodging room, tho' no better than a Dog-kennel; but now it was too late, the Lord had ſhut the door. Beſides, had there been now in the heart of *Noah* Bowels or Compaſſion to thoſe without the Ark, or had he had deſire to have received them to him, all had been worth nothing, *the Lord had ſhut him in.* This ſignifying, that at the Day of Judgment, neither the Bowels of Jeſus Chriſt, neither the miſery that Damned Men ſhall be in, will any thing at all avail with God to ſave one Sinner more, the Door is ſhut.

Where you read therefore both in *Matthew* and *Luke* of *the ſhutting of the door*, underſtand that by ſuch Expreſſions Chriſt alludeth to the door in *Noah's* Ark, which door was open while *Noah* and his Attendants were entred into the Ark, but they being got in, the Lord ſhut the door: Then they that ſtood without and knocked, did weep, and knock, and ask too late. As Chriſt ſaith, *When once the Maſter of the Houſe is riſen up, and hath ſhut too the Door, and ye begin to ſtand without, and knock at the Door, ſaying, Lord, Lord, open to us, and he ſhall anſwer and ſay unto them, I know you not whence you are; then ſhall ye begin to ſay, We have eaten and drunk in thy preſence, and thou haſt taught in our ſtreets*; (as *Noah* did of old.) *But he ſhall ſay, I tell you I know you not whence you are, depart from me all ye workers of Iniquity. There ſhall be weeping and gnaſhing of Teeth, when ye ſhall ſee Abraham, and Iſaac, and Jacob, and all the Prophets in the Kingdom of God, and your ſelves thruſt out.* Luke 13. 25, 27, 28.

And the flood was forty days upon the Earth, and the waters increaſed and bare up the Ark, and it was lift up above the Earth. Ver. 17.

While the Ark reſted, and abode in his place, no doubt but the Ears of *Noah* were filled with doleful cries from the wretched and miſerable people, whom God had ſhut without the Ark, one while crying, another while knocking, according to what but now was related; which for ought I know might be many of the forty days, but when the waters much increaſed, and left the Ark above the Earth, this miſerable Company were ſoon ſhaken off.

It will be thus alſo in the day of Judgment; at the beginning of that day the Ears of the Godly will ſufficiently be filled with the Cries and Tears of the Damned and miſerable World; but when the Ark ſhall be taken up, that is, when the godly ſhall aſcend into the Clouds, and ſo go hence with Jeſus, they will ſoon loſe this Company, and be out of the hearing of their lamentable dolours.

And the waters increaſed. God's Judgments have no Ears to receive the Cries, nor Heart to pity the Miſeries of the Damned. They cry, *It rains*; they increaſe their Cries, and the Lord does increaſe his Judgment: *And it came to paſs, that as I cryed and they would not hear; ſo they cryed, and I would not hear, ſaith the Lord.* Zech. 7. 13.

Again, As the waters were a Type of the Wrath of God that in the Day of Judgment ſhall fall upon ungodly Men: So they were alſo a Type of thoſe Afflictions and Perſecutions that attend the Church; for that very Water that did drown the ungodly

that,

that did also toss and tumble the Ark about; wherefore by the increase of the Waters, we may also understand, how mighty and numerous sometimes the Afflictions and Afflictors of the Godly be: As
Psal. 3. 1. *David* said, *Lord, how are they increased that trouble me! many are they that rise up against me.*

And the waters increased, and bare up the Ark. The higher the Rage and Tyranny of this World groweth against the Church of God, the higher is the Ark lifted up towards Heaven, the most proud wave lifts it highest: The Church is also by Persecution more purged and purified from earthly and carnal delights; therefore it is added, *the waters bare up the Ark, and it was lifted up* above *the Earth.*

Ver. 18. *And the waters prevailed, and were increased greatly upon the Earth, and the Ark went upon the face of the Waters.*

These words are still to be considered under the former double consideration, to wit, both, as they present us with God's Wrath at the last Judgment, and as they present us with a sign of the Rage and Malice of ungodly men.

And the Waters prevailed; that is, over all ungodly Sinners; though they were mighty, and stout, and cared for none, yet the Waters prevailed against them, as the Fire and Brimstone will do over all the World at the Day and Coming of our Lord Jesus Christ: Wherefore, well may it be said to all impenitent Sinners, *Can thy hands*
Ezek. 22. 14. *be strong, or can thy heart endure, in the Day that I shall deal with thee, saith the Lord God?* Oh they cannot, the Waters of the Wrath of God will prevail against, and increase upon them, until they have utterly swallowed them up.

And the Waters prevailed. Take it now as a Type of the Nature of Persecution, and then it sheweth, that as the Waters here did swallow up all but the Ark, so when Persecution is mighty in the World, it prevaileth to swallow up all but the Church: for none else can aright withstand or oppose their Wickedness. It is said, when
Rev. 13. 3, 8. *the Beast had Power to work, the whole World wondred after the Beast*; and *all Men who were not sealed*, and *that had not the Mark of God in their Foreheads, fell in with the Worship of the Beast*; as it is said, And *all that dwell upon the Earth shall worship him, whose Names are not written in the Book of Life of the Lamb*, &c. So then it might well be said, *The Waters prevailed and increased.*

And the Ark went upon the Face of the Waters. It is said, that *in the beginning* the *Spirit of God moved upon the Face of the Waters*, and here that *the Ark went upon the Face of them.* Indeed the Spirit of God moveth, and the Church, as God, walketh in strange and unthought of Stations. It is
Nahum 1. 3. said, that God hath a Way in the Whirlwind, and in the Storm: So he hath upon the very Face of the Persecution of the Day, but none but the Church can follow him here, it is the Ark that can follow him upon the Face of the Waters. Deep things are seen by them that are upon the Waters: *They that go down to the Sea in Ships* Psal. 107. 23, 24. *that do Business in great Waters, they see the Works of the Lord, and his Wonders in the Deep.* Indeed it oft falls out, that the Church seeth more of God in Affliction, than when she is at Rest and Ease; when she is tumbled to and fro in the Waters, then she sees the Works of God, and *his Wonders in the Deep.*

And this makes Persecution so pleasant a thing, this makes the Ark go upon the Face of the Waters, she seeth more in this Heb. 11. her State, than in all the Treasures of *Egypt.* 24, 25.

Ver. 19. *And the Waters prevailed exceedingly upon the Earth, and all the high Hills that were under the whole Heaven were covered.*

This second Repetition of the prevailing of the Waters, doth also call for a second Consideration.

1. It shews us, that all Hope that any ungodly Man might have at the Beginning of the Flood to escape the Rage thereof, was now swallowed up in Death. Indeed it is natural to the Creatures, when Floods and Innundations are upon the Earth, to repair to the high Places, as they only that are left for Preservation of Life; where Life may be also continued if the Waters do not overflow them: but when it comes to pass as here we read, that all the Hills under the Heavens are covered; then Life takes its farewell, and is gone from the World, as was the effect of the Waters of *Noah.*

The *Hills* therefore were Types of the Hope of the Hypocrite, upon which they clamber till their Heads do touch the Clouds, thinking thereby to escape the Amos 9. 2, Judgment of God; but tho' *they hide themselves in the top of Carmel, I will search and take them thence*, saith God; the Flood of his Wrath will come thither, even over the tops of all the Hills: So that safety is only in the Ark with *Noah*, in the Church with Christ, all other places must be drowned with the Flood.

2. We may also understand by this Verse, how God in a time of Persecution will cut off the carnal Confidence of his people. We are apt to place our hope somewhere else than in God, when *persecution ariseth because of the Word*: We hope that such a Man, or that such outward Means may prevent our being swept away with this Flood: But because this confidence is not after God, but tendeth to weaken our stedfast dependance on him; therefore this Flood shall cover all our Hills, not one shall be found for us under the whole Heaven. When the King of *Babylon* came up against *Jerusalem* to War, then *Israel*, instead of Jer. 2. 36, trusting 37.

truſting in God, put their confidence in the King of *Egypt*, but he alſo was ſwallowed up by this Flood, that *Iſrael* might be aſhamed of ſuch confidence; and this at laſt
Lam.4.17. they confeſſed. *As for us*, ſaid they, *our eyes as yet failed for our vain help: in our watching, we have watched for a Nation that could not ſave us.*

It was requiſite therefore that the Hills ſhould be covered, that *Noah* might not have confidence in them; but ſurely this diſpenſation of God was an Heart-ſhaking Providence to *Noah*, and they that were with him; for here indeed was his Faith tryed, there was no Hill left in all the World; now were his carnal helpers gone, there was none *ſhut up or left:* Now therefore, if they could rejoyce, it muſt be only
Pſal. 121. 1, 2. in the *power of God*. As *David* ſaid, ſhould *I lift up mine eyes to the Hills, whence ſhould my help come?* So the Margent: *My help cometh from the Lord that made Heaven and Earth.*

Ver.20. *Fifteen Cubits upwards did the waters prevail, and the Mountains were covered.* The
1 Sam. 17. 4. height of *Goliah* was but ſix Cubits and a
Deut. 3. 11. ſpan, neither was *Og's* Bed-ſtead any more than nine: wherefore this Flood prevailed far above the higheſt of thoſe mighty Ones; even fifteen cubits above the higheſt Mountains.

Ver.21, 22, 23. *And all Fleſh dyed that moved upon the Earth, both of Fowl, and of Cattel, and of Beaſts, and of every creeping thing that creepeth upon the Earth, and every man: All in whoſe Noſtrils was the breath of life, of all that was in the dry land, dyed. And every living ſubſtance was deſtroyed, which was upon the face of the ground, both Man, and Cattel, and the creeping things, and the Fowls of the Heaven, and they were deſtroyed from off the Earth, and Noah only remained alive, and they that were with him in the Ark.*

In theſe words you have the Effects of the Flood, which was punctually according to the Judgment threatned: But obſerve, I pray you, how the Holy Ghoſt, by repeating doth amplify the Matter. *All Fleſh, all in whoſe Noſtrils was the Breath of Life; all that was in the dry Land, every living ſubſtance, every man*; and they were *deſtroyed from off the Earth:* By which manner of Language doubtleſs there is inſinuated a Threatning to them who ſhould afterward live ungodly. And indeed the Holy Ghoſt affirmeth, that theſe Judgments, with that of *Sodom*, are but Examples ſet forth before our Eyes, to ſhew us that *ſuch Sins, ſuch Puniſhment: Making them an Example*, ſaith
2 Pet. 2.6. *Peter, unto thoſe that after ſhould live ungodly:* Nay, *Jude* ſaith, they are *ſet forth*
Jude 7. *in their Overthrow*, for that very purpoſe. Wherefore this careful repeating of this Judgment of God, doth carry a Threatning in it, aſſuredly foreſhewing the Doom and Downfal of thoſe that ſhall continue to tread their Steps.

Yea, mind how *Peter* hath it: *For if God* 2 Pet. 2. 5. *ſpared not the old World*, &c. Secretly intimating, that thoſe that then lived, being the firſt of his Workmanſhip, and far ſurpaſſing in Magnificence, if he would have ſpared, he would have ſpared them; but ſeeing he ſo dreadfully ſwept *them* away, let no Man be ſo bold to preſume that Wickedneſs ſhall now deliver him that is given to it.

And Noah only remained alive, and they that were with him in the Ark. *Noah* was that Man of God that had ſet himſelf againſt a World of ungodly Men. The Man that had hazarded Life and Limb for the Word of God committed to him; he only *remained alive*, &c. Hence note, That he was the Man that outlived the World, that would for God venture Life againſt all the World. Wherefore the Saying in the Goſpel is true, *He that will loſe his Life for my Sake, ſhall ſave it unto Life eternal.* Thus did *Noah*, and paſſed the End, and went over the Bounds, that God had appointed for every living thing: Behold! he was a Man in both Worlds, yea, the World then to come was given him for a Poſſeſſion.

And the Waters prevailed upon the Earth Ver.24. *an hundred and fifty Days.* About the ſame time the Scorpions mentioned of *John, had* Rev. 9.10. *Power to hurt the Earth:* wherefore, the thus prevailing of the water, might be a Type of our Perſecution now in the New Teſtament Days: All which Time doubtleſs *Noah* was ſufficiently tried, while the waves of the water had no Pity for him.

CHAP. VIII.

AND God remembred Noah, and every Ver. 1. *living thing, and all the Cattel that was with him in the Ark, and God made a wind to paſs over the Earth, and the waters aſſwaged.*

Moſes having thus related the Judgment of the Waters, as they reſpected the drowning of the World, and ſo typed forth the laſt Judgment: He now returneth to ſpeak of them more largely, as they were a Type of the Perſecution and Afflictions of the Church, and ſo ſheweth how God delivered *Noah* from the mercileſs violence of the waves thereof.

And God remembred Noah. This word *remembred* is uſual in Scripture, both when God is about to deliver his People out of Affliction, and to grant them the Petition which they ask of him. It is ſaid, *God re-* Gen. 19. 29. *membred Abraham*; and ſent *Lot* out of Ch.30.22. *Sodom*; that *He remembred Rachel*, and hearkned to her; that he alſo *remembred* Exod. 2. 24. *his Covenant with Abraham*, when he went to bring *Iſrael* out of their Bondage.

Hence note, that *Noah* was now both in an *afflicted*, and a *praying* Condition; afflicted

flicted with the Dread of the waters, and prayed for their asswaging. It is a Question accompanied with Astonishment, How the Ark being of no bigger an Hull or Bulk should contain so many Creatures, with Sustenance for them? And verily, I think, that *Noah* himself was put to it, to believe and wait for so long a Time. But God *remembred him*, and also the *Beasts*, and every *living thing*, that was with him, and began to put an End to these mighty Afflictions, by causing the Waters to asswage.

And God made a Wind to pass over the Earth. The Waters being here a Type of Persecutors and Persecution: This wind
Isa. 11. 4. was a Type of *the Breath of the Lord's Mouth*, by which he is said to *slay the wicked. He shall smite the Earth with the Rod of his Mouth, and with the Breath of his Lips shall he destroy the wicked.* It was a wind also that blew away the Locusts of
Exod. 10. 19. *Egypt*, which Locusts were a Type of our *graceless Clergy*, that have covered the Ground of our Land. Again, the Kingdom of *Babel* was to be destroyed by a *destroy-*
Jer. 51. 1, 2. *ing Wind*, which the Lord would send against her, which *Paul* expounds to be by the *breath of the Lord's Mouth*, and by *the*
1 Thess. 2. 8. *brightness of his coming*. This wind therefore, as I said, was a Type of the breathing of the Spirit of the Lord, by which means these tumultuous Waves shall be laid lower, and God's Ark in a while made to rest upon the Top of his Moun-
2 Sam. 22. 19. tain; for by *the breath of the Lord the Earth is lightened*, and by *this lightning*
Psal. 18. 14, 15, 16. *Coals are kindled*; yea, he *sent out his Arrows and scatter'd them, he shot out his Lightning and discomforted them*; then *the channels of waters were seen, and the foundations of the world were discovered*; *at thy rebuke, O Lord, at the blast of the breath of thy Nostrils*; And *God made a Wind to pass over the Earth, and the waters were asswaged*; that is, in New Testament Language, the Afflictors and Afflictions of the Church did cease and decay, and come to nought.

And the waters asswaged: To wit, by the Blowing of this wind, wherefore, as this wind did assault the waters, so it did refresh the Spirit of this Servant of God, because by it the Affliction was driven a-
Ezek. 37. 8, 9. way. Thus then by the wind of the Lord were these dry bones refreshed, and made to stand upon their feet.

And God made a wind pass over. And God *made* it; when God blows, the Enemies of his Truth shall pass away like waters that fail.

Ver. 2. *And the fountains also of the deep, and the windows of Heaven were stopped, and the rain from Heaven was restrained.*

By these words we see, that when the Church of God is afflicted, both Heaven and Hell have their hand therein, but so as from a differing consideration, and to a divers end. From Heaven it comes, that we may remember we have sinned, and that we may be made white, and tried; Dan. 11. 35. but from Hell, from the great deep, that Job 1. 11. Chap. 2. 5. we might sin the more, and that we might despair, and be damned.

And the Fountains of the great deep. When God begins to slack and abate the Afflictions of his Church, he rebukes, as it were first, the Powers of Hell; for should he take off his own Hand, while they have leave to do what they list, the Church for this would be worse not better: But first he *rebuketh them*; *The Lord rebuke thee,* Zech. 3. 1 to 8. *O Satan*, that's the first; and then he cloaths them with change of raiment: *the fountains of the great deep were stopped*, and then the *bottles* of Heaven.

And the rain from Heaven was restrained, or held back, or made to cease. Afflictions are governed by God, both as to time, number, nature and measure. *In measure when it shooteth forth thou wilt debate with* Isa. 27. 8. *it, he stayeth his rough wind in the day of his east-wind.* Our Times therefore, and our Condition in those times, are in the Hand of God; yeat, and so are our Souls and Bodies, to be kept and preserved from the evil, while the Rod of God is upon us.

And the waters returned from off the Ver. 3. *Earth continually, and after the end of an hundred and fifty days the waters were abated.*

The Verse before doth treat of the Original, the *Fountains of the deep*, and *the windows of Heaven*, that they were shut, or stopped; which being done, the Effect beginneth to cease. Hence note, that ease and release from Persecution and Affliction cometh not by chance, or by the good moods, or gentle dispositions of men, but the Lord doth hold them back from sin, the Lord restraineth them. It is said *the Lord* 1 Kings 11. 14, 23. *stirred up the adversaries of Solomon.* Again, when the *Syrians fought against Jehoshaphat,* 2 Chron. 18. 31. *the Lord helped him*, and *God moved them to depart from him.* The Lord sent the Flood, and the Lord took it away.

And the Waters returned from off the Earth continually. When God ceaseth to be angry, the Hearts and Dispositions of the Adversaries shall be palliated, and made more flexible. It is said, when the Afflictions of *Israel* were ended in *Egypt*, the *hearts of the people were turned to pity them*; yea, he *caused them to be pitied of them that carried them captive.*

When you see therefore, that the Hearts of Kings and Governors begin to be moderated toward the Church of God, then acknowledge that this is the Hand of God. *I,* Jer. 15. 11 saith he, *will cause the Enemy to intreat thee well in the time of evil, and in the time of Affliction:* For by *waters* here are typed out the *great and mighty* of the World, by the *flowing* of them, their rage; and by their *ebbing* and *returning* their stillness and moderation.

And

Gen. 1. 9, 19. Pſal. 33. 7. *And the waters returned:* That is, to the Sea. *He gathereth the waters of the Sea together as an heap, he layeth up the depth in ſtore-houſes.*

By *gathering up*, the Perſecutors may be underſtood, his gathering them to their Graves, as he did *Herod*, who ſtood in the way of Chriſt; and as he did thoſe in *Ezekiel*, who hindred the Promotion of Truth, and the Exaltation of the Goſpel.

Mat. 2. 19, 20. Ezek. 31. 14. *And after the end of an hundred and fifty days the waters were abated.* Theſe words then imply, that for ſo long time, *Noah*, and the Church with him, were to exerciſe Patience. They alſo ſhew us, That when the Waters are up, they do not ſuddenly fall: They were up *four hundred* Years, from *Abraham* to *Moſes*; they were up *threeſcore and ten* Years in the Days of the Captivity of *Babylon*; they were up *ten myſtical Days* in the Perſecution that was in the Days of *Antipas*; and are to be up *forty and two Months*, in the Reign, and under the Tyranny of Antichriſt: but they will abate; the Houſe of *Saul* will grow weaker; yea, they ſhall be *gathered to their Sea*, and ſhall be *laid in the Pit*; yea, they ſhall not *be on the Earth*, when God ſhall ſet Glory in the *Land of the Living*.

Gen. 15. 13. Jer. 25. 12. Zech. 1. 12. Rev. 2. 10. Ch. 13. 5. Ezek. 26. 19, 20, 21.

Ver. 4. *And the Ark reſted in the ſeventh month, on the ſeventh Day of the month, upon the Mountains of Ararat.*

These Inſtances therefore were a Type of Chriſt, the *Munition of Rocks*, who is elſewhere called, *the Mountain of the Lord's Houſe*; the *Rock* upon which he will *build his Church*, and *the Gates of Hell* ſhall not *prevail* againſt it: For after the Ark had felt the Ground, or had got Settlement upon the Tops of theſe Mountains; however, the Waters that came from the great Deep, did notwithſtanding, for ſome time, ſhake, and make it ſtir, yet off from theſe Mountains they could not get it with all their Rage and Fury: It reſted there; theſe *Gates of Hell could not prevail.* But mark, it did reſt on theſe Mountains almoſt a Quarter of a Year, before any Ground appeared to *Noah*. A right Figure of Saving-Faith; for that maketh not outward Obſervation a Ground and Foundation for Faith, but Chriſt the Rock, who as to Senſe and Feeling is at firſt quite out of Sight. Hence the *Hope* of the Godly is compared to the *Anchor* of a Ship, which reſteth on, or taketh hold of the Rock that is now inviſible under the Water, at the Bottom of the Sea.

Iſa. 33. 16. Mich. 4. 1. Mat. 16. 18. Heb. 6. 18, 19.

This then ſhould learn us to ſtay on the Lord *Jeſus*, and there to reſt when the Waters have drowned all the World, and when all the Mountains and Hills for Help are as if they were caſt into the midſt of the Sea.

That is an excellent Saying of the Prophet, *God is our Refuge and Strength, a very preſent Help in Trouble. Therefore will not we fear, though the Earth be removed,* (as now it ſeemed) *and though the Mountains be carried into the midſt of the ſea. Though the waters thereof roar, and be troubled; though the mountains ſhake with the ſwelling thereof.* Selah.

Pſal. 46. 1, 2, 3.

And the waters decreaſed continually until the tenth month: in the tenth month, on the firſt day of the month, were the Tops of the mountains ſeen. Ver. 5.

In the 2d Verſe we read, that *after an hundred and fifty days flood, the waters returned*; that is, began to return, *from off the earth:* which beginning of their Return, was, becauſe that God had mercifully remembred the Prayer and Affliction of *Noah*. Again, in this Verſe we read, that from the day that *the Ark did reſt upon the Mountains of Ararat*, the *Waters decreaſed continually.* Now the reſting of the Ark on the Mountain, was a Figure of our truſting on Chriſt. Hence it follows, that the Tumults and Raging of the myſtical Waters, are made to decreaſe by the Power of Faith: *This is your Victory, even your Faith.* As it is alſo ſaid of *Moſes*, By *Faith he walked through the Red-Sea*; but *above all take that* as moſt pertinent. *Through Faith they ſubdued Kingdoms, ſtopped the mouths of Lions, and turned to flight the Armies of the Aliens.* Here you ſee Faith made the Waters decreaſe; it took away the Heat and Rage of the Adverſary.

Heb. 11. 33, 34.

And the waters decreaſed continually until the tenth month, (another period of time,) *and in the firſt day of the tenth month were the tops of the mountains ſeen.* Theſe Mountains were, before the Flood, a Type of the Hope of the Hypocrites, and therefore then were ſwallowed up, fifteen Cubits under the Waters: But now, methinks, they ſhould be a Figure to the Church of ſome viſible ground of Deliverance from the Flood; for almoſt three months the Ark did reſt on the inviſible Mountains of *Ararat.* But now are the tops of the Mountains ſeen: A further Sign that the Waters were abated; and a Ground, that at length they would be quite dried up. Let theſe Mountains then be Types of the High and Mighty, which God is uſed to ſtir up to deliver his Church from the Heat and Rage of Tyranny and Perſecution, (as they are often termed and called in Scripture, *the Mountains of Iſrael*, for this very end.) So then, from our thus conſidering the *Mountains*, Two things we are taught thereby.

1. That when the *Great Ones* of this World begin to diſcover themſelves to the Church, by way of Encouragement, it is a Sign that the waters are now decreaſing. Or thus: When God lets us ſee the *tops of the Mountains*, then we may certainly conclude, that the rage of the Waters abate.

Doubtleſs, when God made Promiſe of raiſing up *Joſias* to *Iſrael*, in *Canaan*; and of raiſing up for them *Cyrus*, in *Babylon*; the

1 Kings 13. 1, 2, 3.

Isa. 45. Ezra 1. 1, 2, 3. the thus appearing of the Tops of these Mountains, was Comfort to the Church in her Day of Affliction.

2. This should teach us, while we are in 2 Sam. 11. 1, 2, 3. Affliction, to *look this way* and *that*, if it may be that the *tops of the Mountains* may be seen by us: For though it be too much below a Christian to place his Confidence in Men, yet when God shall raise up a *Josias* or a *Cyrus*, we may take Encouragement at this Working of God. Therefore is Psal. 121. 1, 2. that in the *Psalms* read both ways, *Shall I look to the Mountains? I will lift up mine eyes to the hills from whence cometh my help*; yet so, as that he would also conclude his Help did come from the Lord: So then, we must take heed that we look not to the Mountains. Again, it is our wisdom to *look to the Mountains*: Look not to them but when God discovers them, look unto them if God discovereth them; yet then but so as Means of God's appointing. But again, God doth not let us see the Hills for our *help*, before we have first of all seen them *drowned*: Look not to them therefore while the Water is at the rising; but if they begin to cease their raging, if they begin to fall, and with that the tops of the Mountains be seen, you may look upon them with Comfort, they are Tokens of God's Deliverance.

Ver. 6. *And it came to pass, at the end of forty days, that Noah opened the Window of the Ark which he had made.*

These *forty days* seem to commence from the Discovery of the tops of the Mountains: Wherefore he did not presently go out of the Ark, but staid there above *fourteen days*; still signifying unto us, that we must not be therefore delivered so soon as the tops of the Mountains are seen, but may yet be assaulted with the Waters of the Flood, Days, and Weeks, and Months, &c.

Exod. 5. 15 to 24. When *Moses* was sent to deliver *Israel*, they came not presently out of *Egypt*; neither seemed their Burthens ever the lighter to Sense or feeling, tho' Faith indeed did see the End. Again, When he had brought them forth of *Egypt*, they came not in a Day, or a Month, to *Canaan*; but, saith Acts 7. 36. the Holy Ghost, *He brought them out*, (or, forth of Affliction) *after he had shewed Signs and Wonders in the Land of Egypt, and in the Red-Sea, and in the Wilderness, forty years.*

Let us therefore take heeed of a feavorish Spirit, while we behold the *tops of the Mountains*; possibly, for all they are visible Tokens to us of Deliverance, themselves may be yet much under Water. We see what work *Moses*, *Gideon*, *Jeptha* and *Samson* had to deliver *Israel*, even after more than their *tops* were seen. Be content to stay yet forty Days; *David* stay'd, after he was anointed, till Years and Times went over him, before he could deliver *Israel* from the Tyranny of its Opposers.

At the end of forty days Noah opened the Window of the Ark. This Opening of the Window also, was a Type, that now he was preparing to take Possession of the World. It also might be a Type of the Opening the Law and Testimony, that Light might by that come into the Church; for we find not that this Window had any other use, but to be a Conveyance of Light into the Ark, and as a Passage for the Raven and Dove, as may be further shewed after. Now much like this, is that of *John*: *The Temple of God was opened in Heaven, and there was seen in his Temple the Ark of his Testament.* And again, *I looked, and behold, the Temple of the Tabernacle of the Testimony in Heaven was opened:* And then, as the Raven and the Dove came out of the Window of the Ark; so the Angels, that is, the Lord's Executioners, *came out of the Temple* that was opened in Heaven. Rev. 11. 19. Chap. 15. 5.

Hence note, That though Men may be born with, if they lye in their Holes in the Heighth of the Tempest; but to do it when the Tops of the Mountains were seen, if they then shall forbear to open their Window, they are worthy of blame indeed. When the *Lepers* saw the *Assyrians* were fled, and that Liberty from Heaven was granted to *Samaria*; then they feared to conceal the thing any further; they feared, I say, that if they went not to the City to declare it, some Judgment of God would befal them. 2 Kings 7. 9.

And he sent forth a Raven, which went forth to and fro until the waters were dried up from off the earth. ---- And he sent forth a Dove from him, to see if the waters were abated from off the face of the earth. Ver. 7, 8.

Behold, the *Raven* and *Dove* are now sent out at the Window of the Ark, as the *Angels* are said to come out of the *Temple*, when it was opened in Heaven: This *Raven* therefore, and the *Dove*, were Figures and Types of those Angels. Rev. 15. 6.

But to speak to them *both* apart: The Raven went forth, but returned not again to the Ark: This is intimated by them words, *She went to and fro, untill the waters were abated, and dried up.* This is further evident by that Antithesis that the Word doth put between the Practice of the Raven and the Dove: The Raven went forth, and went to and fro till the Waters were dried up: But mark it, *But the Dove found no rest for the sole of her foot, and she returned to him into the Ark.* The Raven then did find rest elsewhere, the Raven then returned not to him into the Ark. Gen. 8. 9.

But what did the Raven then do? Why, certainly she made a Banquet of the Carkasses of the Giants that were drowned by the Flood; it fed upon the Flesh of the Men that had sinned against the Lord.

The Raven therefore was a Type of those Messengers that God sends out of his Temple against *Antichrist*; that is, for *eating the*

Fleſh of Kings, and the *Fleſh of Captains*, and the *Fleſh of mighty Men*, and the *Fleſh of Horſes*: He was, I ſay, a Type of thoſe Profeſſors that God ſaith he hath a great Sacrifice to ſacrifice unto, a Sort of Profeſſors in his Church; as the Raven was one that had his Being in the Ark: Theſe are they which *Ezekiel* mentions, that were to *eat Fleſh*, and *drink Blood*; to eat the Fat till they be filled, and to drink Blood till they be drunken. Theſe alſo are the Gueſts that *Zepheniah* mentions, and ſaith, *God hath bidden to the ſame Feaſt alſo.*

Ezek. 39. 17 to 21.

Zeph. 1. 7 to 13.

And let no Man be offended that I ſay theſe Birds are in the Church: For one Effect of the *Sixth Vial*, was that Battel of the *Great Day of God Almighty*. Further, The Angel that proclaims this Feaſt, calls to thoſe that are God's Gueſts, by the Name of, *the Fowls that fly in the midſt of Heaven*: That they ſhould come and gather together to the *Supper of the Great God*: That they may *eat the Fleſh of Kings*, and the *Fleſh of Captains*, and the *Fleſh of mighty Men*, &c. Beſides, this Supper is the Effect of the going forth of the King of Kings againſt the Antichriſtian Whore, whoſe going forth was at the opening of Heaven, as the going forth of the Raven was at the opening of the Window of the Ark.

Rev. 16. 14.

Rev. 19. 17, 18.

Note therefore, That God, in the Overthrow of the Kingdom of Antichriſt, and at the aſſwaging of the Rage of her tumultuous Waves, will ſend forth his Birds amongſt her fat Ones, to partake of the Banquet that he hath appointed; who when they ſhall be tolerated by that Angel that *ſtandeth in the Sun*, will come down to their Feaſt with ſuch Greedineſs, that neither *King* nor *Captain* ſhall keep them from their Prey: They will eat Fleſh, and Fat; till they be full, and drink the Blood till they be drunk.

Beware of *Noah's* Raven.

Alſo he ſent forth a Dove from him, to ſee if the waters were abated. This Dove was a Type of another Sort of Profeſſors in the Church, that are of a more gentle Nature; for all the Saints are not for ſuch Work as the Raven; they are not all for feeding upon the Carcaſes, the Kingdoms and Eſtates of the Antichriſtian Party, but are for ſpending their Time, and for bending their Spirits to a more ſpiritual and retired Work; even as the Dove is ſaid to be harmleſs, and to *mourn for communion* with her Companion, and that is content ſhe hath her Neſt in the *Sides of the Rock*, Chriſt. Wherefore he adds,

Matt. 10. 16.

Iſa. 38. 14.

Jer. 48. 28.

Ver. 9. *But the Dove found no Reſt for the Sole of her Foot, and ſhe returned to him into the Ark, for the Waters were on the face of the whole Earth*, &c.

The Dove could not live as the Raven; the Raven being content, ſo long as ſhe found the Carcaſſes; but the Dove found no Reſt till ſhe returned again to *Noah*.

The Raven therefore, though he was in the Ark, was not a Type of the moſt ſpiritual Chriſtian; nay rather, I think, of the worldly Profeſſor, who gets into the Church in the time of her Affliction, as *Ziba* did into the Army of *David*, in the day of his Trouble; not for Love to the Grace of *David*, but that, if time ſhould ſerve, he might be made the Lord of his Maſter's Inheritance: But *David* was content to let him go with him, and that too as under ſuch a Conſideration: As Chriſt alſo lets theſe Ravens to herd with his innocent Doves; becauſe he hath Fleſh to give them, which the Doves care not for eating.

2 Sam. 16. 1 to 5.

But the Dove found no Reſt. It ſeems the Raven did, as it is alſo with ſome Profeſſors, who when they by their Profeſſion have advanced themſelves to ſome worldly Honour, they have Eaſe and Reſt, though, like the Raven, they have it by going out of the Church.

But the Dove found no Reſt. Though all the Enemies of God lay tumbling in the Sea, this could not ſatisfy a gracious Soul: divide her from the Ark, and ſhe finds *no Reſt*, ſhe is not at Eaſe till ſhe be with *Noah*.

And ſhe returned to him into the Ark; and he put forth his Hand and took her, and pulled her into the Ark.

Noah here was a Type of Chriſt, who took the Dove unto him: And it ſhews us, That Chriſt hath a Boſom open for the Cries and Complaints of his People; for the Dove returned a-weary with the Tidings of this, That the Waters ſtill raged: A fit Figure of thoſe of the Saints that are groaning and weaary under the Oppreſſion and Cruelty of the Enemy.

Hence note, That though thou haſt no other Tidings to Chriſt but Sighs and Groans, and Wearineſs, becauſe of the Rage of the Waters; yet he will not deſpiſe thee; yea, he invites thee, as *weary*, to come.

Matt. 11. 30.

And he ſtayed yet other ſeven days; and again he ſent forth the Dove out of the Ark.

Ver. 10.

This *ſtaying*, ſhews us, That he exerciſed Patience, waiting God's Leiſure till the Flood ſhould be taken away. This Grace therefore had yet ſeven days Work to do, before he obtained any further teſtimony that the Waters were decreaſing. O this ſtaying Work is hard Work! Alas! ſometimes Patience is accompanied with ſo much Heat and feavouriſhneſs, that every hour ſeems ſeven untill the end of the Tryal, and the Bleſſing promiſed be poſſeſſed by the waiting Soul. It may be *Noah* might not be altogether herein a Stranger: I am ſure the Pſalmiſt was not, in that he often under Affliction, cries, *But how long, O Lord! for ever! Make haſte! O Lord, how long!*

Pſal. 6. 3. & 13. 1. & 74. 1. & 79. 5. & 89. 46. & 90. 13. & 94. 3.

And again he ſent forth the Dove. The firſt time he ſent her, ſhe brought no good News,

News, but came panting and weary home; yet he ſends her a ſecond time.

This ſhould teach us, not to make Concluſions too ſuddenly about God's Diſpenſations, ſaying, *It muſt be now or never*; for it may be the ſeven days are not out. The
1 Sam. 24. 1 to 5. Chap. 26. 8, 9, 10. 2 Kings 6. 33. Men of *David* ſaid, *This is the day that the Lord will give thee the Kingdom of Iſrael:* But *David* perceived otherwiſe, and therefore adds yet to his Temperance, Patience: Not ſullenly ſaying like that wicked King, *Why ſhould I wait on the Lord any longer?* but comforts himſelf with the Truth of the Promiſe, ſaying, *His time ſhall come to die*, &c. He that believeth, maketh not haſte, but waiteth patiently, for the perfecting God's Work in God's time. That is excellent in the Song: *I charge you* (ſaith the Church) *that ye ſtir not up, nor awake my Love until he pleaſe.* Song 8. 4. *Noah* was much for this, *wherefore he ſtayed yet other ſeven days.*

And again he ſent forth the Dove. Elias did much like this, when his Servant, at the firſt ſending, brought him no Tydings of Rain, he gave him his Errand again, ſaying, *Go again: go ſeven times:* As *Noah* 1 Kings 18. 43, 44, 45. here did with the Dove, and *again* he ſent her. Seeming Delays are no hinderance to Faith; they ought to try it, and put it into Exerciſe: As here it was with this good Man about the Waters of the Flood; he fainted not, but believed to ſee the Goodneſs of the Lord. That in the Prophet is notable as to this, *The Viſion is* yet *for an appointed time, but at the end it ſhall ſpeak, and not lye: though it tarry, wait for it; becauſe it will ſurely come, it will not tarry.* Habak. 2. 3.

Ver. 11. *And the Dove came in to him in the evening; and lo! in her mouth was an Olive-leaf plucked off: ſo Noah knew that the waters were abated from off the earth.*

And the Dove came in to him in the evening. Wherefore, his Patience was tried this day alſo. All the day he heard nothing of his Dove: Surely ſhe could not keep the wing all the day: Is ſhe drowned tro? Is ſhe loſt? O, no! ſhe comes at laſt, though ſhe ſtayed long. *Samuel* alſo ſtayed long before he came to *Saul*; but *Saul* could not wait as *Noah* did, therefore he had not the benefit of the Mercy promiſed.

The Dove came in to him in the Evening, and lo, in her mouth was an Olive-leaf, &c. Now he is recompenſed for the exerciſe of Patience: as alſo was *Abraham*, when God gave him *Iſaac*; for after he had *patiently endured*, he obtained the *Promiſe*.

And lo an Olive-leaf. A Sign that God was going through with his Work of Diminiſhing the waters: A Sign, I ſay, and a good Experience of the continued Love of God to his Servant; according to that of *Paul*, *Patience worketh Experience*; that is, it at laſt obtaineth the Bleſſing promiſed, and ſo ſettleth the Soul in a freſh Experience of the Love and Faithfulneſs of God.

And lo! This word [*Lo*,] it is, as it were an Appeal to all Readers to judge, whether God to *Noah* was faithful or no: So then, this was not written for his ſake only, but for us alſo that believe in God, that we might now exerciſe Patience, as *Noah*; and obtain the Tokens of God's Goodneſs, as he; for *Lo* the Dove, at laſt, though 'twas Night firſt, came to *Noah* into the Ark, and *lo in her mouth was an Olive-leaf pluck'd off; ſo Noah knew that the waters were abated.*

An Olive-leaf pluck'd off. Theſe words [*an Olive-leaf pluck'd off*,] do intimate, that *Noah* was now inquiſitive and ſearching how the Dove obtained the Leaf; that is, whether ſhe found it as dead, and upon the Waters; or whether ſhe pluck'd it off ſome Tree: But he found by the greenneſs and freſhneſs of the ſlip, that ſhe pluck'd it off from the Olive: Wherefore, he had good ground now to be comforted; for if this Leaf was plucked off from a Tree, then the Waters could not be deep; eſpecially, becauſe, as Story tells us, the Olive uſed alſo to ſtand in the Bottoms, or Valleys.

This ſhould teach us, That not over highly we conclude Meſſages or Tokens, be Signs of God's Mercy: There are *lying Viſions*, and they are cauſes of baniſhment; they we ſhould beware of, or elſe we are not only at preſent deceived, but our Faith is in danger of the Rocks; for not a few have caſt up all, becauſe the Truth of ſome *ſeeming Viſion* hath failed. Mark how *David* handleth the Meſſenger that brought him Tydings of the Death of *Saul*; ſays he, *How doſt thou know that Saul is dead?* 2 Sam. 1. 2 to 8. What Proof canſt thou make of the Truth of this Story? So ſhould we ſay of all thoſe Viſions or Meſſengers that come to perſwade us, that either inward or outward Deliverance is for us at the Door: Prove theſe Stories; look if they be not dead and lifeleſs Fancies; ſee if you can find that they were pluck'd off from the Tree that is *green.* Ver. 12.

And he ſtayed yet other ſeven days, and ſent forth the Dove; which returned not again unto him any more.

We read before of *forty days* Patience, and after that of *ſeven days* Patience; and that after the Waters began to return from off the Earth, and here again of *ſeven days* more. Whence Note, That the beſt of God's People, in the Times of Tryals, find their Patience too ſhort-winded to hold out the whole length of a Tryal, unleſs the time be, as it were, cut in pieces. The Ezek. 3. 4, 5, 6 Prophet, when he was to lay Siege againſt *Jeruſalem*, he muſt reſt the one ſide, by turning him upon the other. It was with holy *Job* exceeding hard, when he might not have Time to *ſwallow his Spittle*, when he might not a little ſit down and reſt him: And if you obſerve him, he doth not deſire an abſolute Deliverance as yet, but only

only Time to take wind and breathe a while; and then, if God will, to engage in
Job 7. 19 the Combat again: *How long* (ſaith he) *wilt thou not depart from me?* Depart: what quite? O! No, ſaith he, I beg not that abſolutely, but only ſo long as till a Man might ſwallow down his Spittle. This the Church in *Ezra*'s time took as an exceed-
Ezra 9. 8. ing Favour: *And now* (ſay they) *for a little ſpace, Grace hath been ſhewed from the Lord our God, to leave us a remnant to eſcape, and to give us a Nail in his holy place, that our God may lighten our Eyes, and give us a little reviving in our Bondage.*

And he ſtayed yet other ſeven Days. Note again, That it is not God's Way with his People to ſhew them all their Troubles at once; but firſt he ſhews them a part; firſt *forty days*, after that *ſeven other days*, and yet again *ſeven days more*; that, they coming upon them by piecemeal, they may the better be able to travel through them. While *Iſrael* was in Affliction in *Egypt*, they knew not the Trials that would meet them at the Red-Sea. Again, When they had gone through that, they little thought that yet for *forty Years* they muſt be *tempted and proved in the Wilderneſs.*

And thus it was with this bleſſed *Noah*; he thought that by the firſt *ſeven Days* his Trials might be ended: But behold, there is yet *ſeven Days* more behind: *And he ſtayed yet other ſeven Days.*

Further: There may alſo be by theſe Words thus much inſinuated, That theſe Periods of Time might be alſo of *Noah's* prefixing: And if ſo, then note, That the People of God in theſe Days are not the firſt that have been under Miſtake, as to the *timing* of their Afflictions. *Noah* counted it would end many Days before it ended indeed, even *ſeven Days*, and *ſeven Days*, and *ſeven Days* to that; for he ſent forth his Dove about the Beginning of the firſt Month, in which Month alſo were his two ſeven Days Trials. Again, after that he had ſtaid two ſeven Days more, to wit, to the End of that firſt Month. Again, he ſtaid almoſt four ſevens more; for he came not out of the Ark till the Twenty ſeventh Day of the ſecond Month.

A Caution. Hence therefore let Chriſtians beware that they ſet not Times for God, leſt all
Acts 1. 7. Men ſee their Folly: *It is not for you to know the times and the ſeaſons, which the Father hath put in his own Power:* Yea, I ſay again, take heed leſt that for thy ſetting of God a ſeven Days time, he ſet not thee ſo many as ſeven times ſeven.

And he ſent forth the Dove, which returned not again to him any more. This is the third time that the Dove was ſent to ſee how the Waters were abated on the face of the Earth. The firſt time ſhe, by her reſtleſneſs, beſpake the Waters to be high and mighty: The ſecond time, by her Olive Leaf, ſhe notifieth that the Waters were low and ebbing: But this third time, ſhe ſeems to be weary of her Service, ſhe returned not again to him any more; yet in her ſo abſenting herſelf, ſhe gives Confirmation to *Noah*, that the Waters were even in a manner quite gone: If he will take this for a Proof let him, if not, let him hang in Suſpence with himſelf. Hence note, that God will not be always teſtifying, by renewing of his Tokens, to that about which we have had ſufficient Conviction before; for in ſo doing he ſhould gratify and humour our Unbelief. *Noah* had received already two ſufficient Teſtimonies, that the Waters were decreaſing: Firſt by his ſeeing the Tops of the Mountains, and then by the Olive-Leaf; but notwithſtanding theſe two Teſtimonies, his Unbelief in part remains; but God will not humour ſuch a groundleſs Miſtruſt, by giving him any further Token, than the very abſenting of the Dove. Much like this was that of *Samſon*'s Father; the Angel once had told his Wife, that ſhe ſhould have *a Son* that ſhould deliver *Iſrael*; well, *Manoah* heard of this, he alſo deſired that he might ſee that Man that had told his Wife this happy News. Now God thus far condeſcends, as to ſend the Angel a ſecond Time; but then, this being now a ſufficient Antidote againſt their Unbelief, the Angel after the next departing, was not ſeen again of them at all: But ſaith the Word, *The Angel of the Lord did no more appear to Manoah, and to his Wife:* So that now they muſt live by Faith, or not at all.
Judg. 13. 3, 9, 21.

God's dealing with his People with reſpect to their ſpiritual Condition, is much like this. The Holy Ghoſt doth not uſe to confirm us by new Revelations of Grace and Juſtification, ſo often as by our fond Doubts or Miſtruſt we call for and deſire the ſame: But having confirmed in us the Teſtimony of Chriſt, it may be twice or thrice, (for the Teſtimony of two Men are true) he then expects we ſhould live by Faith: and obſerve it, if we have after ſuch Teſtimony joyful Communion with God, it is either by retreating to former Experience, or by arguing according to Faith; that becauſe God hath done thus before, he therefore hath given me Intereſt in ſuch and ſuch Promiſes and Mercies beſides.

I ſpeak now of the firſt Seals of the Love of God to the Soul, after we have been ſufficiently toſſed upon the waves of Unbelief, as *Noah* was by the waters of the
1 Kings 11. 9. Acts 22. 6. --- 18 Flood; ſuch Seals are few, the Lord gave them to *Solomon* twice, and alſo twice to his Servant *Paul.* --- 'Tis enough that they have ſeen *the Tops of the Mountains*, and have had brought to them the Olive-leaf. Let them now believe this Confirmation of Mercy is ſufficient, and if they will not *believe* now, they ſhall not *be eſtabliſhed.*

And it came to paſs in the ſix hundred and one Year, in the firſt month, the firſt day of Ver. 13.

the

the month, the waters were dried up from off the Earth, and Noah removed the covering of the Ark, and looked, and behold the Face of the Ground was dry.

And it came to pass: That is, by the working of God, that the waters were dryed up. This came to pass in God's Time, to wit, in *the six hundred and one Year, in the first month, the first day of the month*; not in the times of *Noah*'s prefixing. God's time is *the* time, the *best time*, because it is the time appointed by him for the Proof and Trial of our Graces, and that in which so much, and *so* much of the Rage of the Enemy, and of the Power of God's Mercy, may the better be discovered unto us; *I the Lord do hasten it in his time*, not before, though we were the *Signet upon his hand.*

Noah the only Man with God in that Generation, could not be restor'd before
Exo. 12. 41. the time; no more could *Israel* from the thraldom of *Egypt:* yea, the Son of God himself must here give place and be con-
Luke 4. 13. tent: And when *Satan* had ended *all* the temptation, when he had ended *all*, then he *departed from him for a season.*

And Noah removed the covering of the Ark, and looked. The failing again of his expected comforter, caused him to be up and doing; probable he had not as yet uncovered the Ark, that is, to look round about him, had the Dove by returning pleased his Humour, but she failing him, he stirs up himself. Thus it should also be with the Christian now: Doth the *Dove* forbear to come to thee with a leaf in her Bill as before, let not this make thee sullen, and mistrustful, but uncover the *Ark*, and *look*, and by looking thou shalt see a further Testimony of what thou receivest by the first manifestations: *He looked, and be-*
2 Cor. 3. 18. *hold the Earth was dry. Paul* tells us, that by looking we have a Testimony *like*, or *as* that, which at first was given us by the *Spirit* of the Lord. *And behold the face of the Earth was dry.*

Ver. 14. *And in the second month, on the seven and twentieth day of the month was the Earth dryed.*

This prospect was like the Rain that we read of in another place, that confirmed God's Inheritance when it was weary: It was a comfortable sight to *Noah*, to see that the face of the Earth was dry; and now he could wait upon God with less tryal and strain to his patience the remaining days, which were fifty and four, to wit, from the first of the first, to the twenty seventh of the second month, than he could one of the sevens that he met with before. In-
Ezek. 42. 4, 11. deed the path is narrowest just at entrance, as also our Nature is then the most untoward; but after we are in, the walk seems to be wider and easie; the Flesh is also then more mortified and conformable. The walk is but a cubit wide at the door, but inward ten times as broad.

And in the second month, on the seven and twentieth day of the month, was the Earth dryed. So that from the first day it began to rain, (which was the seventeenth day of the second month in the Year before, unto this day, was *Noah* in the Ark,) it was just a year and ten days: That was the time then that God had appointed to try his Servant *Noah*, by the Waters of the Flood; in which time he was so effectually Crucified to the things of this World, that he was as if he was never more to enjoy the same: Wherefore *Peter* making mention of this estate of his, he tells us, it was *even like unto our Baptism*; 1 Pet. 3. 20, 21. wherein we profess our selves *dead to the World*, and *alive to God by Jesus Christ.*

In the first Verse of this Chapter, we read that *God remembred Noah*; but till now we read not, that *the face of the Earth was dryed.* Hence note, that our being under the Rage of the Enemy, doth not argue that we are therefore forgotten of God, he *remembreth us in our low estate*, even when tossed to and fro by the waters of a flood of Temptations.

And God spake unto Noah, saying, Go Ver. 15. 16. *forth of the Ark, thou and thy Wife, and thy Sons, and thy Sons Wives with thee.*

Now we are come to the end of the Tryal, and so to the time of *Noah's* Deliverance, and behold *as* he went in, *so* he came out: He went into the Ark at the *Commandment of the Lord: And the Lord* Gen. 7. 1. *said unto Noah, Come thou and all thy house into the Ark:* And here again, *And God spake unto Noah, saying, Go forth of the Ark.* Hence note, that notwithstanding the Earth was dry about *fifty four* days before, yet *Noah* waited for the Word of God for his Commission to bring him forth of the Ark. Providence seemed to smile before, in that the Earth was dry, to which had but *Noah* added Reason, he must have concluded, the time is come for me to go forth of the Ark. But *Noah* knew, that as well the Providences of God, as the Waters of the Flood might be to try his dependance on the Word of the Lord: wherefore, though he saw this, yet because he had no answer of God, he will not take the opportunity.

It is dangerous, or at least very difficult, to make the most smiling Providence of God our Rule to act by: Had *David* done 1 Sam. 24. 17, to 21. it, he had killed *Saul* before the time, but *David* respected the Word of God. *Elisha* 2 Kings 6. 19 to 24. also would not suffer the King to make that improvement of the Providence of God, which reason should be put in Execution, when he rebuked the King's desires that he had to have killed the *Syrians*, and commanded that *bread should be set before them*, that they might eat, and go home again to their master. *Hear the Word of the Lord, ye that tremble at his Word. At the Commandment of the Lord the Children of Israel*

journeyed, and at the Commandment of the
Numb. 9. 18, 23. *Lord they pitched---At the Commandment of the Lord they reſted in their Tents, and at the Commandment of the Lord they journeyed; they kept the charge of the Lord, at the Commandment of the Lord, by the hand of Moſes.*

Go forth of the Ark, thou and thy Wife, and thy Sons, and thy Sons Wives with thee.

When God delivereth, he delivereth compleatly: Thus *Iſrael* alſo went out of *Egypt*,
Exod. 10. 24, to 27. they, *their wives*, their *Children*, with *their Flocks* and *Herds*, not an *hoof* was left behind. When *David's* time was come to poſſeſs the Kingdom, he brought along with him thoſe *ſix hundred men* that had been his Companions in his ſuffering State, every man with his Houſhold: But I ſay, he went up to poſſeſs it, not ſimply by the Voice of Providence, tho' *Saul* was dead, but *David* enquired of the Lord, ſaying,
2Sam. 2. 1. 2, 3. *Shall I go up to any of the Cities of Judah?* Nay, a general Anſwer, even from God, would not ſatisfy this holy Man. The Lord ſaid, *Go*, but *David* replyed, *Whither ſhall I go? and he ſaid, Unto Hebron.* Oh! it is ſafe to regard the Word of the Lord; this makes us all come ſafe to Land. When Men wreſt themſelves from under the Hand of God, taking ſuch Opportunities for their Deliverance, which are laid before them only for Trial of Obedience to the Word; they may, 'tis probable, have a ſeeming
Jer. 41. ch. 42. ch. 43. Succeſs; the End will be as with *Zedekiah* King of *Judah*, Affliction with Addition. The *Jews* that were left in the Land of *Iſrael*, from the Hand of the King of *Babylon*, would flee to the Land of *Egypt*, that they might have *Quietneſs there*, but they went without the Word of God, and therefore their *Reſt* brought them to their *Ruine*.

Noah therefore choſe the ſafeſt way, even to ſtay in the Ark, till God's Word came: As it is alſo ſaid of *Joſeph*, The
Pſal. 105. 19. *Word of the Lord tried him*; till the Word of the Lord came to deliver him, and then he had deliverance indeed, as *Noah* alſo and *David* had, ſafe deliverance for himſelf and Relations.

Ver. 19. *Bring forth with thee every living thing that is with thee of all Fleſh, both of Fowl, and of Cattel, and of every creeping thing that creepeth upon the Earth, that they may breed abundantly in the Earth, and be fruitful and multiply upon the Earth.*

Noah was not only to have in this deliverance, reſpect to himſelf and Family, but to the good of all the World: Mens Spirits are too narrow for the Mind of God, when their chief end, or their only deſign in their enjoying this or the other Mercy, is for the ſake of their own ſelves only. It cannot be according to God, that ſuch deſires ſhould be encouraged: None of us liveth unto himſelf, why then ſhould we deſire life only for our ſelves.

The Church cries thus, *God be merciful to us, and bleſs us, and cauſe his face to* Pſal. 67. 1. 2. *ſhine upon us.* Why? *That thy way may be known upon Earth, and thy ſaving health among all Nations.*

So David, Reſtore unto me the joy of thy Salvation, and uphold me with thy free Spi- Pſal. 51. 12, 13. *rit: Then will I teach tranſgreſſors thy way, and Sinners ſhall be converted unto thee.* So then, we muſt not deſire to come out of Tryals and Afflictions alone, or by our ſelves, but that in our Deliverance the Salvation of many may be concerned. It is ſaid, when Iſrael went up out of *Egypt*, Exod. 12. 37 38. there went up with them a mixed multitude, to wit, of *Egyptians*, and other Nations: This going out of Captivity was right, they carried out with them the Fowls, the Beaſts, and the creeping things; to wit, the Heathens of other Lands, and ſo added increaſe to the Church of God. In *Eſther's* time alſo, when the *Jews* came from under the ſnare of *Haman*, they Eſth. 8. 17. brought with them to God many of the *people of the Provinces. Many of the people of the Land became Jews.*

Theſe words therefore, *Bring forth with thee every living thing*, &c. are not lightly to be paſſed over; for they ſhew us, that we ought in our deliverance to have ſpecial reſpect to the deliverance of others: And if our deliverance be with the Word and liking of God, it muſt needs have this Effect. *When I ſhall bring again their captivity, the captivity of Sodom, and her Daugh-* Ezek. 16. 53. *ters, and the captivity of Gomorrah, and her Daughters, then will I bring again the captivity of thy Captives, in the midſt of them.*

And indeed there is reaſon for this, for in every Affliction and Perſecution, the Devil's deſign is to impair Chriſt's Kingdom: Wherefore no marvel, that God deſigneth in our deliverance, the impairing and leſſening the Kingdom of Sin and Satan. Wherefore, O thou Church of God in *England*, which art now upon the waves of Affliction, and Temptation, when thou comeſt out of the Furnace, if thou come out at the bidding of God, there ſhall come out with thee the Fowl, the Beaſt, and abundance of creeping things. *O Judah, he* Hoſ. 6. 11. *hath ſet an harveſt for thee, when I return the captivity of my people.*

That they may breed abundantly in the Earth, and be fruitful and multiply upon the Earth.

This was God's End in preſerving the Creatures from the Flood, that again the Earth might be repleniſhed therewith. The ſame End he hath in his ſuffering of the Perſecutors, and all manner of Adverſity to take away but a part, ſome; *Some of* Amos 7. 4, 5. *them they ſhall kill and crucifie*, leaving a *remnant* alive in the World, namely, that they might breed abundantly in the Earth, and be fruitful, and multiply upon the Earth. As he ſaith by the Prophet *Iſaiah*, Iſa. 27. 6. to 10.

He

He shall cause them that come of Jacob to take root, Israel shall blossom and bud, and fill the face of the World with fruit; and this after their Deliverance from Persecution: Chap. 37. 31, 32. According as he saith again, *The remnant that is escaped of the house of Judah, shall again take root downward, and bear fruit upward*: For out of *Judah* shall go forth a remnant, that is yet to repleniſh the Earth with Converts. As *Luke* observes, that Acts 9.31. when the Churches in *Judea*, *Galilee*, and *Samaria* had *rest*, they *walking in the fear of the Lord, and in the comforts of the Holy Ghost, were multiplyed.*

Ver. 18. *And Noah went forth, and his Sons, and his Wife, and his Sons Wives with him*; *Obedience* is better than *Sacrifice*. *Noah* is at the Beck of God, what he bid him do, that does he; and indeed this is in Truth to worship God, yea, this is to know and worship God. It is said of *Abraham*, when he went at God's Command to offer up Gen. 22, 5. *Isaac*, that he counted it going to *Worship the Lord*. And God saith of *Hezekiah*, that Jer. 22. 15, 16. he *did Justice and Judgment, judging the Cause of the poor and needy*; and then adds, *Is not this to know me, saith the Lord?* I bring these to shew, that Obedience to the Word of God, is the true Character of God's People in all Ages; and this very Text, as also such others before, is on purpose recorded by the Holy Ghost, to shew you, that *Noah* was obedient in all things; yea, I may add, these Commands were to discover the Proof of him, whether he would be obedient in *all things*; and this was also his way with *New Testament* 2 Cor. 2. 9. *Churches*. The Sincerity of Love, and of the Uprightness of the Heart, is greatly discovered by the Commandments of God. Joh. 14. 21. *He that hath my Commandments, and keepeth them*, saith Christ, *he it is that loveth me*, &c.

Ver. 19. *Every Beast, every creeping thing, and every fowl, and whatsoever creepeth upon the Earth after their kind, went forth out of the Ark.*

These Words are yet a further Expression of the Sincerity of *Noah*'s Obedience, for that he at the Command of God, did carefully search and seek out every little creeping thing that God had brought to him into the Ark. Obedience in little things do oft-times prove us most; for we thro' the Pride of our Hearts are apt to look over little things, because tho' commanded, they are but little. O but *Noah* was of another Spirit, he carefully looked after Jer. 23. 38. Exod. 36. 12, 13. Ezek. 40. 3, 34, 37. Matt. 23. 23. Lev. 14. 52. little things, even after *every thing, whatsoever creepeth upon the Earth*; and not only so, but sought diligently that they might go out in order, to wit, Male and Female, according to their kind. Sometimes God would have Men exact to a word, sometimes exact to a Tack, or Pin, or Loop, sometimes to a Step: Be careful then in little things, but yet leave not the other undone.

Indeed the Command of God is great; if he therefore commands us to worship him, tho' but with a Bird, we must not count such Ordinances insignificant, or below a humane Creature.

And Noah builded an Altar unto the Lord, and took of every clean Beast, and of every clean Fowl, and offered burnt-offerings on the Altar. Ver. 20.

This is the first Work that we read *Noah* did, when he came forth of the Ark, and it shews us, that at this Time he had a deep Sense of the distinguishing Mercy of God. And indeed he had sufficient Cause to wonder, for the whole World was drowned, save only himself, and they that were with him in the Ark.

But I say, this was the first work, to wit, *to worship God*. Hence note, That a Sense of Mercy, of distinguishing Mercy, naturally engageth the Heart to worship. It is said of *Moses*, when the Name of *the Lord* was proclaimed before him, as *merciful, gracious, and abundant in goodness and truth*, and *that he pardoned iniquity, transgression and sin*; that he *made haste*, and *bowed his head toward the Earth, and worshipped.*

And Noah builded an Altar. Although this Altar be the first that we read of, yet forasmuch as there was before a blessed Church, and also an open Profession of Godliness, together with offering Sacrifice, in all Probability this was not the *first* Altar that was builded unto the Lord. Besides, we read not of any immediate Revelation, from which *Noah* had Light and Instruction to build it. The Text only saith, he *built an Altar unto the Lord*; which may be aptly expounded, according as he was wont in the other World.

This Altar was a Type of Christ, as capacitated to bear the Sin of the World (for the Altar was it upon which the Sacrifices were burnt;) wherefore it, in mine Opinion, in special respected his Godhead, by the Power of which he offered himself, that is, *his Flesh*. Again it is said, *the Altar sanctifies the Gift*: So did the Godhead the Humanity of Christ, thro' which *Eternal Spirit, he offered himself without Spot to God*: By this Altar then this Blessed Man preached to his Family the Godhead and Eternity of Christ. Matt. 23. 19. Heb. 9. 14.

And took of every clean Beast, and of every clean Fowl. These Beasts and Fowls were Types of the Flesh of the Son of God, as *Paul* in the ninth and tenth Chapters to the *Hebrews* affirms; wherefore by this Act he also preached to his Family the Incarnation of the Lord Christ, how that in the *Fulness of Time* he should in our flesh offer himself *a Sacrifice for us*; for as all the Ordinances of the *New-Testament*-Ministration preach to us, That Christ is come; so all the Ordinances of Worship under the *Old-Testament* preached to them that were under

under it, Chriſt, as yet to come.

Of *every* clean Beaſt, of *every* clean Fowl. This was to ſhew, That when Chriſt did come, he ſhould not take hold of
Acts 10. 11, 12, to 17. the *Jew*, and exclude the *Gentile*; but that in his fleſh he ſhould preſent unto God *every* clean Beaſt, and *every* clean Fowl; that is, all the Elect, both of *Jew* and *Gentile*.

And it was requiſite that this by *Noah* ſhould be preached, becauſe the whole World was yet in his Family; from whence, at the multiplication of Men, if through their Rebellion and Idolatry they loſt not this Doctrine, they might to all their Off-ſpring preach the *Lord Jeſus*.

Wherefore, the Doctrine of the Goſpel, had the World been faithful, might have been to this day retained amongſt them that now are the moſt barbarous People.

Ver. 11. *And the Lord ſmelled a ſweet ſavour*, (a ſavour of reſt;) *and the Lord ſaid in his heart, I will not again curſe the ground any more for mans ſake; for the imagination of mans heart is evil from his youth: neither will I again ſmite any more every living thing, as I have done.*

Theſe words more fully ſhew, that this Sacrifice of *Noah* was a Type of the offering up of the Body of Jeſus Chriſt, he being ſaid to be that *bleſſed Sacrifice* that is as Perfume in the Noſtrils of God: *He gave himſelf for us an Offering and a Sacrifice to God for a ſweet-ſmelling ſavour*. Beſides, this Offering of *Noah* was a *Burnt-Offering* to God; which *burning* ſignified, the Curſe of God, which Chriſt was made in his death for us: Wherefore, the Burnt-Offerings were all along a Type of him; as by reading the *Epiſtle to the Hebrews* you may
Lev. 6. 9. ſee: *It is the Burnt-Offering*, ſaith God, *becauſe of the burning upon the Altar all night, until the morning; and the Fire of the Altar ſhall be burning in it.* Which was a Type of the *Fire of the Law*, and the *Guilt of Sin*, that Chriſt, when he offered himſelf, ſhould undergo for the Sins of Man.

And the Lord ſmelled a ſweet ſavour. This ſignifies the Content and Satisfaction that for the Sin of the World, God ſhould have by the offering up of his Son for us upon the Croſs: Wherefore, he is ſaid to
2 Cor. 5. 19. be now *in Chriſt, reconciling the world unto himſelf, not imputing their treſpaſſes to them.*

Now it is obſervable, That *Noah* was a Man of Faith long before this. Hence note Two things.

1. That Men, even of eminent Faith, have yet need of a continual remembrance of the Death and Sufferings of Chriſt; yea, and that in the moſt plain and eaſieſt manner to underſtand.

2. They have need alſo, notwithſtanding they have Faith before, to preſent themſelves before God, through Jeſus Chriſt our Lord: For as our *Perſons* are not accepted, but in and through him, no more are our *Performances*; yea, though they be ſpiri-
1 Pet. 2. 5. Lev. 17. 11. tual Services or Sacrifices; it is the Blood that maketh the Attonement, as well for
Heb. 9. 21. Ezek. 20. 41. Exod. 12. 13. Works as Perſons: As he ſaith in another place, *I will accept you with your ſweet ſavour*, but *not without it*: As he alſo ſaid to his Church in *Egypt*, *When I ſee the blood, I will paſs over you: and the Plague ſhall not be upon you to deſtroy you, when I ſmite the Land of Egypt.*

And the Lord ſaid in his heart, I will not again curſe, &c. By *Heart* here, we may underſtand Two things.

1. That God was altogether unfeigned in this Promiſe. He ſpake it from his very Heart: which we uſe to count the moſt ſincere expreſſing of our Mind: According to
Jer. 32. 41. that of the Prophet, *Yea, I will rejoyce over them to do them good, and I will plant them in this Land aſſuredly, in truth, in ſtability, with my whole heart, and with my whole ſoul.* Mark, I will *rejoyce* to do it, I will do it *aſſuredly*, I will do it *in truth*, even with my *whole Heart*, and with my *whole Soul.*

2. By his ſaying, *In his Heart*, we may underſtand, the Secrecy of his Purpoſe; for this Doctrine, Of not Curſing again, it is hid from all but thoſe to whom it is revealed by the Spirit of God. For this purpoſe, in the Heart of God, is one of the depths, or of the deep things of God, which the Spirit of a Man cannot underſtand: *Who hath known the mind of the*
1 Cor. 2. 16. *Lord?* None of all the Sons of Men, but thoſe that have the Holy Ghoſt: Therefore *Paul* applyeth that to himſelf and Fellows, as that which is peculiar to them to
Mark 4. 34. know, *We have the mind of Chriſt.* It is ſaid, that after Chriſt had by his Parables Preached his Goſpel to the World, he *in private expounded all things to his Diſciples.*

Hence note, That they that will hear God ſpeak this, they muſt be near his very Heart: They that are *in* his Heart, may hear it; but to them that are *without*, in Parables. This Secret, in Revelation of the Goſpel, is alſo expreſſed in other terms;
Iſa. 5. 9. Chap. 22. 14. Jer. 28. 7. as, That *the Lord ſpake in mine Ears*, and *it was revealed in mine Ears*: And again, *Hear now this which I ſpeak in thine Ears.*

I will not again curſe the ground any more. Theſe words are alſo under *Moſes*'s Veil; for in them is contained the Sin of the World, and Damnation thereof. He ſaid,
Gen. 6. 11. 13. when he was to bring the Flood, that *the Earth was corrupt*, and that *he would deſtroy the Earth*; but his great Meaning, was, of the Sinners that dwelt therein; as the effect of that Flood declared. So he
Deut. 32. 1. Pſ. 114 7, Jer. 6. 19. Chap. 22. 29. ſaith again, he will *not bring any more a flood to deſtroy the Earth*; and that the *Bow in the Cloud* ſhould be a Sign of Peace between him and the Earth: By all which is meant in ſpecial, the Men that dwell on the Earth; and they are called, *the Ground*, and the *Earth*, becauſe they came from thence.

theſe

So then, there is, as it were, the Foundation of all ſpiritual Bleſſedneſs couched under theſe words, *I will not curſe the Ground, I will not deſtroy Man.* And that this muſt needs be the Meaning thereof, conſider, that this Promiſe ariſeth from the ſweet ſavour that he ſmelt before in the Burnt-Offering; which was a Figure of Chriſt, who
Gal. 3. 13. was *made a curſe for us*, to deliver us from *the Curſe of the Law*; that we might through him obtain the Bleſſing of *Forgiveneſs of Sins*; to which the Curſe ſtands directly oppoſite.

I will not again curſe the ground for mans ſake; for the imagination of man's heart is evil from his youth. The Imagination of Man's Heart was the Ground of this dreadful Curſe; and the Effect of this Curſe, was, to lay them up in Chains in Hell: Wherefore *Peter* ſaith, *Theſe* Men are *now in Priſon.* The Curſe therefore, in its moſt eminent Extention, reached the Souls of thoſe ungodly Ones that were ſwept away with the Flood: But it ſeems a ſtrange Argument, or Reaſon rendred of God, why again he would not curſe the Ground, if it was becauſe of the *evil Imagination of Man's Heart*, this being the only Argument that prevailed with him to ſend the Flood. The Meaning therefore is rather this, That becauſe of the Satisfaction that Chriſt hath given to God for Sin, therefore he ſaid in his Heart, *he would not again Curſe the Ground*, for the evil Imagination of Man; that is, he would not do it, for want of a Sacrifice that had in it a ſufficient Propitiation.

Hence note, That the great cauſe now
John 3. 18, 19. of Man's Condemnation, is not becauſe of his inherent Pollution, but becauſe he accepteth not, with *Noah*, of the Satisfaction made by Chriſt; for to all them that have ſo accepted thereof, there is now no
Rom. 8. 1 Curſe nor Condemnation, though ſtill the Imagination of their Heart be evil: *If any*
1 John 2. 1, 2. *man ſin, we have an Advocate with the Father, Jeſus Chriſt the righteous.*

For the imagination of mans heart is evil from his Youth. Theſe words ſeem to inſinuate the Cauſe of theſe evil Imaginations; and that is, from the Corruption of their *Youth.* Now how ſoon their Youth
Pſal. 51. was corrupted, *David* ſhews by theſe words, *I was ſhapen in iniquity, and in ſin*
Ezek. 16. 1, 2, to 9. *did my mother conceive me.* *Ezekiel* alſo
Exo. 13. 13. ſhews, we were polluted in the day that we were born. Further, God to *Moſes* ſtrong-
Chap. 34. 20. ly affirms it, in that he commands, That for the *Firſt-born*, in whom the reſt were included, *an Offering ſhould be offered, by that they were a month old.* God ſeems therefore, by this word, to look back to the Tranſgreſſion of our Firſt Parents, by
Rom. 5. whom Sin came into our Natures; and by ſo doing, he not only intimateth, yea, promiſeth a Pardon to Perſonal Miſcarriages; but aſſureth us, That neither them, nor yet our inward Pollutions, ſhall deſtroy us, becauſe of the *reſt* that he found before in Chriſt.

Neither will I again ſmite any more every living thing, as I have done. The Creatures therefore alſo have ſome kind of Benefit by the Death and Blood of Chriſt; that is, ſo as to live, and have a Being; for infinite Juſtice is ſo perfectly juſt, as that without a Sacrifice it could not have ſuffered the World to ſtand, after Sin was in the World; but muſt have deſtroyed, for the Sake of Sin, the World which he had made.

For although it be foully abſurd to ſay Beaſts and Fowls are defiled with Sin, as Man; yet doubtleſs they received Detriment thereby: *The Creature was made ſubject to Vanity, by reaſon of him who hath ſubjected the ſame*, &c. That is, by *Adam*'s Sin. Which Vanity they alſo ſhew by divers of their Practices; as both in their Enmity to Man, and one to another, with which they were not created; this came by the Sin of Man. Now that Man lives, yea, that Beaſts live, it is becauſe of the Offering up of Chriſt: Wherefore it is ſaid in that of the *Coloſſians*, *The Goſpel is* Col. 1. 23. *preached to every Creature*; in *every Creature under Heaven*; to wit, in that they live and have a Being.

Neither will I again ſmite any more every living thing, as I have done. Theſe Words [*as I have done*] doth not exempt the Creature from every Judgment of God, but from this, or ſuch as this; for we know, that other Judgments do befal ungodly Men now; and if they continue in final Impenitence, they ſhall partake of far greater Judgments than to be drowned by the Waters of a Flood: *The wicked is reſerved unto* Job 21. 30, 31. *Judgment*; yea, *the Heavens and the Earth* 2 Pet. 3. 7. *that now are, are reſerved unto Fire, and Perdition of ungodly Men.*

While the Earth remaineth, Seed-time and Ver. 22. *Harveſt, Cold and Heat, and Summer and Winter, and Day and Night, ſhall not ceaſe.*

While the Earth remaineth. Theſe words may have reſpect both to the Words before, and to them that follow after: If they reſpect the Words before, then they are as Limits to that large Promiſe, of not deſtroying the World again: Not but that the Day will come, as I ſaid, in which another General Judgment, and that too far more dreadful than this of Water, will over-flow the World, and every living thing ſhall again be cut off from the Face of all the Earth; as *now* by Rain of Water, *then* by Rain of Fire and Brimſtone: Which Day and ſore Judgment God ſhewed unto Men, when he burned *Sodom* and *Gomorrah* with Fire and Brimſtone from Heaven. But,

While the Earth remaineth, this ſhall not be: But in the End, then indeed both it and the *Works therein, ſhall* (as *Peter* ſaith) 2 Pet. 3. 10. *be*

be burned up: But ſo long as it remaineth, that is, until it be overtaken with this ſecond, and that too the Beginning of Eternal Judgment, no univerſal Judgment ſhall over-run the Earth: For albeit that ſince that Flood, the Earth hath been ſmitten with many a Curſe; yet it hath been but here and there, not in every Place at once: Famines, and Earthquakes, and Peſtilences, have been in divers places, but yet at the ſame time hath there been Seed-time and Harveſt alſo.

Mark 13. 8. Luke 21. 11.

Seed-time and Harveſt, Cold and Heat, and Summer and Winter, and Day and Night, ſhall not ceaſe. Theſe words were ſome of the firſt, with that of the *Bow in the Cloud*, that prevailed with me to believe that the Scriptures were the Word of God.

For my Reaſon tells me, they are, and have continued a True Prophecy, from the Day that they were related; otherwiſe the World could not have ſubſiſted; for take away *Seed-time* and *Harveſt*, *Cold* and *Heat*, &c. and an End is put to the Beginning of the Univerſe.

Beſides, if theſe words be taken in a *ſpiritual Senſe*, they have alſo ſtood True from that very Day; otherwiſe the Church had ceaſed to have a Being long before this: For take away *Seed-time* and *Harveſt* from the Church, with *Cold* and *Heat*, and *Day* and *Night*, and thoſe Ordinances of Heaven are taken from her, which were ordained for her Begetting and Continuation. This Head might with much Largeneſs be inſiſted on; but to paſs it, and to come to the next Chapter.

CHAP. IX.

Ver. 1. *AND God bleſſed Noah, and his Sons, and ſaid unto them, Be fruitful and multiply, and repleniſh the Earth.*

Noah having thus waded through theſe great Temptations, and being made alſo to partake of the Mercy of God, in preſerving and ſaving him from the evil thereof, and being brought to partake of the Beginning of a New World, while the Ungodly that were before the Flood were periſhed for their Iniquity: He receiveth now from the Mouth of the Lord, before whom he walked before the Flood, Laws and Ordinances, as Rules by which he ſhould ſtill govern his Life before him. But mark, Before he receiveth theſe Rules and Commandments, he receiveth Bleſſing from God; *Bleſſing*, I ſay, as that which ſhould yet fore-fit him to do his Will.

And God bleſſed Noah. Bleſſed him with ſpiritual and ſpecial Grace; for without that, no Man can walk, with God's Acceptance before him: He bleſſed him with Grace ſuitable to the Work he was now to begin; to wit, for the repleniſhing and governing the New World God had brought him to: So that *Noah* did not without precedent Qualifications take this Work upon him. God alſo gave *Caleb* and *Joſhua another Spirit*, and then they *followed him fully*. That of *David* is for this remarkable, *Who am I*, ſaid he, *and what is my People, that we ſhould offer ſo willingly after this ſort? for all things come of thee, and of thine own have we given thee.* "O Lord God, ſaith he, all "this Store that we have prepared to build "thee an Houſe for thine holy Name, co-"meth of thine Hand, and is all thine "own." So is Faith, Love, Strength, Wiſdom, Sincerity, and all other good things wherewith and by which we Walk with God, worſhip him, and do his Will: All which is comprized in theſe words, *I will give them an Heart to know me, that I am the Lord; and they ſhall be my People, and I will be their God; for they ſhall return to me with their whole Heart. A new Heart alſo will I give them.* And again, *I will put my Fear in their Hearts, and they ſhall not depart from me.*

1 Chron. 29. 10 to 17. Jer. 24. 7. Jer. 32. 37 to 41. Ezek. 36. 25 to 30.

And God bleſſed Noah and his Sons, and ſaid unto them, Be fruitful, and multiply, and repleniſh the Earth. After he had bleſſed him, then he tells him what he ſhould do; namely, *Be fruitful, and multiply*: This he ſpake with reſpect to the Seed that he and his Sons ſhould beget, therewith to people the World; which was now the remaining part of his Work, and he had Three Arguments to encourage him thereto. Firſt, He was delivered from the Wicked and Sinners of the Old World: He was made the Heir of a New World; and was to leave it as an Heritage to his Children.

This therefore ſhould teach us, who are brought into the Kingdom of Chriſt, that New World that hath taken its Beginning in the Word of the Goſpel, not to be idle, but to be fruitful, and to labour to fill the World with a ſpiritual Seed to God: For as *Noah*, ſo are we made Heirs of this bleſſed Kingdom; and ſhall alſo, as that good Man, leave, when we ſleep in Jeſus, this ſpiritual Seed to poſſeſs the Kingdom after us.

2 Pet. 1. 8 to 16.

Ver. 2. *And the Fear of you, and the Dread of you, ſhall be upon every Beaſt of the Earth, and upon every Fowl of the Air; upon all that moveth upon the Earth, and upon all the Fiſh of the Sea; into your hand are they delivered.*

Theſe words ſeem to be a Promiſe of what ſhall be a conſequence of their putting into practiſe what was commanded in the Verſe before; namely, of their being *fruitful*, and of their *multiplying in the Earth*. Hence Note, That the faithful Obſervation of God's Word, puts Majeſty, and Dread, and Terrour upon them that do it: Therefore it is ſaid, that when the Church is *fair as the Sun*, and *clear as the Moon*, ſhe is *terrible as an Army with Banners.*

Song 6. 4. 10.

ners. The presence of godly *Samuel* made the Elders of *Bethlehem* tremble; yea, when *Elisha* was sought for by the King of *Syria*, he durst not engage him, but with *Chariots*
2 Kings 6. 13, 14. *and Horses*, and *an heavy Host*. Godliness is a wonderful thing, it commandeth Reve-
Acts 5. 13. rence, and the stooping of the Spirits, even of the World of ungodly ones.

And the fear of you, and the dread of you, shall be upon every Beast. This is true in the Letter; for because there is upon Man, as Man, more of the Image and Similitude of God, than there is upon other Creatures; therefore the Beasts, and all the Creatures, are made to stoop and fall before them; yea, though in themselves they are mighty and fierce: *Every Kind* (or, Nature) *of Birds, and of Serpents, and*
Jam. 3. 7. *things in the Sea, is tamed, and hath been tamed by Mankind.*

But to allegorize the Word, (for by the word *ungodly* Men are *Beasts*;) then, as I said before, Godliness puts such a Majesty and dread upon the Professors of it, that their Enemies are afraid of them; yea, even then when they rage against them, and lay heavy Afflictions upon them. It is marvellous to see in what fear the ungodly are, even of Godly Men, and Godliness; in that they stir up the Mighty, make edicts against them; yea, and raise up Armies, and what else can be imagin'd, to suppress them; while the Persons thus opposed, if you consider them as to their state and capacity in this World, they are most inconsiderable; but as a dead Dog, or a Flea: O
1 Sam. 24. 14. but they are cloathed with Godliness! the Image and Presence of God is upon them! This makes the Beasts of this World afraid: *One of you shall chase a thousand.*

Into your hand are they delivered. That is, the Beasts, Birds, and Fish of the Sea (as *David* saith) to be for the service of Man. But again, This is also true in an higher Nature; for taking these Beasts, &c.
2 Cor. 2. 15, 16. for Men, even they are delivered into the hand of the Church, by whose Doctrine, Power and Faith they are smitten with severest Judgments; laying all that reject them even in the depth of Death, and *smiting*
Rev. 11. 6. *them* with *all Plagues* as often as they will. The world is therefore in our Hand, and disposed of by our Doctrine, by our Faith and Prayers, although they think far otherwise, and shall one day feel their Judgments are according.

Ver. 3. *Every moving thing that liveth, shall be meat for you; even as the green herb have I given you all things.*

From these words some would insinuate, That before the Flood Men lived only upon Herbs, not eating Flesh; as here they have Authority granted to do: But, in mine Opinion, such should be mistaken, for this Reason, if there were no other: Because they offered Sacrifice before; sacrifices, I say, as Types and Representatives to the Church, of the Death and Sufferings of Christ: Now, of such Sacrifices the Offerers used to eat, as is clear by the Lamb of the Passover, and many other offerings: So that these words seem to be but a renewing of their former Privileges, not a granting new Liberty to the World.

Every moving thing. This must be taken with this Restriction, That is wholsom and good for Food: For by the Law of Nature, nothing of that is forbidden to Man, though for some Significations many such Creatures Deut. 14. were forbidden us to use for a time.

Even as the green Herb. For which they expressly had liberty granted them, in the Gen. 1. 29. First Chapter of this Book. And this Liberty might a-fresh be here repeated, from some scruple that might arise in *Noah*, &c. He remembring that the World before might, for the abuse of the Creatures of God, as well as for the abuse of his Worship, be drowned with the Flood; for some- 1 Cor. 7. 1. times the abuse of that which is Lawful to Chap. 8. *one*, may be a Snare, Abuse and Stumbling *to another.*

But flesh with the life thereof, which is the Ver. 4. *blood thereof, shall you not eat.*

This Law seems to be Ceremonial, although given long before *Moses* was; as also some Sacrifices and Circumcision was: Joh. 7. 22. Wherefore we must seek for the Reason of this Prohibition: *What man soever* (saith God) *there be of the house of Israel, that* Lev. 17. *eateth any manner of blood, I will set my* 10, 11, 12. *face against that soul that eateth blood, and will cut him off from among his people.* Why? *For the life of the flesh is the blood, and I have given it to you upon the altar, to make an attonement for your souls; for it is the blood that maketh the attonement for the soul: therefore I said to the Children of Israel, No soul of you shall eat blood.* Again, As here the Prohibition is only concerning *Blood*; so in another place, the Word is as well against our eating the *Fat*: *It shall be a perpetual statute for your generations,* Lev. 3. 16, 17. *throughout your dwellings, that you neither eat* Fat *nor Blood*: And the reason rendred, is, *For all the Fat is the Lord's.*

So then the meaning, the *spiritual* meaning, seems to be this, That forasmuch as the *Blood is the Life*, and that which maketh the Attonement; and the *Fat*, the Glory, and the *Lord's*; therefore they both were to be offered to the Lord: That is, we ought always to offer the Merit of our Salvation to God, by a continual Acknowledgment, that it was through the *Blood of* Isa. 25. 6. *Christ*; and we ought always to give him the Glory thereof, and this is the *Fat* of all our Performances. Now this is so blessed a Thing, and calleth for that Grace, that every Professor hath not, every one cannot ascribe to the *Blood of the Lamb*, the whole of his Reconciliation to God; nor offer up the * *Fat*, the *Glory*, which is God's, * *For so Zadok signifies.* to the Lord for so great a Benefit: this is the

the Benefit of *a peculiar People*, even of the *Prieſts*, the *Levites*, the Sons of *Zadok*, or they that are juſtified, or juſt there-
Ezek. 44. 10, 11, 12, 13, 14, 15. by; *that kept the Charge of my Sanctuary*, when the Children of *Iſrael* went aſtray from me; they ſhall come near to me, *to miniſter unto me*; *and they ſhall ſtand before me, to offer unto me the* Fat, *and the* Blood, *ſaith the Lord God.*

Wherefore, for Men to aſcribe to their *own Works* the *Merit of their Salvation*, or to take the *Glory* thereof to themſelves; it is as eating the *Blood* and the *Fat* themſelves, and they ſhall be *cut off* from the People of God.

Ver 5. *And ſurely your Blood of your Lives will I require; at the Hand of every Beaſt will I require it; and at the Hand of Man, and at the Hand of every Man's Brother, will I require the Life of Man.*

Theſe Words are ſpoken to the Church, which then reſided in this Family: Not but that God will avenge the Blood that is wrongfully ſhed, though the Perſon mur-
Prov. 28. 17. dered be moſt Carnal and Irreligious: *A Man that doth Violence to the Blood of any Perſon, ſhall fly to the Pit; let no man ſtay him.*

But I ſay, theſe Words reſpect the Church in a more ſpecial and eminent Way: *Surely* (ſaith God) *your* Blood of *your* Lives will I require. Thus alſo *David* inſinuates the
Pſ. 9. 12. Thing: *when he maketh Inquiſition for Blood, he remembreth them*; the Saints and Godly in ſpecial; *he forgetteth not the Cry of the Humble*, the afflicted.

At the Hand of every Beaſt will I require it. The *Beaſts* are here alſo to be taken for *Men*, to whom they are frequently likened in Scripture; and that becauſe they have caſt off Humane Affections; and, like Savage Creatures, make a Prey of thoſe that are better than themſelves. Ignorance therefore, or Brutiſhneſs, O thou wicked Man! will not excuſe thee in the Day of Judgment; all the Injuries that thou doeſt to the People of God, ſhall for certain be required of thee.

At the Hand of Man will I require it. By [*Man*] here, we may underſtand, ſuch as have greater Place and Shew of Reaſon wherewith they manage their Cruelty, than thoſe that are as the Natural Beaſt: For all perſecutors are not brutiſh alike; ſome are in Words as ſmooth as Oyl; others can ſhew a Semblance of Reaſon of State, why they ſhould *ſell the Righteous for Silver*, and *the Poor for a Pair of Shoes*: Theſe act, to Carnal Reaſon, like Men, as *Saul* againſt *David*, for the Safety of his Kingdom; but theſe muſt give an Account of their *Cruelty*, for *Blood* is in their Hands.

And at the Hand of every Man's Brother will I require the Life of Man. This Word [*Brother*] may reach in all the Apoſtatized Hypocrites that forſake or betray the Godly, (for *Brother ſhall betray the Brother to Death*:) Such are ſpoken of in *Iſaiah*, *Your Brethren that hated you*, ſaith God, *and that caſt you forth for my Name Sake, ſaid, Let the Lord be glorified; but he ſhall appear to your Joy, and they ſhall be aſhamed*: So that let them be as vile as the *Brute*, or as reaſonable in Appearance as *Men*, or as near in Relation as a *Brother*; neither their Ignorance, nor their Reaſon, nor their Relation to the Saints, ſhall ſecure them from the *Stroke* of the Judgment of God.
Mat. 10. 21.

Whoſo ſheddeth Man's Blood, by Man ſhall his Blood be ſhed; for in the Image of God made he him. Ver. 6.

In theſe Words we have both a Threatning and a Command; and the ſame Words carry both: *By Man ſhall his Blood be ſhed*, there is the Threatning; *By Man ſhall his Blood be ſhed*, there is the Command: For as they threaten, ſo they inſtruct us, that he is worthy of the Loſs of his *own* Blood, that doth wickedly ſhed the Blood of *another*. *Blood for Blood*, equal Meaſure: As he alſo ſaith elſewhere, *An Eye for an Eye, a Tooth for a Tooth, Wound for Wound, Burning for Burning.*
Mat. 26. 52. Rev. 13. 10. Exod. 21. 24. Lev. 24. 20. Deut. 19. 21.

For in the Image of God made he him. This ſeems as the Reaſon of this equal Law; becauſe no Man can ſlay his Neighbour, but he ſtriketh at the Image of God. It is counted an heinous Crime for a Man to run his Sword at the Picture of a King, how much more to ſhed the Blood of the *Image* of *God*? *He that mocketh*, or oppreſſeth, *the Poor, reproacheth his Maker; but he that honoureth him, hath Mercy on the Poor*: And if ſo, how much more do they reproach, yea, deſpiſe and abhor their Maker, that ſlay and murther his Image? But moſt of all thoſe do prove themſelves the Enemies of God, that make the Holineſs, the Goodneſs, the Religion and Sobriety that is found in the People of God, the Object of their Wrath, and helliſh Cruelty. Hence *Murther* is, in the *New-Teſtament*, imputed to that Man that hateth a holy and godly Man: *He that hateth his Brother, is a Murtherer; and we know that no Murtherer hath eternal life abiding in him.*
Prov. 14. 31. & 17. 5. 1 Joh. 3. 15.

And you, be ye fruitful, and multiply; bring forth abundantly in the earth, and multiply therein. Ver. 7. Thus he doubleth the Bleſſing and Command, of *multiplying* and *increaſing* the *Church* in the Earth, for that is the *delight* of God, and of Chriſt.

And God ſpake unto Noah, and to his Sons with him, ſaying, And I, behold, I eſtabliſh my Covenant with you, and with your Seed after you. Ver. 8, 9.

God having thus bleſſed them, and given them Laws and Judgments to walk by, for the further Confirmation of their Hope in God, he propoundeth to them the Immutability of his Mind, by the eſtabliſhing of his

his Covenant with them; for a Covenant is that, which not only concludeth the Matter concerned between the Persons themselves; but it provideth Remedy against after Temptations, and Fears, and Mistrusts, as to the faithful Performance of that which is spoken of: As *Laban* said to *Jacob*, *Now therefore* (said he) *come thou, let us make a Covenant, I and thou; and let it be for a witness between me and thee.* Thus also the Apostle insinuates; where making mention of the Promise and Oath of God, he saith, this Promise and Oath are both *Immutable*, that *we might have a strong consolation*, or always Ground for great rejoycing, *who have fled for refuge, to lay hold on the hope set before us.*

Gen. 31. 44, 45, to 50.

Heb. 6. 18. 19.

This Covenant therefore, it was for the Encouragement of *Noah* and his Sons, that they might walk before God without fear: Yea, it was to maintain their Hope in his Promise of Forgiveness, though they should find their after Performances mixed with Infirmities; for so he had told them before, namely, That he would not *again destroy the Earth for Man's sake*, albeit the *imagination of man's heart be evil from his youth. I will establish my Covenant with you, and with your Seed after you.*

Ver. 10. *And with every living Creature that is with you; of the Fowl, of the Cattel, and of every Beast of the Earth with you; from all that go out of the Ark, to every Beast of the earth.* These words respect the whole * Creation; for all the things in the World, Devils only excepted, have a Benefit by this Covenant of God: And hence it is, that not Man only, but *every thing that hath breath*, is commanded to *praise the Lord*: But observe it; as for the Sin of Man, they *before* were destroyed by the Flood; so *now*, by reason of the Mercy of God to Man, they are spared, and partake of Mercy also: This is intimated by these words, *Every Creature that is with you; every Beast of the Earth with you.*

* See in Chap. 8.

Psal. 150.

Ver. 11. *And I will establish my Covenant with you, neither shall all flesh be cut off any more by the waters of the Flood: neither shall there be any more a Flood to destroy the Earth.*

This is the sum of the Covenant, as it respecteth the Letter, and the Type, and the whole Creation in general: But yet as to the Spirit and Gospel of it, the Holy Ghost must needs have a further reach, an Intention of more glorious things, as may further be shewed anon.

And I will establish my Covenant with you. For you that are Men, and especially the Members of the Church, have the most peculiar share therein.

Neither shall all flesh be cut off any more by the Waters of a Flood. For because of my *Covenant* which I *establish* with *you*, I will spare *them* also, and give them the taste of my Mercy and Goodness.

Neither shall there be any more a Flood to destroy the Earth. This Covenant therefore, is not of that Nature as the Covenant was which was made with *Adam*, (to wit, a Covenant of Works, as the only Conditions of Life;) for by that was the Ground, for Man's Sin, Accursed, Accursed, and Accursed again: But now the Lord goeth another way, the way of Grace, and Forgiveness of Sins: Wherefore now, not the Curse, but the Mercy of God, comes in on the back and neck of Sin, still sparing and forgiving Man, the great Transgressor, and the Beast, &c. and the Earth, for the sake of him.

Ver. 12, 13. *And God said, This is the Token of the Covenant which I make between me and you, and every living Creature that is with you, for perpetual Generations. I do set my Bow in the Cloud, and it shall be for a token of a Covenant between Me and the Earth.*

So then, the way to find out the Covenant, what that is, it is to see if we can find out this token of it; to wit, the Bow, of which the Rain-bow is but a Type. I find then by the Scriptures, where this Bow is mystically spoken of, that the Lord Jesus Christ himself is encompassed with the Bow. The First is this:

And above the firmament that was over their heads, was the likeness of a Throne, as the appearance of a Saphire-stone; and upon the likeness of the Throne, was the likeness, as the appearance of a Man upon it. And I saw, as the colour of Amber, as the appearance of fire round about within: from the appearance of his Loyns, even upward, and from the appearance of his Loyns even downward; I saw as it were the appearance of Fire, and it had brightness round about. As the appearance of the BOW that is in the Cloud in the day of rain, so was the appearance of the brightness round about: This was the appearance of the likeness of the glory of the Lord, the Man, the Lord's Christ, &c.

Ezek. 1, 26, 27, 28.

The second Scripture is this: *I was in the Spirit, and behold a Throne was set in Heaven, and one sat on the Throne, and he that sat was to look upon like a Jasper and a Sardine stone, and there was a rainbow round about the Throne, like unto an Emerald.*

Rev. 4. 2, 3.

In these two Texts there is mention of the Rainbow, that was, not to be the Covenant, but the Token or Sign thereof. Now then the Covenant it self must needs be the *Man* that was set in *the midst of the Bow upon the Throne*: For so he saith by the Prophet, *I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a Covenant of the people.* The Covenant therefore is *Jesus Christ* the Saviour, whom the Bow in the Cloud was a Sign or a Token of. So then the sum of the Text is this, That God for the sake of the Lord Jesus Christ, will not again all the days of the Earth bring an universal Judgment upon the Creature, as in the days of *Noah*, and of the old World he did; for Christ by the Worth of his

Isa. 42. 6.

Blood and Righteouſneſs hath pacified the Juſtice of the Law for Sin: So then the whole univerſe ſtandeth not upon a bottom of its own, but by the Word and Power of Chriſt. *The Earth*, ſaith he, *and the inhabitants thereof are diſſolved, I bear up the pillars of it.*

Heb. 1. 2, 3. Pſa. 75. 3.

Queſt. But how muſt Chriſt be reckoned of God, when he maketh him the poize againſt all the Sin of the World.

The Prophet tells us thus: *He ſhall be the Covenant of the People*, or he ſhall be accounted *the Conditions and Worth of the World*; He ſhall be the Covenant, or Works, or Righteouſneſs of the People; for He, as the High Prieſt under the Law, is ſet for the people to God-ward; that is, he ſtandeth always in the preſence of God, as the compleat Obedience of the People. So then, ſo long as the Lord Chriſt bears up his Mediatorſhip, God in Juſtice will neither deſtroy the World, nor the things that are therein.

In this Covenant therefore, the Juſtice as well as the Mercy of God is diſplayed in its perfection, inaſmuch as without the perfection of the Mediator Chriſt, the World could not be ſaved from Judgment.

Ver. 14. *And it ſhall come to paſs when I bring a Cloud over the Earth, that the Bow ſhall be ſeen in the Cloud.*

By theſe words the Lord looks back to the Flood that before had drowned the Earth; for in thoſe Clouds there was no Bow, no Token of Chriſt, or of the Mercy of God: But now, ſaith God, I will do far otherwiſe; from henceforth when I bring a Cloud, and there be ſhowers of rain on the Earth, theſe Clouds ſhall not be as the other, but *my Bow ſhall be therein.*

The Cloud then that here is ſpoken of, muſt be underſtood of the Judgment of God for Sin, like thoſe before, and at the Overthrow of the World; only with this Difference, they were Clouds, Judgments without Mercy, but theſe Judgments mixed therewith; and often the Clouds are thus to be underſtood. *Job* when he curſeth his Day, ſaith, *Let a Cloud dwell upon it.* So the Judgments of God upon *Sion*, are called the *Covering of a Cloud*: So in *Joel* alſo, to the *Darkneſs of Clouds*, are the Judgments of the Church compared; yea, that *Pillar* that went before the Children of *Iſrael*, it being a Judgment to the People of *Egypt*, goes under this Epithet, as a Term moſt fit to expreſs this Judgment by, *it was a Cloud and Darkneſs to them.*

Job 3. 5. Lam. 2. 1. Joel 2. 2. Exod. 14. 20.

And now to the Cloud in hand, the Cloud in which is the Bow, the Cloud of Rain, although by the Mercy and Grace of God it is ſo great a Bleſſing as it is, yet it ſometimes becomes a Judgment, it comes for Correction, as a Rod to afflict the Inhabitants of the World withal. Thus it was in the Days of *Ezra*, and very often both before and ſince.

Job 37. 13. Ezra 10. 12, 13, 14.

The Bow ſhall be ſeen in the Cloud. This is the Mercy of God to the World, and that by which it hath been hitherto preſerved; *The Bow ſhall be ſeen in the Cloud.* You know I told you of the Bow before, that it was a Sign or Token of the Covenant of God with the World, and that the Covenant itſelf was Chriſt, as given of God unto us, with all his good Conditions, Merit and Worth. So then, in that God *ſet this Bow in the Cloud*, and eſpecially in the Clouds that he ſends for Judgment, he would have the World remember, that there comes no Judgment as yet on the World, but it is mixed with, or poized by the Mercy of God in Chriſt.

The Bow ſhall be ſeen in the Cloud. This may reſpect God, or the World, that is, the ſeeing of the Bow in the Cloud; if it reſpect God, then it tells us he in Judgment will remember Mercy; if it reſpect the World, then it admoniſheth us not to deſpond, or ſink in deſpair under the greateſt Judgment of God, for the Bow, the Token of his Covenant, is ſeen in the Judgments that he executeth.

When the Viſion of the Ruine of *Jeruſalem* was revealed to the Prophet *Ezekiel*, he ſaw that yet Chriſt *ſat under the Bow.* Ezek. 1.

When Antichriſt was to come againſt the Saints of God, the Commiſſion came from Chriſt, as he *ſat under the Bow.* This *John* did ſee and relate, of which we ſhould take ſpecial Notice; for by this Token God would have us to know that theſe Clouds, though they come for Correction, yet not to deſtroy the Church. Rev. 4.

Ver. 15. *My Bow ſhall be ſeen in the Cloud.*

And I will remember my Covenant which is between me and you, and every living Creature of all Fleſh, and the Waters ſhall no more become a Flood to deſtroy all Fleſh.

And I will remember my Covenant. Much like this is that of the Lord to *Iſrael*, when they are under all, or any of thoſe forty Judgments mentioned *Leviticus* 26. *If they confeſs their Iniquities*, ſaith he, *and the iniquities of their Fathers*, &c. *then will I remember my Covenant with Jacob, and alſo my Covenant with Iſaac, and alſo my Covenant with Abraham will I remember, and I will remember the Land.* His uſual way in other ſayings, is to begin with *Abraham*, but here he ends with him; and the reaſon is, becauſe there, as it were, the great Promiſe of the Meſſias to that People began, *Saying, in thy Seed ſhall all Nations be bleſſed.* Lev. 26. 42.

And I will remember my Covenant which is between me and you. We read not here of any Compact or Agreement between *Noah* and God Almighty; wherefore ſuch Conditions and Compacts could not be the Terms between him and us: What then? why that Covenant that he calls his, which is his Gift to us, *I will give thee for a Covenant*; this is the Covenant which is between

between God and us: *There is one God, and one Mediator between God and Man, the Man Christ Jesus.* This then is the Reason why all the Waters, why all the Judgments of God, and why all the Sins that have provoked those Judgments, cannot become a Flood to destroy all Flesh.

Ver. 16. *And the Bow shall be in the Cloud, and I will look upon it, that I may remember the everlasting Covenant between God, and every living Creature of all Flesh that is upon the Earth.*

And the Bow shall be in the Cloud. This is a kind of a Repetition; for this he had told us before, saying, *I do set my Bow in the Cloud*, and *the Bow shall be seen in the Cloud*: which Repetition is very needful, for it is hard for us to believe that Christ and Grace are wrapped up in the Judgments of God. Wherefore it had need be attested twice and thrice: *To write the same things to you*, saith *Paul*, *to me indeed is not grievous, but for you it is safe.*

Phil. 3. 1. 1 Pet. 1. 12.

And I will look upon. A familiar Expression, and suited to our Capacity, and spoken to prevent a further Ground of Mistrust; much like to that of God, when he was to send the Plague upon *Egypt*: *The Blood*, saith God, (of the *Lamb*) *shall be to you for a Token upon the Houses where you are*, and *when I see the Blood I will pass over you, and the Plague shall not be upon you, to destroy you, when I smite the Land of Egypt.*

Exod. 12. 13.

And I will look upon it that I may remember. Not that God is forgetful, *He is ever mindful of his Covenant*: But such Expressions are used to shew and persuade us that the whole Heart and Delight of God is in it.

That I may remember the everlasting Covenant. This Word *Covenant* is also the sixth Repetition thereof; *my Covenant*, *the Covenant*, *a Covenant*, and the *everlasting Covenant*. O how fain would God beat it into the Heads of the World, that he hath for Men a Covenant of Grace.

The everlasting Covenant. Because the Parties on both Sides are *faithful, perfect* and *true*; the *Father* being the one, and the *Son* of his Love the other; for this Covenant, as I said before, is not a Compact and Agreement betwixt God and the World, but his *Son*, as his Gift to Men, is *set* for them to Godward. So that what Conditions there are, they are perfectly found in Christ, by whose Blood the Covenant is sealed and established, and indeed becomes *everlasting*. Hence it is called *the Blood of the everlasting Covenant*: And again, the *New Testament* is said to be in *this Blood*. Besides, the Promises are all in Christ, I mean the Promises of this Covenant; *in him they are Yea*, and *in him Amen, to the Glory of God the Father*: Now they being all in him, and *Yea and Amen* no where else, the Covenant itself must needs be of pure Grace and Mercy, and the Bow in the Cloud, not Qualifications in us, the proper Tokens of this Covenant.

Zech. 9. 11. Heb. 13. 20.

And God said unto Noah, This is the Token of the Covenant, which I have established between me and all Flesh that is upon the Earth. Ver. 17.

Behold a Repetition of all things that were essential either to the Covenant it self, or to our Faith therein, the making of the Covenant, the looking on the Covenant, and the Token of the Covenant; how often are they mentioned, that we might be more fully convinced of the unchangeable Nature of it: as *Joseph* said unto *Pharaoh*, *For that the Dream was doubled unto Pharaoh twice, it is because the thing is established by God.* Gen. 41. 32.

And God said unto Noah. Where God loveth, he delighteth to apply himself to such, in a more than general way; he singleth out the Person, *Noah*, *Abraham*, and the like. *I know thee by Name*, saith he to *Moses*, and *thou hast found Grace in my Sight.*

This is the token of the Covenant. It still wants beating into peoples heads, where they should look for the Covenant it self, to wit, the *Throne* which the *Rainbow* compasseth round about; for that is the *token* of the presence of the *Messias*, and thither we are to look for Salvation from all plagues, and from all the Judgments that are due to sin: The Lord for *Christ's sake* forgave you, this is the *token* of the Covenant.

Of the Covenant which I have established. This word [*I*] (as also hinted before) doth intimate that this Covenant is the *Covenant of Grace* and Mercy, for a *Covenant of Works* cannot be established; that is, settled between God and Men, before both parties have either by Sureties, or performance ratified and confirmed the same. Indeed it may be so established, as that God will appoint no other; but to be so established, as to give us the Fruits thereof, that must be the effects of his being well pleased with the Conditions of those concerned in the making thereof: But that is not the World, but the Son of God, and therefore it is called his Covenant, and He *as given to us of God*, is so reckoned our Condition and Worth. Zech. 9. 11

Which I have *Established*: To wit, upon better Promises than Duties purely commanded, or than the obedience of all the Angels in Heaven: I have *established* it in the Truth and Faithfulness, in the Merit and Worth of the Blood of my Son, of whom the *Rainbow* that you see in the Cloud is a Token.

And the Sons of Noah that went forth of the Ark, were Shem, Ham, and Japhet; and Ham is the Father of Canaan. Ver. 18.

By these Words *Moses* is returned again to the History of *Noah*: *And the Sons of Noah*

Noah that went forth of the Ark. If theſe words [*that went forth of the Ark*] bear the Emphaſis of this part of the Verſe, then it may ſeem that *Noah* had more Children than theſe; but they were not accounted of; for they being ungodly, as the reſt of the World, they periſhed with them in their ungodlineſs: Theſe only went in, and came out of the Ark with him; to wit,

Shem, and Ham, and Japhet. The Names thus placed, is not according to their Birth; for *Japhet* was the Elder, *Ham* the Younger, and *Shem* the Middlemoſt of the two.

Chap. 10. 11. *Shem* therefore takes the Place, becauſe of his Eminency in Godlineſs; alſo, becauſe Chap. 9. 24. from him went the Line up to Chriſt: For which cauſe alſo the Family of the Sons of *Judah* (though he was but the Fourth Son of *Iſrael*) was reckoned before the Family 1 Chr. 2. 3. of *Reuben Jacob*'s Firſt-born; or before the reſt of the Sons of his Brethren. Sometimes Perſons take their Place in Genealogy, from the fore-ſight of the mightineſs of their Off-ſpring: Thus was *Ephraim* placed Gen. 48. 17, to 21. before *Manaſſeh*; for, *Truly* (ſaid *Jacob*) *his younger Brother ſhall be greater than he* —*And he ſet Ephraim before Manaſſeh.*

Ham is the next in order; not for the ſake of his Birthright, or becauſe he was much, if any thing, now for Godlineſs; but for that he was the next to be eminent in his Off-ſpring, for oppoſing and fighting againſt the ſame.

Shem and *Ham* therefore the two Heads, or Chief, from whence ſprang Good and Evil Men, by way of Eminency. *Ham is the Father of Canaan*, or of the *Canaanites*, the People of God's Curſe, whom the Sons of *Shem* who afterwards ſprang from *Abraham, Iſaac* and *Jacob*, was to cut off from the Earth, for their moſt high Abominations.

Japhet comes in, in the Firſt place, as one that at preſent was leaſt concerned either in the Mercy or Diſpleaſure of God; being neither (in his Off-ſpring) to be devoutly Religious, nor yet incorrigibly Wicked, though afterwards he was to be *perſwaded* to *dwell* in the *Tents* of *Shem*.

Ver. 19. *Theſe are the three Sons of Noah, and of them was the whole Earth over-ſpread.*

Thus, tho' *Noah*'s Beginning was *ſmall*, his Latter-End did greatly *encreaſe*.

Ver. 20. 21. *And Noah, began to be an Husbandman, and he planted a Vineyard.—And he drank of the Wine, and was drunken; and he was uncovered within his Tent.*

This is the Blot in this good Man's Scutcheon; and a ſtrange Blot it is, that ſuch an One as *Noah* ſhould be thus overtaken with Evil! One would have thought that *Moſes* ſhould now have began with a Relation of ſome Eminent Vertues, and Honourable Actions of *Noah*, ſince now he was ſaved from the Death that overtook the Whole World, and was delivered, both he and his Children, to poſſeſs the whole Earth himſelf. Indeed, he ſtepped from the *Ark*, to the *Altar*; as *Iſrael* of old did Sing on the Shore of the *Red-Sea*: But, as they, he *ſoon forgat*; he rendred Evil to God for Good.

Neither is *Noah* alone in this Matter: *Lot* alſo being delivered from that *Fire from Heaven* that burnt up *Sodom* and *Gomorah*, Gen. 19. 30, to 34. falls ſoon after into Lewdneſs with the Children of his Body, and begetteth his own two Daughters with Child.

Gideon alſo, after he was delivered out of the Hands of his Enemies, took that very Gold which God had given him, as Judg. 8. 24, to 28. the Spoil of them that hated him, and made himſelf Idols therewith. What ſhall I ſay of *David*? and of *Solomon* alſo, who after he had been Twenty Years at work for the Service of the True God, both in Building and Preparing for his Worſhip, and in Writing of *Proverbs* by Divine Inſpiration, did, after this, make *Temples* for Idols; yea, almoſt for the Gods of all Countries? Yea, he did it when he was old, when he ſhould have been preparing for his Grave, and for Eternity. *It came to paſs when Solomon was old, that his Wives turned away his heart after other Gods; for Solomon went after Aſhtoreth, the Goddeſs of the Zidonians; and after Milcom, the Abomination of the Amonites. He did alſo build an high place for Chemoſh, the Abomination of Moab, in the hill before Jeruſalem; and for Molech, the Abomination of the Children of Amon. And likewiſe did he for all his ſtrange Wives, which burnt Incenſe, and ſacrificed unto their Gods.* 1 Kings 11. 4, to 9.

All theſe Sins were Sins againſt Mercies; yea, and doubtleſs againſt *Covenants*, and the moſt ſolemn Reſolutions to the contrary. For who can imagine, but that when *Noah* was toſſed with the Flood, and *Lot* within the ſcent and ſmell of the Fire and Brimſtone (that burned down *Sodom*, with his Sons, and his Daughters;) and *Gideon*, when ſo fiercely engaged with ſo great an Enemy, and delivered by ſo ſtrange a Hand; ſhould in the moſt ſolemn manner both Promiſe and Vow to God: But behold! now they in truth are delivered and ſaved, they recompenſe all with Sin. *Lord, what is Man!* How *abominable* and *filthy* is Man, *who drinketh in iniquity like water.* Let theſe things learn us to *ceaſe from man, whoſe breath is in his noſtrils; for wherein is he to be accounted of?* Indeed, it is a vain thing to build our Faith upon the moſt godly Man in the World, becauſe he is ſubject to err; yea, far better than He was ſo. If *Noah*, and *Lot*, and *Gideon*, and *David*, and *Solomon*, who wanted not Matter from Arguments, and that of the ſtrongeſt kind, (as Arguments that are drawn from Mercy and Goodneſs be,) to ingage to Holineſs, and the Fear of God; yet after all, did ſo foully fall, as we ſee: Let us admire *Grace*, that any ſtand; let the Strongeſt Job 15. 16. Iſa. 2. 22.

fear,

fear, lest he fearfully fall; and let no Man but Jesus Christ himself be the absolute Platform and Pattern of Faith and Holiness: As the Prophet saith, *Let us cease from Man.* But to return:

And Noah began to be an Husband-man. This Trade he took up for want of better Employment; or rather (in mine Opinion) from some Liberty he took to himself, to be remiss in his Care and Work, as a Preacher: For seeing the Church was now at rest, and having the World before them, they still retaining outward Sobriety, poor *Noah*, good Man, now might think with himself, "I need not now be so diligent, watchful "and plainful in my Ministry as formerly; "the Church is but small, without Opposi- "tion, and also well settled in the Truth; "I may now take to my self a little time to "tamper with Worldly things." So he makes an Essay upon *Husbandry. He began to be an Husband-man.* Ha, *Noah!* it was better with thee when thou wast better employed! Yea, it was better with thee, when a world of ungodly Men set themselves against thee! Yea, when every day thy Life was in danger to be destroyed by the Giants, against whom thou wast a Preacher above an hundred years! For then thou didst walk with God; Then thou wast better than all the World; but now thou art in the relapse!

Hence Note, That though the Days of Affliction, of Temptation and Distress, are harsh to Flesh and Blood; yet they are not half so dangerous as are the Days of Peace and Liberty. Wherefore *Moses* pre-admonished *Israel*, That when they had received the Land of *Canaan*, and had *Herds*, and *Silver* and *Gold* in *abundance*, that then *their heart be not lifted up to forget the Lord their God. Jesurun kicked* when he was *fat.* O! when Provinder pricks us, we are apt to be as the *Horse or Mule*, that is without *understanding.*

Deut. 8. 10. to 16

He planted a Vineyard, and drank of the Wine, and was drunken. Although in the course of Godliness, many Men have but a *speculative* Knowledge of Things; yet it is not so in the ways of this World and Sin, the *practical* part of these things are lived in by all the World. They are Sinners indeed, *He drank of the Wine.*

He drank of the Wine, and was drunken. The Holy Ghost, when it hath to do with Sin, it loveth to give it its own Name: Drunkenness must be Drunkenness, Murther must be Murther, and Adultery must bear its own Name: Nay, it is neither the Goodness of the Man, nor his being in Favour with God, that will cause him to lessen or mince his Sin: *Noah was drunken; Lot lay with his Daughters; David killed Uriah; Peter Cursed and Swore* in the Garden, and also *Dissembled at Antioch.* But this is not Recorded, to the intent that the Name of these Godly should rot or stink; but to shew, that the *best* Men are nothing without Grace; and, that *he that standeth, should not be high minded, but fear.* Yea, they are also Recorded, for the Support of the Tempted, who when they are fallen, are oft raised up by considering the Infirmities of others: *Whatsoever was writ afore-time, was written for our Learning, that we thro' patience and comfort of the scriptures might have hope.* Rom. 15. 4

And he was uncovered within his Tent. That is, He lay like a drunken Man, that regarded not who saw his Shame. Hence Note, how beastly a Sin Drunkenness is; it bereaveth a Man of Consideration, and Civil Behaviour; it makes him as brutish and shameless as a Beast; yea, it discovereth his Nakedness to all that behold.

And he was uncovered. That is, *lay naked.* Behold ye now, that a little of the Fruit of the Vine, lays Gravity, grey Hairs, and a Man that for hundreds of Years was a Lover of Faith, Holiness, Goodness, Sobriety, and all Righteousness, shamelessly, as the Object to the Eye of the Wicked, with his Nakedness in his Tent.

He was uncovered within his Tent. The best place of Retirement he had, but it could not hide him from the Eye of the Ungodly: It is not therefore thy secret Chamber, nor thy lurking in Holes, that will hide thee from the Eye of the Reproacher: Nothing can do this but Righteousness, Goodness, Sobriety and Faithfulness to God; this will hide thee; these are the Garments, which, if they be on thee, will keep thee, that the *Shame of thy Nakedness* do not appear. Rev. 16. 15.

And Ham, the Father of Canaan, saw the Nakedness of his Father, and told his two Brethren without. Ver. 22.

Ham was the unsanctified one, the Father of the Children of the Curse of God: He saw the *Nakedness of his Father*, and he blazed abroad the Matter. Hence note, That the wicked and ungodly Man, is he that doth watch for the Infirmities of the Godly: As *David* says, *They watched for my halting:* Indeed, they know not else how to justify their own Ungodliness; but this, instead of excusing them of their Wickedness, doth but justify the Word against them; for by this they prove themselves graceless, and Men that watch for Iniquity: *They said in their Hearts* (said *David*) *Ah! so would we have it. Amon* said, *Aha! against the Sanctuary when it was profaned, and against the Land of Israel when it was desolate, and against the House of Judah when it went into captivity.* The Enmity that is in the Hearts of ungodly Men, will not suffer them to do otherwise; when they see Evil befal the Saint, they rejoyce and skip for joy. Ps. 35. 25 Ezek. 25. 3. Chap. 26. 2. & 36. 2.

HE saw the Nakedness of his Father. Hence Note, That Saints can rarely slip, but the Eyes of the *Canaanites* will see them. This should make us walk in the World

with jealous Eyes, with Eyes that look round about, not only to what we *are* and *do*, but alſo, how what we do is *reſented* in the World: *Abraham* was good at this, and ſo was *Iſaac* and *Jacob*; for they tendred more the *Honour* and *Glory* of *God*, than they minded their *own concerns*.

Geh. 13. 7, 8, 9. Chap. 34. 30.

He ſaw the Nakedneſs of his FATHER. Who was the neareſt and deareſt Relation he had in the World; yet neither Relation, nor Kin, nor all the Good that his Father had done him, could keep his polluted Lips from declaring his Father's Follies, but out they muſt go; the ſin of his own defiled Heart muſt take place of the *Fifth Commandment*, and muſt rather ſolace it ſelf in Rejoycing in his Father's *Iniquity*, than in Covering his Father's *Nakedneſs*. Wicked Men regard not Kindred; and no marvel, for they love not Godlineſs: *He that loveth not God, loveth not his Brother, or Father*: nay, *he wrongeth his own Soul.*

Prov. 8. 36.

And he told his two Brethren without. He *told* them; that is, mockingly, reflecting not only upon *Noah*, but alſo upon his *Brethren*; to all of whom himſelf was far inferior, both as to *Grace* and *Humanity*.

Ver. 23. *And Shem and Japhet took a Garment, and laid it upon both their ſhoulders, and went backwards, and covered the nakedneſs of their Father; and their faces were backward, and they ſaw not their Father's nakedneſs.*

Shem and *Japhet* did it: This is recorded for the Renown of theſe, as the Action of *Ham* is for his perpetual Infamy.

They *took a Garment, and went backward, and covered their Father, and ſaw not his nakedneſs.* Love will attempt to do that with *difficulty*, that it cannot accompliſh otherwiſe. I think it might be from this Action, that the *Wiſe Man* gathereth his *Proverb* from: *Hatred ſtirreth up Strifes*, but *Love covereth all Sins*. Indeed, *Ham* would fain have made Variance between his Father and his Brethren, by preſenting the Folly of the *one*, to the Shame and Provocation of the other. But *Shem*, and his Brother *Japheth*, they took the courſe to prevent it; they *covered* their *Father*'s *Nakedneſs*.

Prov. 10. 12.

Ver. 24. *And Noah awoke from his Wine, and knew what his younger Son had done unto him.*

By theſe words more is implied than expreſſed; for this *awaking* of *Noah*, not only informeth us of *Natural* awaking from Sleep, but of his *Spiritual* awaking from his Sin: He awoke *from* his Wine: As *Ely* ſaid to *Hannah*, *How long wilt thou be drunken? Put away thy Wine from thee.* By which words he exhorteth to Repentance. It is ſaid of *Nabal*, That *his Wine went from him*, as many Mens Sins forſake them, becauſe they are decayed, and want ſtrength and opportunity to perform them. Now this may be done, where the Heart remaineth yet unſanctified: But *Noah* awoke *from* his Wine, *put it away*, or, repented him of the evil of his doing: *A juſt man falleth ſeven times, and riſeth again, but the wicked ſhall fall into miſchief.* Wherefore they have cauſe to ſay to all the *Ham*'s in the world, *Rejoyce not againſt me, O thou mine Enemy!* for *when I fall, I ſhall ariſe*; but *your fall*, is a *fall into miſchief.*

1 Sam. 1. 14.

Prov. 24. 16. Mic. 7. 8.

He knew what his younger Son had done unto him. Whether this was by Revelation from Heaven, or through the Information of *Japhet* and *Shem*, I determine not; but ſo it was, that the good Man had underſtanding thereof: Which might be requiſite upon a double account; not only that he might now be *aſhamed* thereof; but take notice, that he had cauſed the Enemies of God to *reproach*; for this ſinks deep into a good Man's Heart, and afflicteth him ſo much the more.

Ver. 25. *And he ſaid, Curſed be Canaan; a Servant of Servants ſhall he be unto his Brethren.*

By theſe words one would think that *Canaan*, the Grand-child of *Noah*, was the firſt that diſcovered his Nakedneſs; but of this I am uncertain: I rather think that *Noah*, in a Spirit of Prophecy, determined the Deſtruction of *Ham*'s Poſterity, from the Prodigiouſneſs of his wicked *Action*, and of his Name, which ſignifieth *Indignation*, or *Heat*; for Names of old were oft-times given according to the Nature and Deſtiny of the Perſons concerned. *Is not he rightly called Jacob?* And again, *As his Name is, ſo is he.* Beſides, by this Act did *Ham* declare himſelf void of the Grace of God; for *he that rejoyceth in Iniquity*, or that maketh a mock, as being ſecretly pleaſed *with* or *at* the Infirmities of the godly, he is declared already, by the Spirit of God, to be *nothing*.

Gen. 27. 36. 1 Sam. 25. 25. 1 Cor. 13.

A Servant of Servants ſhall he be unto his Brethren. This was accompliſhed when *Iſrael* took the Land of *Canaan*, and made the Off-ſpring of this ſame *Ham*, even ſo many as eſcaped the Edge of the Sword, to be Captives and Bondſmen, and Tributers unto them.

Hence note, That the Cenſures of *good* Men are dreadful, and not lightly to be paſſed over, whether they propheſy of Evil or Good; becauſe they ſpeak in Judgment, and according to the Tenor of the Word of God.

Ver. 26. *And he ſaid, Bleſſed be the Lord God of Shem; and Canaan ſhall be his Servant.*

Shem ſeems by this, to be the firſt in that Action of Love to his Father; and that *Japhet* did help through his Perſwaſion; for *Shem* is bleſſed in a ſpecial manner, and *Canaan* is made *his Servant.*

Hence note, That Forwardneſs in things that are good, is a bleſſed Sign that the Lord is our God: *Bleſſed be the Lord God of Shem.* It is ſaid of *Hananiah*, That he was *a faithful Man*, and *feared God above many.* Now ſuch Men are Provocations to good, as I doubt not but *Shem*'s was to

Nehem. 7. 2.

Japheth:

2 Cor. 9. 2. *Japheth*: As *Paul* saith of some, *Your Zeal hath provoked very many.*

Ver. 27. *God shall inlarge Japhet, and he shall dwell in the Tents of Shem.*

In the Margin, 'tis, *God shall perswade*: And it looks like a Confirmation of what I said before, and is a Prophecy of that Requital of Love that God should one day give his Posterity, for his Kindness to *Noah* his Father: As if *Noah* had said, "Well, "*Japhet*, thou wast soon perswaded by "*Shem* to shew Kindness to me thy Father, "and the Lord shall hereafter perswade thy "Posterity to trust in the God of *Shem*.

God shall enlarge. This may respect Liberty of Soul, or how great the Church of Gen. 10. 5. the Gentiles should be; for *Japhet* was the Father of the Gentiles.

If it respect the *first*, then it shews, That Sin is as Fetters and Chains that hold Souls in Captivity and Thraldom. And hence, when Christ doth come in the Gospel, it is Luke 4. 18. to *preach deliverance to Captives*, and *to set at liberty them that are bruised.*

God shall perswade. That is, God shall *enlarge* him by Perswasion; for the Gospel knows no other Compulsion, but to force by Argumentation. Them therefore that God brings into the Tents, or Churches of Christ, they by the Gospel are *inlarged* from the Bondage and Thraldom of the Devil, and perswaded also to embrace his Grace to Salvation.

Ver. 28. *And Noah lived after the Flood three hundred and fifty years.*

He lived therefore to see *Abraham* fifty and eight years old: He lived also to see the Foundation of *Babel* lay'd; nay, the Top Stone thereof: and also the *Confusion of Tongues*: He lived to see of the Fruit of his Loyns, mighty Kings and Princes: But in all this time he lived not to do one Work that the Holy Ghost thought worthy to record for the Savour of his Name, or the Edification and Benefit of his Church, save only, That he died at *Nine hundred and fifty Years*; so great a breach did this Drunkenness make upon his Spirit.

Ver. 29. *So all the days of Noah were nine hundred and fifty years, and he died.*

CHAP. X.

Ver. 1. *NOW these are the Generations of the Sons of Noah, Shem, Ham, and Japheth; and unto them were Sons born after the Flood.*

Having thus passed over the Flood, with what *Noah* and his Sons did after; we now come to the Second Plantation of the World, to wit, by the Three Sons of *Noah*; for by these Three *was the World replenished* after the Flood. *Shem* was the Father of the *Jews*; *Ham*, the Father of the *Canaanites*; and *Japheth*, the Father of the *Gentiles*. So then, of *Shem* came the then present Visible Church; of *Ham*, the Opposers and Enemies of it; but of *Japhet* came those that should be received into the Church afterwards; as also abundance of the *Haters of the Lord*.

The Sons of Japhet; Gomer, and Magog, Ver. 2. *and Madai, and Javan, and Tubal, and Meshech, and Tyras.*

Gomer, a Consumer; *Magog*, Covering, or Melting: *Madai*, Measuring, or Judging; *Javan*, making Sad; *Tubal*, Born, Brought, or Worldly; *Meshech*, Prolonging; *Tyras*, a Destroyer: These are the English of their Names.

Gomer, and *Magog*, and *Meshech*, and *Tubal*, are the great *Persecutors* of the Church in the latter Days: They shall be persecuted then by *Consumers*, *Melters*, and Men of *this World*. *Madai*, and *Javan*, (as some say,) where the Fathers of the *Medes and Greeks*: These therefore did sometimes help, and not always hinder the Church. Ezek. 38. 2. Rev. 20. 8.

And the Sons of Gomer; Askenas, and Riphath, and Togarmah. ---- Also the Sons of Javan; Elishah, and Tarshish, Kittim, and Dodanim. Ver. 3, 4.

Riphath, Medicine, or Release; *Elishah*, the Lamb of God; *Dodanim*, Beloved: Either these Names were given them by way of Prophecy; implying, that of their Seed should arise many Gentile Churches; or to shew us, that when Men (as their Fathers) have left or lost the Power of Godliness, yet something of the Notion they may yet retain.

By these were the Isles of the Gentiles divided in their Lands, every one after his Tongue, after their Families, in their Nations. Ver. 5.

But this must be understood to be after the Building of, and Confusion at *Babel*; for before they had all but one Tongue; and besides, they kept all together. Chap. 11. 1, 2.

And the Sons of Ham; Cush, and Mizraim, Phut, and Canaan. Ver. 6.

Cush, Black. Of *Ham* and *Mizraim* came the *Ethiopians*, or *Blackamore*: The Land of *Ham* was the Country about *Egypt*; wherefore *Israel* was first afflicted by them. Ps. 102. 27. Ps. 72. 10. Isa. 60. 9. Isa. 43. 3.

And the Sons of Cush; Seba and Havilah, and Sabtah, and Raamah, and Sabtecha: and the Sons of Raamah, Sheba and Dedan. Ver. 7.

Seba and *Sheba*, sometimes look well upon the Church; but when he did not, God gave them for her Ransom.

And Cush begat Nimrod, (or the *rebellious* One;) *he began to be a mighty one in the Earth.* Ver. 8.

The begetting of *Nimrod*, is accounted a thing that is over and above, and is laid by the Holy Ghost as a Blot upon *Cush* for ever; for when Men would vilify, they used to say, *Thou art the Son of the Rebellious*, the Son of a Murderer. So again, *He that begetteth Solomon's Fool*, (or, wicked one) *he begetteth him to his own shame.*

Cush

Cuſh begat Nimrod. So then, the Curſe came betimes upon the Sons of *Ham*; for he was the Father of *Cuſh*: For the Curſe, as it were, begins in Rebellion, and a *Rebellious One* was *Nimrod*, both by Name and Nature.

He began to be a mighty One in the Earth. I am apt to think he was the firſt that in this New World ſought after Abſolute Monarchy.

He began to be a mighty One in the Earth, (or, *among the Children of Men.*) I ſuppoſe him to be a Giant; not only in Perſon, but in Diſpoſition; and ſo, through the pride of his Countenance, did ſcorn that others, or any, ſhould be his Equal; nay, could not be content, till *all* made Obeiſance to him. He therefore would needs be the Author and Maſter of what Religion he pleaſed; and would alſo ſubject the reſt of his Brethren thereto, by what ways his Luſts thought beſt. Wherefore here began a freſh Perſecution; That Sin therefore which the other World was drowned for, was again revived by this curſed Man, even to Lord it over the Sons of God, and to enforce Idolatry and Superſtition upon them; and hence he is called the *Mighty Hunter*.

Ver. 9. *He was a mighty Hunter before the Lord: wherefore it is ſaid, Even as Nimrod the mighty Hunter before the Lord.*

He was a mighty Hunter. That is, a *Perſecutor:* Wherefore *Saul*'s Perſecuting
1 Sam. 26. 20. of *David* is compared to *Hunting:* And ſo
Ezek. 13. 18. is the Perſecution of others: *They hunt every Man his Brother with a Net:* And it may
Mic. 7. 2. Ezek. 13. 21. well be compared thereto; for the Dog or Lion that hunteth, is void of bowels and
1 Sam. 24. 11. pity; and if they can but ſatisfie their Doggiſh and Lyoniſh Nature, they care neither for Innocence, nor Goodneſs, nor Life of that they purſue: The Life, the Blood, the Extirpation of the contrary Party, is the End of their Courſe of Hunting.

He was a mighty Hunter. As it is ſaid
Judg. 4. 3. of *Jabin*, He *mightily oppreſſed Iſrael twenty years*; that is, he did it exceedingly; he went beyond others; he was more cruel and barbarous; he was a *mighty Hunter:* Wherefore the Children of bleſſed *Shem*, by this Monſter, had ſore Affliction. *Noah* therefore lived to ſee *Nimrod*, the Mighty One, make havock of the Children of his Bowels, to his no little Grief and Compunction of Spirit.

He was a mighty Hunter Before the Lord; or, in the *Preſence of the Lord*; or, in *De-*
1 King 13. 1, 2, 3. *fiance* to him. This ſhews, That the Hand of God was ſtretched forth againſt his Work: As alſo it was againſt *Jeroboam*'s, by that *Man of God* that from *Judah* went down to *propheſie* againſt him; but he abode obdurate and hard; he *regarded not*
Joel 2. 8. *the Lord*, nor *the Operation of his hands:* As he alſo ſaith in another place of the curſed Brood of Antichriſt, *When they ſhall fall upon the Sword, they ſhall be wounded:* Let them do things never ſo much againſt the plain Text, they feel not the Wounds of Conſcience; but this is a ſore Judgment, and that under which this Hunter was; and therefore the Preſence and Hand of God would not break him off, nor hinder his *hunting* of Souls: But even before the Face of the Keeper of the Godly, would *Nimrod*, the Rebel, hunt for their precious Life to deſtroy it.

Wherefore it is ſaid, *Even, as Nimrod, the mighty Hunter, before the Lord.* Theſe words, as it ſeems, was the Proverb that went of him among the Godly in after Generations; for he had ſo left his Marks in the Sides of the Church, that ſhe could not quickly forget him: Wherefore, when at any time there aroſe another that ſhewed Cruelty to the Ways of God, he was preſently compared to *Nimrod*, that *hunted before the Lord. Nimrod* therefore was Rebellious to a Proverb: And as it is ſaid of
1 King 21. 25. *Ahab*, ſo might it be ſaid of him, *There was none like* Nimrod, *who ſold himſelf to work wickedneſs in the ſight of*, or, *before the Lord.*

And the beginning of his Kingdom was Ver. 10. *Babel, and Erech, and Accad, and Calneh, in the Land of Shinar.*

By theſe Words, as I ſuppoſe, are thoſe in the Chapter that followeth expounded: Where it ſays, *Let us build us a City, and a Tower*; for this Work was chiefly the Invention of *Nimrod*, who, with his wicked Council, contrived this Work; and as one that had made himſelf Head of the People, he enjoyned them to ſet to the Work.

And the beginning of his Kingdom was Babel. Babel therefore was the firſt great Seat of Oppreſſors after the Flood; whoſe Situation was in the Land of *Shinar*, in that Land which is now called *Babylon.* By this we may alſo gather, by whom our myſtical *Babel* was builded; to wit, by thoſe that rebelled (as *Nimrod*) from the *Simplicity of the Goſpel of Chriſt*; for the Builders, eſpecially the Chief, have a Semblance one of another. It was even ſuch as came of the Seed of the Godly, as theſe did of bleſſed *Noah*; who, in time, apoſtatizing from the Word, and deſiring Maſterſhip over their Brethren; they, as Lords, fomented their own Conceptions, and then enjoyned the People to build. As *Rehoboam* forſook
1 King 12. 5 to 13. the *Counſel* of the *Ancients*, that *ſtood before his Father Solomon*; ſo theſe have forſaken the Counſel of the Old Men, the Apoſtles that ſtood before *Jeſus Chriſt*; and hearkning to the Counſel of a younger ſort of Wanters of their Grace and Wiſdom, they imagine and build a *Babel.*

Out of that Land went forth Aſhur, and Ver. 11, *builded Nineveh, and the City Rehoboth, and* 12. *Calah, and Reſen, between Nineveh and Calah: The ſame is a great City.*

Nimrod having began to exalt himſelf; others, that were big with Deſires of O-

ſtentation,

ſtentation, did ſoon follow his Example, making themſelves Captains and Heads of the People, and built them ſtrong Holds for the Supportation of their Glory. But they did it (as I ſaid) by *Nimrod*'s Example; wherefore it is ſaid they *went out of the Land*. Juſt thus it was at the Beginning of *Myſtical Babel*: Firſt the Tyranny began at *Babel* itſelf, where the Uſurper was ſeen to ſit in his Glory, before whoſe Face the World did tremble. Now other inferior Perſons, *inferior*, I ſay, in Power, but not in *Pride*, having Deſire to be Lords, as *Nimrod* himſelf, they will alſo go build them Cities; by which means *Nimrod*'s Invention could not be kept at *Rome*, but hath ſpread itſelf in many and mighty Kingdoms.

Out of that Land went forth Aſhur, and built Nineveh, &c. *Aſhur* ſeems to be the ſecond Son of *Shem*, Ver. 22. A fit Reſemblance of thoſe Perſons that have come from *Myſtical Babel*, to build their *Nineveh*'s, and *Rehoboth*'s, and *Calneh*'s, in all Lands: Still they have pretended Religion: That they had their Orders from the Apoſtolical See: That they were the true Sons of *Shem*, or Diſciples of Chriſt: But the ſeeing Chriſtian ſhould remember, that ſome of the Children of *Shem* were in *Babel* with Rebellious *Nimrod*: That inſtead of learning Humility of their Father, through the Pride and Rebellion of their own vain-glorious Fancies, they learned Wickedneſs and Rebellion of curſed and prodigious *Nimrod*.

Hence Note, that what Cities, that is, Churches, ſoever have been builded by Perſons that have come from *Romiſh Babel*, thoſe builders and Cities are to be ſuſpected for ſuch as had their Founder and Foundation from *Babel* it ſelf. Wherefore let Hoſ. 1. 43. *Iſrael* ſay, *Aſhur ſhall not ſave us*, for he ſhall not ſave himſelf; but as the *Star* of Numb. 24. 17, 24. *Jacob ariſeth*, he ſhall *fade* and *periſh* for ever. So periſh all the builders and building that hath had its Pattern from Myſtical *Babel*, unleſs a Miracle of Grace prevents.

It was *Aſhur* that carried away the *Ten* Ezra 4. 2. *Tribes*; it is *Aſhur* that joyneth with the Pſal. 83. 8. Enemies of the Church; it is *Aſhur* that Ezek. 27. 27. with others upholds the great Mart of the Chap. 32. 22, 23. Nations: Wherefore *Aſhur*, and all his Company, muſt at laſt go down into their Pit.

So then, let *Auguſtine* the Monk, come from *Rome* into *England*, and let him build his *Nineveh* here; let others go alſo into other Countries, and build their *Reſen*'s and *Calah*'s there; theſe are all but Brats of *Babel*, and *their End ſhall be, That they periſh for ever*. *John* ſaw it, and the Cities, that is, the Churches of the Nations, or the National Churches fell; and Great *Babylon*, their Inventer and Founder, *came into* Rev. 16. 19. *remembrance before God, to give unto her the Cup of the Wine of the fierceneſs of his Wrath.*

And Mizraim begat Ludim, and Anamim, and Lehabim, and Naphtuhim, and Ver. 13, 14. *Pathruſim, and Caſluhim, (out of whom came Philiſtim,) and Capthorim.*

Ludim, as I ſuppoſe, may be the ſame with *Lubim* that came up with the *Egyptians* and *Ethiopians* againſt *Iſrael*, of whoſe Cruelty *Nahum* complains; where he ſaith, *They alſo helped Nineveh againſt the Children of God*. The reſt of them were of the ſame Diſpoſition, eſpecially the *Philiſtines* that came of *Caſluhim*; for they, both in *Saul* and *David*'s days, were implacable againſt the Church and People of God; they were a *Gyantiſh* People, and truſted in their Strength, and ſeldom overcome but when *Iſrael* went againſt them in the Name of the Lord their God. Nahum. 3. 9. 2 Chron. 12. 3. Chap. 16 8.

And Canaan begat Sidon his firſt-born, and Ver. 15, *Heth, and the Jebuſite, and the Emorite, and* 16, 17, *the Girgaſite, and the Hivite, and the Ar-* 18. *kite, and the Sinite, and the Arvadite, and the Zemarite, and the Hamathite: And afterward were the Families of the Canaanities ſpread abroad.*

Theſe are the Children of *Canaan*, the Son of *Ham*, the *accurſed* of the *Lord*: Theſe did chiefly poſſeſs the Land of *Canaan* before *Iſrael* went out of *Egypt*; they were a mighty *Giantiſh* People, yet *Iſrael* muſt fight with them, notwithſtanding they were, in compariſon to theſe, but as the *Graſhoppper*.

And the border of the Canaanites was Ver. 19. *from Sidon, as thou comeſt to Gerar, unto Gaza, as thou goeſt unto Sodom and Gomorrah, and Admah, and Zeboim, even unto Laſha.*

They bordered therefore upon the *Philiſtines* on the one ſide; for *Gerar* and *Gaza* belonged to them, and they touched upon *Sodom* and *Gomorrah*, &c. on the other: They were placed therefore, by the Judgment of God, between theſe two wicked and ſinful People, that they might, as a Puniſhment for their former Sins, be infected with the ſight and infection of their ungodly and monſtrous Abominations: *They that turn aſide to their own crooked ways, the Lord ſhall lead them forth with the workers of iniquity.* Gen. 26. 15 to 20. Judg. 16. 1, 21.

Theſe are the Sons of Ham, after their Ver. 20. *Families, after their Tongues, in their Countreys, and in their Nations.*

Ham had a mighty Off-ſpring; but the Judgment of God, was; That they ſhould be *wicked Men, Idolaters, Perſecutors, Sinners* with an high hand; ſuch as God was reſolved to *number to the Sword*, both in *this* World, and that *to come*; I mean, for the generality of them.

Unto Shem alſo, the Father of all the Chil- Ver. 21. *dren of Eber, the Brother of Japheth the elder, even to him were Children born.*

The manner of Style which the Holy Ghoſt here uſeth in his Preamble to the Genealogy of *Shem*, is worthy to be taken

Notice of; as that he is called, *the Father of all the Children of Eber*, and *the Brother of Japheth.*

By his being called, *the Father of all the Children of Eber*, we may ſuppoſe, that from *Eber* to *Abraham*, (by whom the reckoning of the Genealogy was cut off from *Eber*, and intailed to the Name of *Abraham*,) all the Children of *Eber* were, as it were, the Diſciples of *Shem*, for he lived while after *Abraham:* His Doctrine therefore they might profeſs, though poſſibly with ſome Mixture of thoſe Inventions that came in among Men afterwards; which, I think, were at the greateſt about *Abraham*'s time Beſides, he ſhews by this, that the other Children of *Shem*, as *Elam*, *Aſhur*, *Lud* and *Aram*, with *Uz*, *Hul*, *Gether* and *Maſh*, went away with *Nimrod*, and the reſt of that Company, into Idolatry, Tyranny, and other Profaneneſs; ſo that only the Line from *Shem* to *Eber*, and from thence to *Abraham*, &c. were the Viſible Church in thoſe days.

The Brother of Japheth. So he was of *Ham*; but becauſe *Ham* was cut off for his wickedneſs to his Father, therefore both *Shem* and *Japhet* did hold him in Abomination, and would not own that Relation that before was between them, eſpecially in things pertaining to the Kingdom of God, and of Chriſt: Wherefore the Holy Ghoſt alſo, in reckoning up the Kindred of *Shem*, excludeth *Ham* the younger Brother, and ſtops after he had mentioned *Japheth: The Brother of Japheth the elder.*

Unto him were Children born, unto Shem alſo. Unto *him* were *Children* born: The Holy Ghoſt doth ſecretly here, as he did before in the Generation of *Seth*, inſinuate a Wonder: For conſidering the Godlineſs of *Shem*, and the ungodlineſs of *Ham*, and the multitude of his Tyrannical Brood, it is a wonder that there ſhould ſuch a thing as the Off-ſpring of *Shem* be found upon the face of the Earth: For I am apt to think, that *Shem*, with his Poſterity, did teſtifie againſt the Actions of *Nimrod*; as alſo againſt the Children of *Ham*, in their Wickedneſs and Rebellion againſt the Way of God; as may be hinted after: Wherefore he, with his Seed, were in jeopardy, among that tumultuous Generation: yet God preſerved him and his Seed upon the face of the Earth: For let the Number and Wickedneſs of Men be never ſo great in the World, there muſt be alſo a Church, by whoſe Actions the Ways of the Wicked muſt be condemned.

The Children of Shem; Elam, and Aſhur, and Arphaxad, and Lud, and Aram.

Ver.22. Theſe Children were born unto *Shem*: The Book of *Chronicles* mentions four more, as *Uz*, and *Hul*, and *Gether*, *Meſhech* or *Maſh*; but theſe were the Natural Sons of *Aram*, *Shem* being only their Father's Father.

Elam and *Aſhur*, as alſo *Lud* and *Aram*, notwithſtanding they were the Sons of *Shem*, ſtruck off, as I think, with *Nimrod*, and left their Father, for the Glory of *Babel*; yea, they had a Province there in the Days of *Daniel:* Wherefore great Judgments are threatned againſt *Elam*; as, That *Elam ſhall drink the Cup of God's Fury*: That *their Bow ſhall be broken:* That *God would bring upon him the four Winds:* And, That *there ſhould be no Nation whither the Captives of Elam ſhould not come:* Yet *God would ſave them in the latter days.* Dan. 8. 2. Jer. 49. 35. 39.

As for *Lud*, although through the Wickedneſs of his Heart he forſook his Father *Shem*, and ſo the true Religion; yet a Promiſe is made of his Converſion, when God calls home the Children of *Japheth*, and *perſwadeth* them to *dwell* in the *Tents of Shem: I will ſet a Sign among them* (ſaith God,) *and I will ſend to thoſe that eſcape of them, even to Tarſhiſh, Pul and Lud, to Tubal and Javan, to the Iſles afar off that have not heard my fame:* Yea, thus it ſhall be, although they were once the Soldiers of the Adverſaries of the Church, and bare the Shield and Helmet againſt her. Of *Aſhur* I have ſpoken before. *Aram* became alſo an Heathen, and dwelt among the Mountains of the Eaſt: Out of him came *Balaam* the Sooth-ſayer that *Balak* ſent for, to *curſe* the Children of *Iſrael.* Iſa. 66. 19. Ezek. 27. 10. Numb. 23. 7.

In *Arphaxad*, though he was not the Eldeſt, remained the Line that went from *Abraham* to *David*; and from him, to *Jeſus Chriſt.* Luke 3.

And the Children of Aram, Uz, and Hul, and Gether, and Maſh. Ver. 23.

Uz went alſo off from *Shem*, but yet good Men came from his Loyns; for *Job* himſelf was of that Land: Yet the Wrath of God was threatned to go forth againſt them, becauſe they had a hand in the Perſecution of the Children of *Iſrael*, &c. Job. 1. 1. Jer. 25. 20. Lam. 4. 21.

And Arphaxad begat Salah, and Salah begat Eber: and unto Eber were born two Sons, the Name of the one was Peleg, for in his days was the Earth divided; and his Brother's Name was Joktan. Ver. 24. & 25.

This *Eber* was a very Godly Man, the next after *Shem* that vigorouſly ſtood up to maintain Religion. Two Things are entail'd upon him to his everlaſting Honour: Firſt, The Children of God, even *Abraham* himſelf, was not aſhamed to own himſelf one of this Man's *Diſciples*, or *Followers*; and hence he is called *Abraham the Hebrew*, or *Ebrew.* *Joſeph* alſo will have it go there: *I was ſtoln* (ſaid he) *out of the Land of the Hebrews:* Nay, the Lord God himſelf, to ſhew how he honoured this Man's Faith and Life, doth ſtyle himſelf the *God of his Fathers*, to wit, the *God of* Gen. 14. 13. Chap. 40. 15. Exod. 3. 16. Chap. 7. 16. Chap. 9. 1. 13. John 5. 2. Chap. 19. 13, 20.

the

the Hebrews, the *Lord God of the Hebrews*. Secondly, This was the Man that kept that *Language* with which *Adam* was created, and that in which God ſpake to the *Fathers of old*, from being corrupted and confounded by the Confuſion of *Babel*; and therefore it is for ever called his, the *Hebrew* Tongue, the Tongue in which *Chriſt* ſpake from Heaven to *Saul*: This Man therefore, was a ſtiff Oppoſer of *Nimrod*; neither had he a Hand in the Building of *Babel*; for all that had, had their *Language* confounded by that ſtrange Judgment of God.

Act. 21. 40. Chap. 22. 2. Chap. 26. 14.

And unto Eber *were born two Sons, the Name of the one was* Peleg, (or, *Diviſion*,) *for in his Days was the Earth divided*; *and his Brother's Name was* Joktan. This *Diviſion*, (in mine Opinion,) was not only that *Diviſion* that was made by the Confuſion of Tongues, but a *Diviſion* alſo that was made among Men by the bleſſed Doctrine of God, which moſt eminently reſted in the Boſom of *Shem* and *Eber*, neither of which had their Hands in that monſtrous Work: Wherefore, as *Eber* by abſtaining kept intire the *Holy Language*; ſo *Shem*, to ſhew that he was clear from this Sin alſo, is by the Holy Ghoſt called, the *Father of all the Children of* Eber: Implying, that *Eber* and *Shem* did mightily labour to preſerve a Seed from the Tyranny and Pollution of *Nimrod* and *Babel*; and by that Means made a *Diviſion* in the Earth; unto whom becauſe the Rebels would not adhere, therefore did God the Lord ſmite them with Confuſion of Tongues, and ſcatter them abroad upon the Face of all the Earth.

Ver. 25.

Ver. 26. 27, 28, 29. *And* Joktan *begat* Almodad, *and* Sheleph, *and* Hazarmaveth, *and* Jerah.

Here again he hath left the Holy Line, which is from *Eber* to *Abraham*, and makes a Stop upon *Joktan*'s Genealogy, and ſo comes down to the Building of *Babel*.

Ver. 30. Theſe therefore *begat* Joktan: He alſo *begat* Hadoram, *and* Uſal, *and* Diklah, *and* Obal, *and* Abimael, *and* Sheba, *and* Ophir, *and* Havilah, *and* Jobab; *all theſe were the Sons of* Joktan: *and their Dwelling was from* Meſha, *as thou goeſt unto* Sephar, *a Mount in the Eaſt*.

Ver. 31. *Theſe are the Sons of* Shem, *after their Families, after their Tongues, in their Lands, after their Nations*.

Moſes, as I ſaid, by this Relation, reſpecteth, and handleth chiefly thoſe, or them Perſons, who were at firſt the Planters of the World after the Flood; leaving the Church, or a relation of that, and its Seed, to be diſcourſed after the building of *Babel*, unto the Tenth Verſe of the next Chapter. Hence methinks one might gather, that theſe abovementioned, whoſe Genealogies are handled at large, as the Families of *Japheth*, of *Ham*, and *Joktan* are, were both, in their Perſons and Off-ſpring engaged (ſome few only excepted, who might adhere to *Noah*, *Shem*, and *Eber*) in that foul work, the Building of *Babel*. Now that which inclineth me thus to think, it is becauſe immediately after their thus being reckoned by *Moſes*, even before he taketh up the Genealogy of *Shem*, he bringeth in the Building thereof; the which he not only mentioneth, but alſo enlargeth upon; yea, and alſo telleth of the Cauſe of the ſtopping of that Work, before he returneth to the Church, and the Line that went from *Shem* to *Abraham*.

Ver. 32. *Theſe are the Families of the Sons of Noah after their Generations, in their Nations; and by theſe were the Nations divided in the Earth after the Flood.*

CHAP. XI.

Ver. 1. *AND the whole Earth was of one Language, and of one Speech.*

Moſes having thus briefly paſſed thro' the Genealogies of *Japheth*, *Ham* and *Joktan*; in the next place he cometh to ſhew us their Work which they had by this time engaged to do; and that was, to build a *Babel*, whoſe Tower might reach to Heaven. Now, in order to this their work, or rather to his relation thereof, he maketh a ſhort Fore-ſpeech, which conſiſteth of Two Branches. The firſt is, That now they had all one Language or Lip. The other was, That they yet had kept themſelves together, either reſting or walking, as an Army compact: An excellent Reſemblance of the State of the Church, before ſhe imagined to build her a *Babel*: For till then, however one might out-ſtrip another in Knowledge and Love; yet ſo far as they obtained, their Language or Lip was but one: Having but *one Heart*, and *one Soul*, they with *one Mouth* did *glorify God, even the Father*.

And the whole Earth was of one Language. By theſe words therefore, we may conceive the reaſon why ſo great a Judgment as that great wickedneſs, *Babel*, ſhould be contrived, and endeavoured to be accompliſhed. The Multitude was one: Not but that it is a bleſſed thing for the Church to be one; as Chriſt ſaith, *My Beloved is but one*. But here was an Oneneſs, not only in the Church, but in her mixing with the World. The whole Earth, among which, as I ſuppoſe, is included *Noah*, *Shem*, and others; who being over-topt by *Nimrod*, the *mighty Hunter*, might company with him untill he began to build *Babel*. Therefore it is ſaid in the next Verſe, that they companied together from the *Eaſt*, to the *Land of Shinar*.

Hence Note, That the Firſt and Primitive Churches were ſafe and ſecure, ſo long as they kept intire by themſelves; but when once they admitted of a mixture,

Great

Great *Babel*, as a Judgment of God, was admitted to come into their mind.

Ver 2. *And it came to paſs, as they journeyed from the Eaſt, that they found a Plain in the Land of Shinar, and they dwelt there.*

By theſe words, we gather, that the firſt Reſt of *Noah*, and ſo the Inhabiting of his Poſterity, was ſtill eaſtward from *Babylon*, towards the Sun riſing.

But to Goſpellize: They *Journeyed from the Eaſt*; and ſo conſequently they turned their Backs upon the Riſing of the Sun: So did alſo the Primitive Church, in the Day when ſhe began to decline from her firſt and pureſt ſtate. Indeed, ſo long as ſhe kept cloſe to the Doctrine and Diſcipline of the Goſpel, according to the Word and Commandment of the Lord Jeſus, then ſhe kept her Face ſtill towards the *Sun-riſing*: According to the Type in *Ezekiel*, who ſaith of the Second and Myſtical Temple, *Her Fore-front*, or *Face, did ſtand towards the Eaſt*: Alſo he ſaith, when *he ſaw the Glory of God, how it came unto this Temple, it came from the way of the Eaſt.* Their *journeying* therefore from the *Eaſt*, was, their turning their Backs upon the Sun: And to us, in Goſpel-times, it holdeth forth ſuch a Myſtery as this: That their Journey was thus recorded, to ſhew they were now apoſtatized; for aſſuredly they had turned their Back upon the glorious Sun of Righteouſneſs, as upon that which ſhineth in the Firmament of Heaven.

Ezek. 47. 1. Chap. 43. 2.

They found a Plain in the Land of Shinar. *Shinar* is the Land of *Babylon*, as thoſe Scriptures in the Margin declare.

Dan. 1. 2. Zech. 5. 11.

They found a Plain. Or, Place of *Fatneſs* and *Plenty*, as uſually the Plains are; and are, upon that Account, great Content to our Fleſh: This made *Lot* ſeparate from *Abraham*, and chooſe to dwell with the Sinners of *Sodom*; why, the Countrey was a Plain, and therefore Fat and Plentiful, even like the *Garden of the Lord*, and the Land of *Egypt*. Here therefore they made a Stop; here they dwelt and continued together: A right Reſemblance of the Degenerators Courſe in the Days of general Apoſtacy, from the true Apoſtolical Doctrine, to the Church of our *Romiſh Babel*. So long as the Church endured Hardſhip and Affliction, ſhe was greatly preſerved from Revolts and Backſlidings; but after ſhe had turned her Face from the Sun, and had found the *Plain of Shinar*; that is, the fleſhly Contents that the Pleaſures, and Profits, and Honours of this World afford; ſhe forgetting the Word and Order of God, was content, with the Travellers in the Text, to dwell in the Land of *Babel*.

Gen. 13. 10, 11, 12.

And they ſaid one to another, Go to, let us make brick, and burn them throughly, (and *burn* them to a *burning*;) *and they had brick for ſtone, and ſlime had they for morter.* Ver. 3.

Now they being filled with Eaſe and Plenty, they begin to lift up the Horn, and to conſult one with another what they were beſt to do: Whereupon, after ſome time of Debate, they came to this Concluſion, That they would go build a *Babel*.

And they ſaid one to another, Go to. This manner of Phraſe is often uſed in Scripture; and is ſometimes, as alſo here, uſed to ſhew, That the Thing intended, muſt come to paſs, what Opinion or Contradiction to the contrary ſoever there be. It argueth that a Judgment is made in the Caſe, and Proceedings ſhall be according. Thus it is alſo to be taken in *Judges*, *Eccleſiaſtes*, *Iſaiah*, *James*, &c. Wherefore it ſhews, that theſe Men had caſt off the Fear of God, and, like *Iſrael* in the Days of the Prophet *Jeremiah*, they reſolved to follow their *own Imagination*, let God or his Judgments ſpeak never ſo loud to the contrary. And ſo indeed he ſays of them at Verſe the Sixth: *And this they have begun to do* (ſaith God) *and nothing will reſtrain them.*

Judg. 7. 3. Eccl. 2. 1. Iſa. 5. 5. Jam. 5. 1.

Gen. 11. 6.

The END of the Expoſition.

OF

OF

JUSTIFICATION

BY AN

Imputed Righteouſneſs:

OR,

No Way to Heaven but by JESUS CHRIST.

JUſtification is to be diverſly taken in the Scripture.

1. Sometimes 'tis taken for the Juſtification of *Perſons*.

2. Sometimes for the Juſtification of *Actions*.

3. And ſometimes for the Juſtification of the *Perſon* and *Action* too.

It is taken for the Juſtification of *Perſons*, and that,

(1.) As to Juſtification with *God*: Or,

(2.) As to Juſtification with *Men*.

As to Juſtification with *God*. That is, when a man ſtands clear, quit, free, or, in a ſaved Condition before him, in the Approbation of his holy Law.

As to Juſtification with *Men*: That is, when a Man ſtands clear and quit from juſt ground of Reprehenſion with them.

Juſtification alſo is to be taken with Reference to *Actions*; and that may be when they are conſidered,

1. As flowing from true Faith: Or,

2. Becauſe the Act done fulfills ſome tranſient Law.

1 Pet. 2. 5. Heb. 13. 15. Rev. 8. 1, 2, 3, 4. (1.) As Actions flow from Faith, ſo they are juſtified, becauſe done before God in, and made compleat through the Perfections of Jeſus Chriſt.

(2.) As by the doing of the Act ſome tranſient Law is fulfilled: As when *Jehu* executed *Judgment* upon the Houſe of *Ahab*. *Thou haſt done well*, ſaid God to him, *in executing that which is righteous in mine eyes, and haſt done to the Houſe of Ahab all that was in mine heart*, 2 Kings 10. 30.

As to ſuch Acts, God may, or may not look at the Qualification of thoſe that do them: And 'tis clear, that he had not reſpect to any good that was in *Jehu*, in the juſtifying of this Action; nor could he, for *Jehu* ſtuck cloſe yet to the ſins of *Jeroboam*, but *took no heed to walk in the Law of the Lord God of Iſrael*, Chap. 10. 29, 31.

I might hence alſo ſhew you, that a man may be juſtified even then when his Action is condemned; alſo that a man may be in a ſtate of Condemnation, when his Action may be juſtified. But with theſe Diſtinctions I will not take up Time, my intention being to treat of *Juſtification*, as it ſets a man free or quit from Sin, the Curſe and Condemnation of the Law in the ſight of God, in order to Eternal Salvation.

And that I may with the more clearneſs handle this Point before you, I will lay down and ſpeak to this Propoſition.

> *That there is no other way for Sinners to be juſtified from the Curſe of the Law in the Sight of God, than by the Imputation of That Righteouſneſs long ago performed by, and ſtill reſiding with the Perſon of Jeſus Chriſt.*

The Terms of this Propoſition are eaſie: yet, if it will help, I will ſpeak a word or two for Explication.

(1.) *By a Sinner*, I Mean one that has tranſgreſſed the Law: for *Sin is the tranſgreſſion of the Law*. 1 Joh. 3. 4

(2.) By *the Curſe of the Law*, I Mean, that Sentence, Judgment, or Condemnation which the Law pronounceth againſt the Tranſgreſſor. Gal. 3. 10.

(3.) By *Juſtifying Righteouſneſs*, I Mean that which ſtands in the Doing and Suffering of Chriſt when he was in the World. Rom. 5. 19.

(4.) By *the reſiding* of this *Righteouſneſs* in Chriſt's Perſon, I Mean, it ſtill abides with him as to the Action, tho' the Benefit is beſtowed upon thoſe that are his.

(5.) By the *Imputation* of it to us, I Mean, God's making of it ours by an Act of his Grace, that we by it might be ſecured from the Curſe of the Law.

(6.) When I ſay *there is no other Way* to be *juſtified*, I caſt away to that end, the Law, and all the Works of the Law as done by us.

Thus I have opened the Terms of the Propoſition.

Now the two firſt, to wit, *What Sin and the Curſe is*, ſtand clear in all mens ſight, unleſs they be Atheiſts, or deſperately Heretical. I ſhall therefore in few words clear the other four.

Firſt, Therefore, *Juſtifying Righteouſneſs*, is the *Doing* and *Suffering* of Chriſt when he was in the World. This is clear, becauſe we are ſaid to be *juſtified by his Obedience*, Rom. 5. 19. By his Obedience to the Law. Hence he is ſaid again to be the *End* of the Law for that very thing. *Chriſt is the end of the Law for Righteouſneſs*, &c. Rom. 10. 4. The end, what's that? Why the requirement or demand of the Law. But what are they? Why Righteouſneſs, *perfect* Righteouſneſs; *Gal.* 3. 10. Perfect Righteouſneſs, what to do? That the Soul concerned might ſtand ſpotleſs in the Sight of God. Now this lies only in the Doings and Sufferings of Chriſt: For by *his Obedience many are made righteous*: Wherefore, as to this Chriſt is the End of the Law, that being found in that Obedience, *That* becomes to us ſufficient for our Juſtification. Hence we are ſaid to be *made righteous* by his Obedience: Yea, and to be *waſhed, purged* and *juſtified* by his Blood.

Rev. 1. 5.
Heb. 9, 14.
Rom. 5. 18. 19.

Secondly, That this *Righteouſneſs* ſtill reſides in and with the *Perſon of Chriſt*, even then when we ſtand Juſt before God thereby, is clear; for that we are ſaid when juſtified, to be juſtified *in him*. *In the Lord ſhall all the ſeed of Iſrael be juſtified.* And again: *Surely ſhall one ſay, In the Lord have I righteouſneſs*, &c. And again: *For him are ye in Chriſt Jeſus, who is made unto us of God Righteouſneſs.*

Iſa. 45. 24. 25.
1 Cor. 1. 30.

Mark, The Righteouſneſs is ſtill *in Him*, not *in us*, even then when we are made Partakers of the Benefit of it, even as the Wing and Feathers ſtill abide in the Hen, when the Chickens are covered, kept, and warmed thereby.

For as my doings, tho' my Children are fed and cloathed thereby, are ſtill my Doings, not theirs; ſo the Righteouſneſs wherewith we ſtand Juſt before God from the Curſe, ſtill reſides in Chriſt, not in us. Our ſins when laid upon Chriſt, were yet perſonally ours, not his; ſo his Righteouſneſs when put upon us, is yet perſonally his, not ours. What is it then? Why, *he was made* to be *ſin for us, who knew no ſin, that we might be made the Righteouſneſs of God in him.*

2 Cor. 5. 21.

Thirdly, It is therefore of a juſtifying Vertue, only by *Imputation*, or as God reckoneth it to us; even as our ſins made the Lord Jeſus a Sinner, nay *Sin*, by God's reckoning of them to him.

'Tis abſolutely neceſſary that this be known of us; for if the underſtanding be muddy as to this, 'tis impoſſible that ſuch ſhould be ſound in the Faith: Alſo in Temptation, that man will be at a loſs, that looketh for a Righteouſneſs for Juſtification in himſelf; when 'tis to be found no where but in *Jeſus Chriſt*.

The Apoſtle, who was his *Crafts-maſter* as to this, was always *looking to Jeſus*, That he *might be found in him*; knowing that no where elſe could Peace or Safety be had.

Phil. 3. 5, 7, 8.

And indeed this is one of the greateſt Myſteries in the World, namely, That a Righteouſneſs that reſides with a Perſon in Heaven, ſhould juſtifie me, a Sinner, on Earth.

Fourthly, Therefore the Law and the Works thereof, *as to this* muſt by us be caſt away; not only becauſe they *here* are *uſeleſs*, but alſo they being retained, are an *hinderance*. That they are *Uſeleſs*, is evident; for that Salvation comes by another Name, *Acts* 4. 12. And that they are an *Hinderance*, 'tis clear; for the very adhering to the Law, though it be but a little, or in a little part, prevents Juſtification by the Righteouſneſs of Chriſt.

Rom. 9. 31, 32.

What ſhall I ſay? *As to this*, the Moral Law is rejected, the Ceremonial Law is rejected, and Mans Righteouſneſs is rejected, for that they are here both weak and unprofitable.

Rom. 8. 2, 3. Gal. 3. 21. Heb. 10. 1, to. 12.

Now if all theſe and their Works, as to our Juſtification, are rejected, where but in Chriſt, is Righteouſneſs to be found?

Thus much therefore for the Explication of the Propoſition, namely, *That there is no other Way for Sinners to be juſtified from the Curſe of the Law in the ſight of God, than by the Imputation of that Righteouſneſs long ago performed by, and ſtill reſiding with the Perſon of Jeſus Chriſt.*

Now from this Propoſition I draw theſe two Poſitions.

Firſt, *That men are Juſtified from the Curſe of the Law before God, while Sinners in themſelves.*

Secondly, *That this can be done by no other Righteouſneſs, than that long ago performed by, and reſiding with the Perſon of Jeſus Chriſt.*

Let us then now enter into the conſideration of the firſt of theſe, namely, *That men are juſtified from the Curſe of the Law before God, while Sinners in themſelves.*

This I ſhall manifeſt,

1. By touching upon the myſterious Acts of our Redemption.

2. By giving of you plain Texts which diſcover it: And,

3. By Reaſons drawn from the Texts.

For the firſt of theſe, to wit, *the myſterious Act of our Redemption*: And that I ſhall ſpeak to under theſe Two Heads.

1. I ſhall ſhew you *what* that is. And,

2. *How* we were concerned therein.

That which I call, and that rightly, *the myſterious Act of our Redemption*; is *Chriſt's Sufferings as a common, tho' a particular perſon, and as a Sinner, tho' always compleatly Righteous.*

That he ſuffered as a *common* Perſon, is true.

true. By common, I Mean, a *publick* Person, or one that presents the Body of Mankind in himself. This a multitude of Scriptures bear witness to, especially that Fifth Chapter to the *Romans*; where, by the Apostle, he is set before us, as the Head of all the Elect; even as *Adam* was once Head of all the World. Thus he lived, and thus he died; and this was a mysterious Act.

And that he should die as a Sinner, when yet himself did *no sin, nor had any guile found in his mouth*, made this Act more mysterious. That he died as a Sinner, is plain: *He hath made him to be sin. And the Lord laid upon him the iniquity of us all*, Isa. 53. That then, as to his own Person, he was compleatly Sinless, is also as truly manifest, and that by a multitude of Scriptures.

1 Pet. 2. 22. Chap. 3. 18. Chap. 1. 19.

Now, I say, that Christ Jesus should be thus considered, and thus die, was the great Mystery of God. Hence *Paul* tells us, That when he preached *Christ crucified*, he preached not only the *Wisdom of God*, but the *Wisdom of God in a Mystery*, even his *hidden Wisdom*: For indeed, *this Wisdom* is *hidden*, and kept close from the *Fowls of the Air*.

1 Cor. 1. 23. Chap. 2. 7. 8. Job 28. 20. 21.

It is also *so* Mysterious, that it goes beyond the reach of all Men, except those to whom an understanding is given of God to apprehend it.

1 Joh. 5. 20.

That one particular Man should represent all the *Elect* in himself; and that the most Righteous should die as a Sinner, yea, as a Sinner by the Hand of a Just and Holy God, *is a Mystery of the greatest depth.*

Secondly, And now I come to shew you how the Elect are concerned therein; that is, in this mysterious Act of this most blessed One; and this will make this Act yet more mysterious to you.

Now then we will speak of this First, as to how Christ prepared himself thus mysteriously to Act.

1. He took hold of our Nature. I say, he took hold of *US*, by taking upon him Flesh and Blood. The Son of God therefore, took not upon him a *particular* Person, though he took to him a Humane Body and Soul: But that which he took, was, as I may call it a Lump of the Common Nature of Man; and by that, hold of the whole Elect *Seed* of *Abraham:* Heb. 2. 16. *For verily he took not on him the Nature of Angels, but he took on him the Seed of Abraham.*

Hence *He*, in a Mystery, became *Us*; and was counted as all the Men that *were* or *should be* saved. And this is the reason why *we* are said to *do*, when only *Jesus Christ* did *do*. As for Instance:

First, When Jesus Christ fulfilled the *Righteousness of the Law*, 'tis said, it was fulfilled *in us*, because indeed fulfilled in our Nature: *For what the Law could not do, in that it was weak through the flesh; God sending his own Son in the likeness of sinful Flesh, and for sin condemned sin in the flesh, that the Righteousness of the Law might be fulfilled in us*, &c. But because none should appropriate this unto themselves, that have not had passed upon them a Work of Conversion; therefore he adds, *Who walk not after the Flesh, but after the Spirit.* For there being an Union between Head and Members, though things may be done by the Head, and that for the Members, the things are counted to the Members, as if not done only by the Head. The *Righteousness of the Law* is *fulfilled in us*; and that truly, because fulfilled in that common Nature which the Son of God took of the Virgin. Wherefore, in *this sense*, we are said to *do*, what only was done by him; even as the Client doth by his Lawyer, when his Lawyer personates him: The Client is said to do, when 'tis the Lawyer only that does; and to overcome by doing, when 'tis the Lawyer that overcomes: The reason is, because the Lawyer does in the Client's Name. How much more then may it be said *we* do, when only *Christ* does; since he does what he does, not in our Name only, but in our Nature too: *For the Law of the spirit of life in Christ* (not in me) *has set me free from the law of sin and death.* He doing in his common Flesh, what could not be done in my particular Person; that so I might have the *Righteousness of the Law* fulfilled in me, my Flesh assumed by Christ; though impossible to be done, because of the *weakness of my Person.*

Rom. 8. 1, 2, 3.

The reason of all this, is, because we are said to be in him, in his doing: In him by our Flesh, and also by the Election of God. So then, as all Men sinned when *Adam* fell; so all the Elect did Righteousness, when Christ wrought and fulfilled the Law: For *as in Adam all die, even so in Christ shall all be made alive.*

Secondly, As we are said to *do* by Christ; so we are said to *suffer by* him, to suffer *with* him. *I am crucified with Christ*, said *Paul:* And again, *For as much then as Christ hath suffered for us in the flesh, arm your selves likewise with the same mind; for he that hath suffered in the flesh, hath ceased from sin.* Mark how the Apostle seems to change the Person. First he says, 'Tis Christ that suffered; and that's true: But then he insinuates, That 'tis *us* that suffered; for the Exhortation is to Believers, To *walk in newness of life*; and the Argument is, Because they have suffered in the Flesh: *For he that hath suffered in the flesh, hath ceased from sin; that he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God.*

Gal. 2. 20. 1 Pet. 4. 1, 2.

We *then* suffered, when Christ suffered:

We

We *then* ſuffered in his *fleſh*, and alſo our
Rom. 6. 6. *old man* was *crucified with him*; that is, in his Crucifixion; for when he hanged on the Croſs, all the Elect hanged there in their common fleſh which he aſſumed, and becauſe he ſuffered there as a publick Man.

Thirdly, As we are ſaid to *ſuffer* with him; ſo we are ſaid to *die*, to be *dead* with him; with *him*, that is, by the dying of his Body; *Now if we be dead with Chriſt, we*
Rom. 6. 8. *believe that we ſhall alſo live with him.*

Wherefore he ſaith in other places, *Brethren, ye are become dead to the Law by the Body of Chriſt:* For indeed we died then to it by him. *To the Law*; that is, The Law now has nothing to do with us; for that it has already executed its Curſe to the full upon us, by its ſlaying of the Body of Chriſt; for the Body of Chriſt was our Fleſh, upon it alſo was laid our Sin: The Law too ſpent that Curſe that was due to us, upon him, when it Condemned, Killed, and caſt him into the Grave. Wherefore, it having thus ſpent its whole Curſe upon him, as ſtanding in our ſtead, we are ex-
Rom. 7. 4. empted from its Curſe for ever: we are become *dead* to it by that Body; it has done with us, as to Juſtifying Righteouſneſs: Nor need we fear its damning Threats any more; for by the Death of this Body we are freed from it, and are for ever now coupled to a living Chriſt.

Fourthly, As we are ſaid thus to be *dead*; ſo we are ſaid alſo to *riſe again* by him:
Iſa. 26. 19. Hoſ. 6. 2. *Thy dead men* (ſaith he to the Father) *ſhall live, together with my dead body ſhall they ariſe.* And again, *After two days he will revive us, and in the third day we ſhall live in his ſight.*

Both theſe Scriptures ſpeak of the Reſurrection of Chriſt, of the Reſurrection of his Body on the *third day:* But behold, as we were ſaid *before* to ſuffer and be dead with him; ſo *now* we are ſaid alſo to *riſe* and live in God's *ſight*, by the Reſurrection of his *Body!* For, as was ſaid, the Fleſh was *ours*; he took part of *our* Fleſh when he came into the World; and in *it* he *ſuffered, died*, and *roſe again*, Heb. 2. 14. We alſo were therefore counted by God, in that God-Man, when he did this; yea, he *ſuffered, died*, and *roſe*, as a common Head.

Hence alſo the *New-Teſtament* is full of this, ſaying, *If ye be dead with Chriſt. If*
Col. 2. 20. Chap. 3. 1 & 2. 13. *ye be riſen with Chriſt.* And again, *He hath quickned us together with him.*

We are quickned together with him. Quickned, and *quickned together with him.* The Apoſtle hath words that cannot eaſily be ſhifted or evaded. Chriſt then was *quick*- when he was raiſed from the Dead. Nor is it proper to ſay that he was ever quickened either before or ſince. This Text alſo concludes, that we, to wit, the whole Body of God's Elect, were alſo quickned then, and made to live with him together. True, we alſo are quickened perſonally by Grace, the day in the which we are born unto God by the Goſpel; yet afore that we are *quickened* in our *Head*; *quickned* when he was *raiſed from the dead*; *quickned together with him.*

Fifthly, Nor are we thus conſidered, to wit, as *dying*, and *riſing*, and ſo left; But the Apoſtle purſues his Argument, and tells us, that we alſo *reap* by him, as being conſidered in him the benefit which Chriſt received, both in order to his Reſurrection, and the bleſſed Effect thereof.

1. We received, by our thus being counted in him, that Benefit which did *precede* his *riſing from the dead:* And what was that, but the *Forgiveneſs of Sins*? For this ſtand clear to Reaſon, That if Chriſt had our Sins charged upon him at his Death, he then muſt be diſcharged of them in order to his Reſurrection. Now, though it is not proper to ſay they were forgiven to him, becauſe they were purged from him by Merit; yet they may be ſaid to be forgiven us, becauſe we receive this Benefit by Grace.

And this, I ſay, was done *precedent* to his Reſurrection from the Dead: *He hath quickened us together with him, [having] forgiven us all treſpaſſes.* He could not be *quickened*, till we were *diſcharged*; becauſe 'twas not for *himſelf*, but for *us* that he died. Hence we are ſaid to be, at *that* time (as to our own perſonal Eſtate) dead in our Sins, even when we are *quickened together with* Col. 2. 13.
him.

Therefore, both the *quickening* and *forgiveneſs* too, ſo far as we are in this Text concerned, is to him, as we are conſidered *in* him or *to* him, with reſpect to us.

Having forgiven you [All] treſpaſſes. For Neceſſity ſo required; becauſe elſe how was it poſſible that the *pains of death* ſhould be *looſed* in order to his *riſing*, ſo long as one Sin ſtood ſtill charged to him, as that for the Commiſſion of which God had not received a plenary Satisfaction. As therefore we *ſuffered, died*, and *roſe* again by him; ſo, in order to his ſo riſing, he, as preſenting of us in his Perſon and Suffering, received for us Remiſſion of all our Treſpaſſes. A full diſcharge therefore, was, in and by Chriſt, received of God of all our Sins, afore he aroſe from the Dead: As his Reſurrection truly declared; for he was *delivered for our Offences*, and was *raiſed* Rom. 4. 25.
again for our Juſtification.

This therefore is one of the Privileges we receive by the riſing again of our Lord; for that we were in his Fleſh conſidered; yea, and in his Death and Suffering too.

2. By this Means alſo we have now eſcaped Death. *Knowing that Chriſt being* Rom. 6. 9. 10.
raiſed from the dead, dies no more, death hath no more dominion over him: For in that he died, he died unto (or, for) *ſin once; but in that he liveth, he liveth unto God.*

Now in all this, conſidering what has been

been said before, we that are of the Elect, are priviledged: For that we we also are raised up, by the rising of the Body of Christ from the Dead. And thus the Apostle bids us reckon: *Likewise* (saith he) Rom. 6. 11. *reckon also your selves to be dead indeed unto sin, but alive unto God through Jesus Christ.*

Hence Christ says, *He is the Resurection, and the Life*; for that all his are safe in him, *suffering*, *dying* and *rising*. He is the Life, our Life; yea, *so* our Life, that by him the Elect do live before God; even then, when as to themselves they yet are dead in their Sins. Wherefore, hence it is that in time they partake of Quickening-Grace from this their Head, to the making of *them* also live by Faith, in order to their living hereafter with him in Glory: For if Christ lives, they cannot die that were Sharers with him in his Resurrection. Hence they are said to *live*, being *quickned together with him*. Also, as sure as at his Resurrection, they lived *by him*; so sure, at his Coming, shall they be gathered *to him*: Nay, from that day to this, all that, as afore-said, were in him at his Death and Resurrection, are already, in the *fulness of the dispensation of time*, daily *gathering to him*. For this he hath purposed, wherefore none can disannull it: *In the fulness of the dispensation of time, to* Ephes. 1. 9, 10. *gather together in one, all things in Christ, both which are in Heaven, and which are in Earth, even in him.*

3. To secure this the more to our Faith that believe; as we are said to be *raised up together with him*, so we are said *to be made to sit together in heavenly places in Christ Jesus*, Eph. 2. 6. We *died* by him, we *rose* by him, and are *together*, even all the Elect, set down together in *heavenly places, in Christ Jesus*: For still, even now, he is on the Right-hand of God; he is to be considered as our publick Man, our Head, and so one in whom is concluded all the Elect of God. We then are by him already in Heaven; in *Heaven*, I say, by him; yea, set down there in our places of Glory by him. Hence the Apostle, speaking of us again, saith, That as we are *predestinate*, we are *called*, *Justified*, and *glorified*: Called, Justified, Glorified; all is done, already done, as thus considered in Christ, *Rom.* 8. 30. For that in his publick work there is nothing yet to do as to this: Is not he *called*? Is not he *justified*? Is not he *glorified*? And are we not in him, in *him*, even as so considered?

Nor doth this Doctrine hinder or *forestall* the Doctrine of Regeneration or Conversion: Nay, it lays a Foundation for it; for by this Doctrine we gather assurance, that Christ will have his own: For if already they live in their Head, what is that but a Pledge that they shall live in their Persons with him? and consequently, that to that end they shall, in the times allotted for that end, be called to a state of Faith, which God has ordained shall precede and go before their personal Enjoyment of Glory.

Nor doth this hinder their partaking of the Symbol of Regeneration, and of their other Priviledges to which they are called in the Day of Grace: Yea, it lays a Foundation for all these things; for if I *am* dead with Christ, let me be *like* one dead with him, even to all things to which Christ died, when he hanged on the Tree; and then he *died* to *sin*, to the *Law*, and to the *rudiments of this World*. Rom. 6. 10. Chap. 7. 4. Col. 2. 20.

And if I be risen with Christ, let me live like one born from the Dead, in Newness of Life; and having my Mind and Affections on the things where Christ now sitteth on the Right-hand of God. And indeed he professes in vain, that talketh of these things, and careth not to have them also answered in himself. This was the Apostles way, namely, *To covet to know him, and the power of his Resurrection, and the fellowship of his Sufferings, being made conformable to his death.* Phil. 3. 9. to 13.

And when we are thus, that thing is true both in him and us. Then as is the Heavenly, such are they that are Heavenly: For he that saith he is *in* him; and by being *in* him, a Partaker of these Priviledges *by* him, *ought himself so to walk even as he walked.* 1 Cor. 15. 48. 1 Joh. 2. 6, 8.

But to pass this Digression, and to come to my Argument; namely, *That Men are justified from the Curse of the Law, before God, while Sinners in themselves.*

This is evident by what hath already been said: For if the Justification of their Persons is *by*, *in*, and through Christ; then it is not *by*, *in*, and *through* their own doings. Nor was Christ engaged in this Work but of Necessity, even because else there had not been Salvation for the Elect. *Father*, (saith he) *if it be possible, let this Cup pass from me.* If what be possible? Why, that my Elect may be saved, and I not spill my Blood. Wherefore he saith again, Christ *ought* to suffer. Christ must *needs* have suffered; for without shedding of Blood, is no Remission of Sin. Mat. 26. 39. Luke. 24. 26. Acts 17. 3. Heb. 9. 22.

2. We will now come to the present State and Condition of those that are justified; I mean, with respect to their own Qualifications, and so prove the Truth of this our great Position. And this I will do,

1. By giving of you plain Texts that discover it, and that consequently prove our Point.

2. And after that, By giving of you Reasons drawn from the Texts.

For the *First* of these:

1. First, *Speak not in thine Heart* (no not in thine *Heart*) *after that the Lord thy God hath cast out thine Enemies before thee, saying, For my Righteousness do I possess the Land: Not for thy Righteousness, or for the Uprightness of thine Heart, dost thou go in to possess the Land. Understand therefore, that* Deut. 9. 4, 5, 6.

the Lord thy God giveth thee not this good Land, to poſſeſs it, for thy Righteouſneſs; for thou art a ſtiff-necked People.

In theſe Words, very pat for our purpoſe, two things are worthy our Conſideration.

1. The People here ſpoken to, were the People of God; and ſo by God himſelf are they here twice acknowledged to be, *The Lord thy God, The Lord thy God.* So then, the *Righteouſneſs* here intended, is not the Righteouſneſs that is in the World, but that which the People of God perform.

2. The Righteouſneſs here intended, is not *ſome*, but *All*, and every whit of that the Church performs to God: *Say not in thine Heart, after the Lord hath brought thee in, It was for my Righteouſneſs.* No, all thy Righteouſneſs, from *Egypt* to *Canaan*, will not purchaſe *Canaan* for thee.

That this is true, is evident; becauſe 'tis Thrice rejected: *Not for thy Righteouſneſs, not for thy Righteouſneſs, not for thy Righteouſneſs, doſt thou poſſeſs the Land.* Now, if the Righteouſneſs of the People of God, of old, could not merit for them *Canaan*, which was but a Type of Heaven: How can the Righteouſneſs of the World now obtain Heaven itſelf? I ſay again,

If Godly Men, as theſe were, could not by their Works purchaſe the Type of Heaven; then muſt the Ungodly be juſtified, if ever they be juſtified from the Curſe and Sentence of the Law, while Sinners in themſelves. The Argument is clear: for if *good* Men, by what they do, cannot merit the *leſs*; *bad* Men, by what they do, cannot merit more.

Neh. 13. 14. Secondly, *Remember me, O my God, for this; and wipe not out my good Deeds that I have done.*

Theſe Words were ſpoken by holy *Nehemiah*, and that at the End of all the Good that we read he did in the World. Alſo, the Deeds here ſpoken of, were Deeds done for *God*, for his *People*, for his *Houſe*, and for the *Offices* thereof.

Yet godly *Nehemiah* durſt not ſtand before God in theſe, nor yet ſuffer them to ſtand to his Judgment by the Law; but prays to God to be merciful both to him and them, and to ſpare him *according to the multitude of his mercy.* Ver. 22.

God blots out no Good but for the Sake of Sin; and foraſmuch as this Man prays God would not blot out his, 'tis evident, that he was conſcious to himſelf that in his good Works were Sin. Now, I ſay, if a *good* Man's Works are in danger of being overthrown, becauſe there is in them a *tang* of Sin; how can *bad* Men think to ſtand juſt before God in their Works, which are, in all parts, *full* of Sin? Yea, if the Works of a *ſanctified* Man are blameworthy; how ſhall the Works of a *bad* Man ſet him clear in the Eyes of Divine Juſtice?

Iſa. 64. 6. Thirdly, *But we are all as an unclean thing, and all our righteouſneſſes are as filthy rags; and we do all fade away as a leaf; and our iniquities, like the Wind, have taken us away.*

In theſe Words we have a Relation both of Perſons and Things.

1. Of Perſons: And they are a *righteous People*, a *righteous People* put all together: *We, we all are*, &c.

2. The Condition of this People, even of *all* of them, take them at the beſt, are, and that by their own Confeſſion, *as an unclean thing.*

3. Again: The things here attending this People, are their good things, put down under this large Character, *Righteouſneſſes, ALL our Righteouſneſſes.* Theſe Expreſſions therefore comprehend all their religious Duties, both before and after Faith too. But what are all theſe *Righteouſneſſes*? Why, they are all as *filthy Rags*, when ſet before the Juſtice of the Law: Yea, it is alſo confeſſed, and that by theſe People, that their *Iniquities*, notwithſtanding all their *Righteouſneſſes*, like the *Wind*, if Grace prevent not, would *carry them away.* This being ſo, how is it poſſible for one that is in his Sins, to work himſelf into a ſpotleſs Condition by Works done before Faith, by Works done by Natural Abilities? Or, to perform a Righteouſneſs which is able to look God in the Face, his Law in the Face; and to demand and obtain the Forgiveneſs of Sins, and the Life that is Eternal? It cannot be: *Men muſt therefore be juſtified from the Curſe, in the Sight of God, while Sinners in themſelves, or not at all.*

Fourthly, *There is not a juſt Man upon the Earth, that doth good, and ſinneth not.* Eccleſ. 7. 20. 1 Kings 8. 46.

Although the Words before are large, yet theſe ſeem far larger: There is not a *Man*, not a *Juſt Man*, not a *Juſt Man* upon the *Earth*, that *doth good*, and *ſinneth not.* Now, if no good Man, if no good Man upon Earth, doth good, and ſinneth not; then no good Man upon Earth can ſet himſelf by his own Actions juſtified in the Sight of God; for he has Sin mixed with his Good. How then ſhall a *bad* Man, *any* bad Man, the *beſt* bad Man upon Earth, think to ſet himſelf by his beſt things *juſt* in the Sight of God? And if the Tree makes the Fruit either good or evil; then a *bad Tree*, (and a bad Man is a bad Tree) can bring forth no *good Fruit*; how then ſhall ſuch an one do that that ſhall *cleanſe him from his Sin*, and ſet him as *ſpotleſs before the Face of God?* Mat. 7. 16.

Fifthly, *Hearken to me, ye ſtout-hearted, that are far from righteouſneſs: I bring near my righteouſneſs*, &c. Iſa. 46. 12, 13.

1. This Call is general, and ſo proves, whatever Men think of themſelves, that, in the Judgment of God, there is none at all Righteous Men, as Men are far from being ſo.

2. This general offer of Righteouſneſs, of

of the Righteousness of God, declares, that 'tis in vain for Men to think to be set Just and Righteous before God by any other Means.

3. There is here also insinuated, That for him that thinks himself the worst, God has prepared a Righteousness; and therefore would not have him despair of Life, that sees himself far from Righteousness. From all these Scriptures therefore, it is manifest, *That Men must be justified from the Curse of the Law, in the sight of God, while Sinners in themselves.*

Sixthly, *Come unto me, all ye that labour, and are heavy laden, and I will give you rest.* Mat. 11. 28.

Here we have a labouring People, a People labouring for Life: But by all their labour, you see, they cannot ease themselves; their Burthen still remains upon them; they yet are heavy laden. The *Load* here, is, doubtless, Guilt of Sin; such as *David* had, when he said, by reason thereof, *he was not able to look up.* Psal. 38. 3, 4, 5.

Hence therefore you have an Experiment set before you, of those that are trying what they can do for Life: But behold, the more they stir, the more they sink under the weight of the Burthen that lies upon them.

And the Conclusion, to wit, Christ's Call to them to *come to him for rest*, declares, That in his Judgment, *Rest* was *not* to be had elsewhere. And, I think, one may with as much safety adhere to Christ's Judgment, as to any Man's alive: *Wherefore, Men must be justified from the Curse, in the sight of God, while Sinners in themselves.*

Seventhly, *There is none righteous, no not one; there is none that understandeth, there is none that seeketh after God; they are all gone out of the way; they are together become unprofitable, there is none that doth good, no, not one.* Rom. 3. 10, 11, 12.

These words have respect to a Righteousness which is Justified by the Law; and they conclude, that none by his own Performances is righteous with such a *righteousness*. And it is concluded from Five Reasons.

1. Because they are not *good*: For a Man must be good, before he doth good, and perfectly good, before he doth good and *sinneth not*.

2. Because they *understand* not: How then should they do good? For a Man must know before he does, else how should he divert himself to do?

3. Because they want a Heart, they seek not after God, according to the way of his own appointment.

4. They are all gone out of the way; how then can they walk therein?

5. They are together become unprofitable; what worth or value then can there be in any of their Doings?

These are the Reasons by which he proveth that there is *none righteous, no, not one.* And the Reasons are weighty; for by them he proves the *Tree* is not *good*; how then can it yield *good Fruit?*

Now, as he concludes from these Five Reasons, That not one indeed *is* righteous: So he concludes by Five more, That none can do good to make him so.

1. For that internally they are as an *open Sepulchre*, as full of *dead Mens bones*; their *Minds* and *Consciences* are *defiled*; how then can sweet and good proceed from thence. Ver. 13. Matt. 23. 27. Tit. 1. 15. Isa. 44. 12. Jer. 17. 9.

2. Their *Throat* is filled with this stink; all their Vocal Duties therefore smell thereof.

3. Their Mouth is full of cursing and bitterness; how then can there be found one word that should please God?

4. Their *Tongue*, which should present their Praise to God, has been used to work deceit; how then, 'till 'tis made a new one, should it speak in Righteousness?

5. The Poyson of Asps is under their Lips; therefore, whatever comes from them, must be polluted.

Thus you see he sets forth their Internal part; which being a true Report, as to be sure it is, it is impossible that any good should so much as be framed in such an inward part, or come clean out of such a Throat, by such a Tongue, through such Lips as these. Rom. 3. 11 to 14.

And yet this is not all: He also proves, and that by Five Reasons more, That it is not possible they should do good.

1. *Their Feet are swift to shed Blood*: This implies an Inclination, an inward Inclination to evil Courses; a quickness of Motion to do Evil, but a backwardness to do Good. Ver. 15.

2. *Destruction and Miseries are in their ways.* Take *Ways* for their Doings; and in the best of them Destruction lurks, and Misery yet follows them at the Heels. Ver. 16.

3. *The way of Peace they have not known*, that *is far above, out of their sight.* Wherefore, the labour of these foolish ones will weary every one of them, because *they know not the Way that goes to the City.* Ver. 17.

4. There is *no fear of God before their eyes*: How then can they do any thing with that godly reverence of his holy Majesty, that is and must be essential to every good Work? For, to do things, but not in God's Fear, to what will it amount? will it avail? Ver. 18.

5. All this while they are under a Law that calls for Works that are perfectly good, that will accept of none but what are perfectly good; and that will certainly condemn them, because they neither are nor can be perfectly good: *For whatsoever things the Law saith, it saith it to them that are under the Law, that every mouth may be stopt, and all the World become guilty before God.* Ver. 19.

Thus you see that *Paul* here proves, by Fifteen Reasons, That none are, nor can be *righteous before God*, by Works that they

they can do. Therefore, *Men must be juſtified from the Curſe, in the Sight of God, while Sinners in themſelves.*

Eighthly, *But now the Righteouſneſs of* Ver. 21. *God, without the Law, is manifeſt, being witneſſed by the Law and the Prophets,* &c.

This Text utterly excludes the Law. What Law? The *Law of Works*, the *Moral Law*, (Ver. 27.) and makes mention of another Righteouſneſs, even a Righteouſneſs of God; for the Righteouſneſs of the Law, is the Righteouſneſs of Men, *Mens own* Phil. 3. 9 *Righteouſneſs.*

Now, if the Law, as to a Juſtifying Righteouſneſs, is rejected; then the very Matter upon, and by which Man ſhould work, is rejected; and if ſo, then he muſt be juſtified by the Righteouſneſs of God, or not at all: For he muſt be juſtified by a Righteouſneſs that is without the Law; to wit, the *Righteouſneſs of God*. Now this *Righteouſneſs of God*, whatever it is, to be ſure it is not a Righteouſneſs that flows from Men: For that, as I ſaid, is rejected, and the *Righteouſneſs of God oppoſed unto it*; being called a Righteouſneſs that is without the Law, without our perſonal Obedience to it.

The *Righteouſneſs of God*, or a Righteouſneſs of God's compleating, a Righteouſneſs of God's beſtowing; a Righteouſneſs that God alſo gives *unto*, and puts *upon* all them that believe, (*Ver.* 22.) a Righteouſneſs that ſtands in the Works of Chriſt, and that is imputed both by the Rom. 3. 24,25,26. *Grace* and *Juſtice* of God.

Where now is room for Man's Righteouſneſs, either in the whole, or as to any part thereof? I ſay, where, as to Juſtification with God?

Ninthly, *What ſhall we ſay then, that Abraham our Father, as pertaining to the fleſh, hath found?*

Now the Apoſtle is at the root of the Matter: For *Abraham* is counted the Father of the Faithful; conſequently, the Man whoſe way of attaining Juſtification muſt needs be exemplary to all the Children of *Abraham.*

Now the Queſtion is, How *Abraham* found? How he found that which ſome of his Children ſought and miſs'd? (*Rom.* 9. 32.) That is, How he found Juſtifying Chap. 11. 7. Righteouſneſs? for 'twas that which *Iſrael* ſought, and attained not unto.

Did he find it (ſaith *Paul*) *by the fleſh?* Or, as he was in the Fleſh? Or, by Acts and Works of the Fleſh? But what are they? Why, the next Verſe tells you, *They are the Works of the Law.*

If *Abraham* was juſtified by Works, that is, as pertaining to the Fleſh; for the Works of the Law are none other but the beſt ſort of the Works of the Fleſh. And ſo *Paul* calls all they that he had before his Converſion to Chriſt: *If any other Man* (ſaith he) *thinketh he hath whereof he may truſt in the Fleſh, I more.* And then he counteth up ſeveral of his Privileges, to which he, at laſt, adjoyneth the Righteouſneſs of the Moral Law, ſaying, *Touching the righteouſneſs which is in the Law, I was* Phil. 3. 4, 5, 6. *blameleſs.*

And 'tis proper to call the Righteouſneſs of the Law the Work of the Fleſh; becauſe 2 Cor. 3. 8. 'tis the Work of a Man, of a Man in the Fleſh: For the Holy Ghoſt doth not attend the Law, or the Work thereof, as to this; in Man, as Man; *that* has confin'd itſelf to another Miniſtration, whoſe glorious Name it bears.

I ſay, 'tis proper to call the Works of the Jam. 3. 10. Law, the Works of the Fleſh; becauſe they are done by that ſelf ſame Nature, *in* and *out* of which comes all thoſe things that are more groſly ſo called, (*Gal.* 5. 19, 20.) To wit, from the corrupt Fountain of fallen Man's polluted Nature.

This, ſaith he, was not the Righteouſneſs by which *Abraham* found Juſtification See Rom. with God: *For if Abraham was juſtified by* 4. 4, 5 to *works, he hath whereof to glory; but not* 11. *before God.* But what ſaith the Scripture? *Abraham believed God, and it was counted to him for righteouſneſs.* This *Believing*, is alſo ſet in flat Oppoſition to *Works*, and to the *Law of Works*: Wherefore, upon pain of great Contempt to God, it muſt not be reckoned as a Work to juſtify withal; but rather, as that which receiveth and applieth that Righteouſneſs.

From all this therefore it is manifeſt, *That Men muſt be Juſtified from the Curſe of the Law, in the Sight of God, while Sinners in themſelves.* But,

Tenthly, *Now to him that worketh, is* Rom. 4. 4. *the Reward not reckoned of Grace, but of Debt.*

Theſe Words do not only back what went before, as to the Rejection of the Law for Righteouſneſs, as to Juſtification with God: But ſuppoſing the Law was of force to juſtify, Life muſt not be admitted to come that way, becauſe of the evil Conſequences that will unavoidably flow therefrom.

Firſt, By this means Grace, and Juſtification by Grace, would be rejected; and that would be a foul Buſineſs; it would not be reckoned of Grace.

Secondly, By this God would become the Debtor, and ſo the *Underling*; and ſo we, in this, the more Honourable. It would not be reckoned of *Grace*, but of *Debt*: And what would follow from hence? Why,

1. By this we ſhould fruſtrate the Deſign Rom. 3. of Heaven; which is, to juſtify us freely by 24. 25,26. Grace, through a Redemption brought in Eph. 2. by Chriſt. 8 to 13.

2. By this *we* ſhould make *our ſelves* the Gal. 5. 2, Saviours, and joſtle Chriſt quite *out* of doors. 3, 4.

3. We ſhould have Heaven at our own diſpoſe, as a Debt, not by Promiſe; and Gal. 3. 18. ſo not be beholden to God for it. It muſt then

then be of Grace, not of Works, for the preventing of these Evils. Again, It must not be of Works, because if it should, then God would be the Debtor, and we the Creditor. Now much Blasphemy would flow from hence: As,

First, God himself would not be his own to dispose of: For the Inheritance being God, as well as his Kingdom; for so it is written, *Heirs of God*; himself, I say, must needs be our Purchase. Rom. 8. 17.

Secondly, If so, then we have Right to dispose of him, of his Kingdom and Glory, and all: (Be astonished, O Heavens, at this!) for if He be ours by Works, then he is ours of Debt; if he be ours of Debt, then he is ours by Purchase: And then again, if so, he is no longer his own, but ours, and at our dispose, &c.

Therefore, *for these Reasons, were there sufficiency in our personal Works to justifie us*, it would be even inconsistent with the Being of God to suffer it.

So then, *Men are Justified from the Curse, in the sight of God, while Sinners in themselves.*

Eleventhly, *But to him that worketh not, but believeth on him that justifieth the ungodly, his Faith is counted for Righteousness.* Rom. 4. 5.

These words shew how we must stand Just in the sight of God, from the Curse of the Law, both as it respecteth Justification it self, as also the Instrument or Means that receiveth that Righteousness which justifieth.

First, As for that Righteousness that Justifieth, it is not *Personal Performances in us*; for the Person here justified, stands, in that respect as one that *worketh not*, as one that is *ungodly*.

Secondly, As it respecteth the Instrument that receiveth it, *that Faith*, as in the Point of justifying Righteousness, *will not work, but believe*, but receive the Works and Righteousness of another: For *Works* and *Faith*, in this, are set in Opposition: *He doth not work, he doth believe:* He worketh *not*, *but* believeth on him who justifieth us, ungodly. As *Paul* also saith in another place, *The Law is not of Faith:* And again, *Works* saith on this wise; *Faith*, far different. The Law saith, *Do this, and live:* But the Doctrine of Faith saith, *If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved; for with the heart man believeth unto Righteousness*, &c. Gal. 3. 12. Rom. 10. 5, 10.

Object. *But Faith is counted for Righteousness.*

Answ. True; but yet consider, That by Faith, we do oft understand the Doctrine of Remission of Sins, as well as the Act of Believing.

But again: Faith, when it hath received the Lord Jesus, it hath done that which pleaseth God; therefore, the very Act of Believing, is the most Noble in the World: Believing sets the Crown upon the Head of Grace; it seals to the Truth of the sufficiency of the Righteousness of Christ, and giveth all the Glory to God; and therefore it is a righteous Act; but Christ himself, he is the *Righteousness that justifieth.* John 3. 33. Rom. 4. 20.

Besides, *Faith* is a *Relative*, and hath its Relation, as such: Its Relation is the Righteousness that justifieth; which is therefore called the Righteousness *OF* Faith, or that with which Faith hath to do: Seperate these two, and Justification cannot be; because Faith now wants his Righteousness: And hence it is you have so often such Sayings as these, *He that believeth in me: He that believeth on him: believe in the Lord Jesus Christ, and thou shalt be saved.* Faith then, as seperate from Christ, doth nothing; nothing neither with God nor Man; because it wants its *Relative:* But let it go to the Lord Jesus; let it behold him as *dying*, &c. And it fetches *Righteousness*, and *Life*, and *Peace*, out of the vertue of his *Blood*, &c. Or rather, sees it there, as sufficient for me to stand Just thereby in the sight of Eternal Justice: *For him hath God set forth to be a Propitiation, through Faith*, (Belief,) *in his Blood*, with intent to *justifie him that believeth in Jesus.* Rom. 10. 6. John 6. 35. Ver. 40. Acts 10. 29, 31, 33. Rom. 3. 25, 26.

Twelfthly, *Even as David also describeth the blessedness of the Man to whom God imputeth Righteousness without Works.* Rom. 4. 6.

Did our Adversaries understand this one Text, they would not so boldly affirm, as they do, that the words, *impute, imputed, imputeth, imputing*, &c. are not used in Scripture, but to express Men really and personally to be that which is imputed unto them: For Men are not really and personally [*Faith*,] yet Faith is imputed to Men: Nay, they are not really and personally [*Sin*,] nor really and personally [*Righteousness*;] yet these are imputed to Men: So then, both good things and bad may sometimes be imputed to Men, yet themselves be really and personally neither.

But to come to the Point: What *Righteousness* hath *that* Man that hath *no* Works? Doubtless, none of his own; yet God imputeth Righteousness to him: Yea, what Works of that Man doth God impute to him that he yet Justifies as *Ungodly*?

Further, He that hath Works, as to Justification from the Curse before God, not one of them is regarded of God: So then, it mattereth not whether thou hast Righteousness of thine own, or none.

Blessed is the Man to whom the Lord imputeth Righteousness without Works. Man's Blessedness then, the Blessedness of Justification from the Curse, in the sight of God, lyeth not in good Works done by us, either before or after Faith received; but in a Righteousness which God imputeth *without* Works; *as* we *work not, as* we are *ungodly: Blessed is the man whose iniquities are forgiven, and whose sin is covered.* To For- Ver. 7.

give, and to Cover, are Acts of Mercy, not the Cauſe of our Merit: Beſides, where Sin is real, there can be no perfect Righteouſneſs; but the way of Juſtification muſt be through perfect Righteouſneſs, therefore by another than our own, *Bleſſed*
Ver. 8. *is the Man to whom the Lord* will not *impute Sin.* The *Firſt* Cauſe then of Juſtification before God, dependeth upon the *Will* of God, who *will* Juſtifie, becauſe he will: Therefore, the meritorious Cauſe muſt alſo be of his *own* providing, elſe *his* Will cannot *herein* be *Abſolute:* For if Juſtification depend upon our perſonal Performances, then *not* upon the Will of *God:*
Rom. 9. 15, 18. He *may not* have Mercy upon whom *he* will, but on whom Man's Righteouſneſs will give him leave: But *his* Will, not *ours* muſt rule here; therefore, *his* righteouſneſs, and *his* only. So then, *Men are Juſtified from the Curſe, in the ſight of God, while Sinners in themſelves.*

Having paſſed over theſe few Scriptures, I ſhall come to particular Inſtances of Perſons who have been juſtified; and ſhall briefly touch their Qualifications in the Act of God's Juſtifying them.

Firſt, By the Old Teſtament Types.

Secondly, By the New.

Firſt, By the Old.

Gen. 3. 21. *And unto Adam alſo, and to his Wife, did the Lord God make Coats of Skins, and cloathed them.*

In the Beginning of this Chapter, you find theſe two Perſons reaſoning with the Serpent; the Effect of which Diſcourſe was,
Ver. 7 to 15. *They take of the forbidden Fruit,* and *ſo break the Command of God* This done, they hide themſelves, and cover their Nakedneſs with *Aprons:* But God finds out their Sin, from the higheſt Branch, even to the roots thereof.

What followeth? Not *one* Precept by which they ſhould by Works obtain the Favour of God, but the *Promiſe of a Saviour:* Of which Promiſe, this 21*ſt* Verſe is
Ver. 15. a myſtical Interpretation: *The Lord God made them Coats of Skins; Coats of Skins, and cloathed them.*

Hence obſerve,

Firſt, That theſe Coats were made, not *before,* but *after* they had made *themſelves* Aprons: A plain Proof their *Aprons* were not ſufficient to hide their Shame from the Sight of God.

Secondly, Theſe Coats were made, not of *Adam*'s inherent Righteouſneſs, for that was *loſt* before by *Sin:* but of the Skins of the ſlain, Types of the Death of Chriſt, and of the Righteouſneſs brought in there-
Iſa. 53. by: *By whoſe Stripes we are healed.*

Thirdly, This is further manifeſt: For the *Coats,* God made them; and for the *Perſons,* God cloathed them therewith: To ſhew, that as the Righteouſneſs by which we muſt ſtand juſt before God, from the Curſe, is a Righteouſneſs of Chriſt's performing, not of theirs; ſo *he,* not *they,* muſt put it on them alſo; *For of God, we* 1 Cor. 1. 30. *are in Chriſt; and of God, his Righteouſneſs is made ours.*

But, I ſay, if you would ſee their antecedent Qualifications, you find them under Two Heads.

Firſt, Rebellion.

Secondly, Hypocriſie.

Rebellion, in breaking God's Command; *Hypocriſie,* in ſeeking how to hide their Faults from God. Expound this by Goſpel-Language, and then it ſhews, *That Men are juſtified from the Curſe, in the Sight of God, while Sinners in themſelves.*

Secondly, *The Lord had Reſpect to Abel* Gen. 4. 4. *and to his Offering.*

By theſe Words we find the Perſon firſt accepted, *The Lord had Reſpect unto Abel.* And indeed, where the Perſon is not firſt accepted, the Offering will not be pleaſing; Matt. 23. 16 to 21. the Altar ſanctifies the Gift, and the Temple ſanctifieth the Gold; ſo the Perſon, the Condition of the Perſon, is that which makes the Offering either pleaſing or deſpiſing. In the Epiſtle to the *Hebrews,* it Heb. 11. 4. is ſaid, *By Faith Abel offered unto God a more excellent Sacrifice than Cain, by which he obtained Witneſs that he was Righteous.* Righteous before he offered his Gift, as his Sacrifice teſtified; for God accepted of it.

By Faith he offered. Wherefore, Faith was precedent, or before he offered. Now Faith hath to do with God through Chriſt; not with him through our Works of Righteouſneſs. Beſides, *Abel* was righteous before he offered, before he did do good, otherwiſe God would not have teſtified of his Gift. *By Faith he obtained witneſs that he was righteous,* for God approved of his Gifts: Now Faith, I ſay, as to our ſtanding quit before the Father, reſpects the Promiſe of Forgiveneſs of Sins, through the Undertaking of the Lord Jeſus. Wherefore *Abel*'s Faith, as to juſtifying Righteouſneſs before God, looked not forward to what ſhould be done by himſelf; but back to the *Promiſe of the Seed of the Woman,* Gen. 3. 15. Gal. 4. 4, 5. that was to deſtroy the Power of Hell, *and to redeem them that were under the Law.* By *this* Faith he ſhrouds himſelf under the Promiſe of Victory, and the Merits of the Lord Jeſus; now being *there,* God finds him *righteous;* and being *righteous, he offered to God a more excellent Sacrifice than his Brother;* for *Cain*'s Perſon was not firſt accepted, through the Righteouſneſs of Faith going before; although he ſeemed foremoſt, as to perſonal Acts of Righteouſneſs. *Abel* Gen. 4. therefore was righteous before he did good Works, but that could not be, but *alone* through that reſpect God had to him for the Sake of the Meſſias, promiſed before, *Chap.* 3. 15. But the Lord's ſo reſpecting *ABEL,* preſuppoſeth, that at that time, he ſtood in himſelf *by the Law a Sinner,* otherwiſe he needed not to be reſpected, for, and upon the Account of another. Yea *ABEL* alſo,

also, forasmuch as he *acted Faith* before he offered Sacrifice, must *thereby* intirely respect the Promise, *which Promise* was not grounded upon a Condition of Works *to be found in Abel*, but in and for the Sake of the Seed of the Woman; which is Christ. Which Promise *he believed*; and so took it for granted that this Christ *should break the Serpent's Head*; that is, destroy, by himself, *the Works of the Devil*; to wit, Sin, Death, the Curse, and Hell. By *this Faith* he stood before God *righteous*, because he had *put on Christ*, and being thus, *he offered*: By which Act of Faith, God declared he was pleased with him, because he accepted of his Sacrifice.

Gal. 4. 4.

Thirdly, *And the Lord said unto her --- The elder shall serve the younger.* These Words, after *Paul's* Exposition, are to be understood of Justification in the Sight of God, according to the Purpose and Decree of electing Love, which had so determined long before, that one of these Children should be received to eternal Grace: but mark, not by Works of Righteousness which they should do, but *before they had done either good or evil*: Otherwise *the purpose of God* according to Election, not of Works, but of him that calleth, *could not stand*, but fall in pieces. But none are received into eternal Mercy, but such as are Just before the Lord, by a Righteousness that is compleat; and *Jacob* having done no good, could by no means have that of his own; and therefore it must be by some other Righteousness; *and so himself be justified from the Curse in the Sight of God, while a Sinner in himself.*

Gen. 25. 23.

Rom. 9. 10, 11, 12.

Fourthly, The same may be said concerning *Solomon*, whom the Lord *loved with special Love, as soon as born into the World*: which he also confirmed with signal Characters; *He sent* (saith the Holy Ghost) *by the Hand of Nathan the Prophet, and he called his Name Jedidiah, because the Lord loved him.* Was this Love of God extended to him, because of his personal Virtues? No verily. For he was yet an Infant. *He was justified then in the Sight of God, from the Curse, by another than his own Righteousness.*

2 Sam. 12. 24, 25.

Fifthly, *And when I passed by thee, and saw thee polluted in thine own Blood; I said unto thee, when thou wast in thy blood, live: yea, I said unto thee, when thou wast in thy Blood, live.* The state of this People you have in the former Verses described, both as to their *rise*, and *practice* in the World.

Ezek. 16. 6.

Ver. 1, 2, 3, 4, 5.

(1.) As to their *rise*, their Original was the *same* with *Canaan*, the *men of God's Curse. Thy Birth and thy Nativity is of the Land of Canaan*; the same with other carnal Men: *Thy Father was an Amorite and thy Mother an Hittite.*

Gen. 9. 25.

Rom. 3. 9.

(2.) Their *Condition*, that is shewed us, by this Emblem.

1. They had not been washed in Water. 2. They had not been Swadled. 3. They not been Salted. 4. They brought *filth* with them into the World. 5. They lay stinking in their Cradle. 6. They were without Strength to help themselves: Thus they appear, and come by Generation.

Again, As to their *Practice*:

1. They *polluted* themselves in their own Blood. 2. They so continued till God passed by. *And when I passed by thee, I saw thee polluted in thine own blood*; in *thy* blood, in *thy* Blood; 'tis doubled. Thus we see, they were *polluted* born, they *continued* in their Blood till the day that the Lord looked upon them; polluted, I say, to *the loathing of their Persons*, &c. Now this was the time of Love. *And when I passed by thee, and saw thee polluted in thine own blood; I said unto thee, when thou wast in thy blood, live; yea, I said unto thee, when thou wast in thy blood live.*

Quest. *But how could an holy God, say, live, to such a sinfull People?*

Answ. Though *THEY* had nought but Sin; yet He had *LOVE*, and Righteousness. He had 1. *LOVE* to pity them. 2. Righteousness to cover them: *Now when I passed by thee, and looked upon thee,* BEHOLD, *thy time was the time of* LOVE: What follows? 1. *I spread my skirt over thee.* And 2. *Covered thy Nakedness.* Yea, 3. *I sware unto thee.* And, 4. *Entred into Covenant with thee.* And, 5. *Thou becamest mine. MY LOVE* pitied thee: *MY SKIRT* covered thee. Thus God delivered them from the Curse, in his sight. *Then I washed thee with Water* (after thou wast Justified:) *Yea, I throughly washed away thy blood from thee, and anointed thee with Oyl.* Sanctification then is consequential, Justification goes before: *The Holy Ghost by this Scripture setteth forth, to the life, Free Grace to the Sons of men, while they themselves are Sinners.* I say, while they are unwashed, unswadled, unsalted, but bloody Sinners: For by these words *not washed, not salted, not swadled*; he setteth forth their unsanctified state; yea they were not only unsanctified, but also cast out, without pity, to the loathing of their Persons; yea, *No eye pitied them, to do any of these things for them*: No Eye but his, whose glorious Grace is unsearchable: No Eye but his, who could look and love: All others look'd and loathed: But blessed be God, that hath passed by us, in that day that we wallowed in our own Blood; and blessed be God for the Skirt of his glorious Righteousness, wherewith he covered us, when we lay before him naked in Blood. 'Twas when we *were* in our *Blood*, that he *loved us*; when we *were* in our *Blood*, he said, *Live.* Therefore, *Men are justified from the Curse, in the sight of God, while Sinners in themselves.*

Ezek. 16. 8.

Ver. 9.

Sixthly,

Sixthly, *Now Joſhua was cloathed with*
Zech. 3. 3. *filthy Garments, and ſtood before the Angel.*

The *ſtanding* of *Joſhua* here, is as Men uſed to ſtand that were Arraigned before a
Ver. 1. Judge. *Joſhua* ſtood before the *Angel* of the Lord, and *Satan ſtanding at his right-hand to reſiſt him.* The ſame Poſture as *Judas* ſtood in when he was to be Condemned: *Set thou* (ſaith *David*) *a wicked*
Pſal. 109. 6, 7, 8. *Man over him, and let Satan ſtand at his right-hand.* Thus therefore *Joſhua* ſtood. Now *Joſhua was cloathed* (not with Righteouſneſs, but) *with filthy Rags!* Sin upon him, and Satan by him, and this before the Angel! What muſt he do now? Go away? No: *There he muſt ſtand.* Can he ſpeak for himſelf? Not a word: Guilt had made him dumb. Had he no place clean?
Iſa. 53. 12. No, he was *Cloathed with filthy garments.* But *his lot was to ſtand before Jeſus Chriſt*, that maketh Interceſſion for Tranſgreſſors: *And the Lord ſaid unto Satan,*
Zach. 3. 2. *The Lord rebuke thee, Satan; even the Lord that hath choſen Jeruſalem, rebuke thee.* (Thus Chriſt ſaveth from preſent Condemnation, thoſe that be ſtill in their Sin and Blood.)

But is he now quit? No, he ſtandeth yet in *filthy Garments*; neither can he, by ought that is in him, or done by him, clear himſelf from him. How then? Why, the Lord cloaths him with change of Raiment; the Iniquities were his own, the Raiment was the Lord's: *This is the Heritage of the Servants of the Lord; and their righteouſneſs is of me, ſaith the Lord.* We will not here diſcourſe of *Joſhua*'s Sin, what it was, or when committed; it is enough to our purpoſe, that he was *cloathed with filthy garments*; and that the Lord made a change with him, by cauſing his iniquity to paſs from him, and by cloathing him with *change of Raiment.* But what had *Joſhua* antecedent to this glorious and heavenly Cloathing? The Devil at his Right-hand, to reſiſt him; and himſelf in filthy Garments: *Now Jo-*
Ver. 3. 4. *ſhua was cloathed with filthy garments, and ſtood before the Angel: And he anſwered, and ſpake to thoſe that ſtood before him, ſaying, Take away the filthy garments from him. And unto him he ſaid, Behold, I have cauſed thine iniquity to paſs from thee; and I will cloath thee with change of raiment.*

But to paſs the *Old-Teſtament* Types, and to come to the *New.*

Firſt, *And when he was come into the*
Mark 5. 18, 19. *Ship, he that had been poſſeſſed with the Devil, prayed him that he might go with him: But Jeſus ſuffered him not, but ſaith unto him, Go home to thy Friends, and tell them how great things God hath done for thee, and hath had compaſſion on thee.*

The preſent ſtate of this Man is ſufficiently declared in theſe Particulars.

1. He was poſſeſſed with a Devil; with Devils, with many; with a whole Legion, which ſome ſay is Six thouſand, or thereabouts. Mat. 8.

2. Theſe Devils had ſo the maſtery of him, as to drive him from place to place into the Wilderneſs, among the Mountains; and ſo to dwell in the Tombs, among the Dead. Luke 8.

3. He was out of his Wits; he would cut his Fleſh, break his Chains, nay, *no Man could tame him.*

4. When he ſaw Jeſus, the Devil in him, as being Lord and Governor there, cried out againſt the Lord Jeſus. In all this, what Qualification ſhews it ſelf, as precedent to Juſtification? None but ſuch as Devils work, or as rank Bedlams have. Yet this poor Man was diſpoſſeſſed, taken into God's Compaſſion, and was bid to ſhew it to the World: *Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compaſſion on thee:* Which laſt words, becauſe they are added over and above his being diſpoſſeſſed of the Devils, I underſtand to be the fruit of Electing Love. [*I will have Compaſſion on whom I will have Compaſſion:*] Which bleſſeth us with the Mercy of a juſtifying Righteouſneſs: And all this, as by this is manifeſt, without the leaſt precedent Qualification of ours. Mark 5. 7.

Secondly, *And when they had nothing to*
Luke 7. 42. *pay, he frankly forgave them both.*

The Occaſion of theſe Words, was, for
Ver. 37. that the *Phariſee* murmured againſt the Woman that waſhed Jeſus's Feet, becauſe *ſhe was a Sinner:* For ſo ſaid the Phariſee, and ſo ſaith the Holy Ghoſt: But ſaith Chriſt, *Simon*, I will ask thee a Queſtion:
Ver. 38. *A certain Man had two debtors; the one owed him five hundred pence, and the other fifty; and when they had nothing to pay, he frankly forgave them both.*

Hence I gather theſe Concluſions.

1. That Men that are wedded to their own Righteouſneſs, underſtand not the Doctrine of the Forgiveneſs of Sins. This is manifeſted by the poor Phariſee; he objected againſt the Woman, becauſe ſhe was a Sinner.

2. Let Phariſees murmur ſtill, yet Chriſt hath Pity and Mercy for Sinners.

3. Yet Jeſus doth not uſually manifeſt Mercy, until the Sinner hath *Nothing* to pay: *And when they had Nothing to pay, he frankly* (or freely, or heartily,) *forgave them both.* If they had *Nothing* to pay, then they were Sinners; but he forgiveth no Man, but with reſpect to a righteouſneſs: Therefore, that righteouſneſs muſt be another's; for in the very Act of Mercy they are found Sinners. They had *Nothing* but Debt, *Nothing* but Sin, *Nothing* to pay. *Then they were juſtified freely by Grace, thro' that Redemption that is in Jeſus Chriſt.* So then, *Men are juſtified from the Curſe,*

in

in the Sight of God, while Sinners in themselves.

Luk.5.20. Thirdly, *And when he saw their Faith, he said unto the Man, Thy Sins are forgiven thee.*

This Man had not Righteousness to stand Just before God withal; for his *Sins*, as yet, *remained unforgiven:* Wherefore, seeing Guilt *remained until Christ remitted him, he was discharged while ungodly.*

And Observe it, The Faith *here* mentioned, is *not* to be reckoned so much the *Man*'s, as the Faith of *them that brought him:* Neither did it reach to the *Forgiveness of Sins*, but to the *Miracle of Healing*; yet this Man, in this Condition, *had his Sins forgiven him.*

But again: Set the case the Faith was only his, (as it was not,) and that it reached to the Doctrine of Forgiveness; yet it did it without respect to Righteousness in himself; for Guilt lay still upon him, he had now his *sins forgiven him.*

Isa. 65. But this Act of Grace was a surprizal; it was unlooked for: *I am found of them that sought me not.* They came for one thing, he gave them another: They came for a Cure upon his Body, but, to their amazement, he cured first his Soul: *Thy sins are forgiven thee.*

Besides, To have his *Sins forgiven*, betokeneth an Act of Grace; but Grace and *Rom.11.6. Works, as to this, * are opposite: Therefore, *Men are Justified from the Curse, in the sight of God, while Sinners in themselves.*

Luke 15.21. Fourthly, *Father, I have sinned against Heaven, and in thy sight, and am no more worthy to be called thy Son.*

What this Man was, is sufficiently declared in *Verse* 13, &c. As First, A riotous Spender of *all*; of Time, Talent, Body and Soul.

Ver. 15, 17. 2. He added to this, his Rebellion, great Contempt of his Father's House: *He joyned himself to a Stranger*, and became an Associate with Swine.

At last, indeed, he came to himself. But then observe, 1. He sought not Justification by personal Performances of his own: 2. Neither did he mitigate his Wickedness: 3. Nor excuse himself before his Father: but first resolveth to confess his Sin; and coming to his Father, did confess it, and that with aggravating Circumstances: *I have sinned against Heaven; I have sinned against Thee; I am*
Ver. 18. *no more worthy to be called thy Son.* Now what he said, was true or false: If true, then he had not Righteousness; if false, he could not stand Just in the sight of his Father by vertue of his own Performances. And indeed, the sequel of the Parable clears it. His Father said to his Servant, *Bring*
Ver. 22. *forth the best Robe*, (the Justifying Righteousness,) *and put it upon him; and put a Ring on his Hand, and Shoes on his Feet.* This *best Robe* then, being in the Father's House, was not in the Prodigal's Heart; neither stayed the Father for further Qualifications, but put it upon him as he was, surrounded with Sin, and oppressed with Guilt. Therefore, *Men are Justified from the Curse, in the sight of God, while Sinners in themselves.*

Luke 19. 10. Fifthly, *For the Son of Man is come to seek, and to save that which was lost.*

The Occasion of these words, was, for that the *Pharisees* murmured, because *Jesus was gone to be a Guest to one that was a Sinner:* Yea, a Sinner of the *Publicans*, and are most fitly applied to the Case in hand: For though *Zaccheus* climbed the Tree, yet Jesus Christ found him first, and called him down by his Name; adding withall, *For to day I must abide at thy* Ver. 5. *House*; which being opened by *Ver.* 9. is as much as to say, *I am come to be thy Salvation.* Now this being believed by *Zaccheus*, he made haste, and came down, and *received him joyfully.* And not only so, but to declare to all, the simplicity of his Faith; and that he unfeignedly accepted of this word of Salvation, he said unto the Lord, and that before all present, *Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation*, (a Supposition intimating an Affirmative,) *I restore him four fold.* This being thus, Christ doubleth his Comfort, saying to him also, and that before the People, *This day is Salvation come to this house.* Then by adding the next words, he expounds the whole of the Matter, *For I am come to seek and save* Rom. 10. *that which was lost*; to *seek* it till I find it, 20. to *save* it when I find it. He finds them that sought him not: And (saith *Zaccheus*,) *Behold me!* to a People that asked not after him. So then, seeing Jesus findeth this *Publican* first, preaching Salvation to him before he came down from the Tree; it is evident, he received this, as he was a Sinner. From which Faith flowed his following Words and Works, as a Consequence.

Luke 23. 43. Sixthly, *Jesus saith unto him, Verily I say unto thee, this day shalt thou be with me in Paradise.*

This was spoken to the Thief upon the Cross, who had lived in wickedness all his days; neither had he so much as truly repented, no, not till he came to die; nay, when he first was hanged, he then fell to railing on Christ: For though *Luke* leaves it out, beginning but at his Conversion; yet by *Matthew's* relating the whole Trage- Mat. 27. dy, we find him at first as bad as the o- 44. ther. This Man then had no Moral Righteousness; for he had lived in the breach of the Law of God. Indeed, by Faith he believed Christ to be King, and that when dying with him: But what was this to a personal performing the Commandments? or of restoring what he had oft taken away? Yea, he confesseth his

Death to be Juſt for his Sin; and ſo leaning upon the Mediation of Chriſt, he goeth out of the World. Now he that truly confeſſeth and acknowledgeth his Sin, acknowledgeth alſo the Curſe to be due thereto from the Righteous Hand of God. So then, where the Curſe of God is due, that Man wanteth Righteouſneſs: Beſides, he that makes to another for help, hath by that condemned his own (had he any) of utter inſufficiency. But all theſe did this poor Creature; wherefore, he muſt ſtand *Juſt from the Law, in the ſight of God, while ſinful in himſelf.*

Acts 9.6. Seventhly, *Lord, What wilt thou have me to do? What wilt thou have me to do?* Ignorance is here ſet forth to the full: He hitherto knew not Jeſus, neither what he would have him to do; yet a mighty Man for the Law of Works, and for Zeal towards God according to that. Thus you ſee, that he neither knew that Chriſt was Lord, nor what was his Mind and Will: 1 Tim. 1. 13,14,15. *I did it ignorantly, in unbelief*; I did not know him, I did not believe he was to ſave us: *I thought I muſt be ſaved, by living righteouſly*, by keeping the Law of God. This Thought kept me *ignorant* of Jeſus, and of Juſtification from the Curſe by him. Poor *Saul!* How many Fellows haſt thou yet alive! Every Man zealous of the Law of Works, yet none of them know the Law of Grace: Each of them ſeeking for Life by doing the Law, when Life is to be had by nought but Believing in Jeſus Chriſt.

Act.16.31 Eighthly, *Believe in the Lord Jeſus Chriſt, and thou ſhalt be ſaved.*

A little before, we find *Paul* and *Silas* in the *Stocks*, for Preaching of Jeſus Chriſt: In the Stocks in the *inward Priſon, by the hands of a ſturdy Jaylor*: But at midnight, while *Paul* and his Companion ſang Praiſes to God, the Foundations of the Priſon ſhook, and every Man's Bands were looſed. Now the Jaylor being awakened by the noiſe of this ſhaking, and ſuppoſing he had loſt his Priſoners, drew his Sword, with intent to kill himſelf: But *Paul* cried out, *Do thy ſelf no harm, for we are all here: Then he called for a light, and ſprang in, and came trembling, and fell down before Paul and Silas, and brought them out; and ſaid, Sirs! What muſt I do to be ſaved?* In all this Relation, here is not ought that can juſtifie the Jaylor. For,

1. His whole Life was Idolatry, Cruelty, and Enmity to God: Yea,

2. Even now, while the Earthquake ſhook the Priſon, he had Murther in his Heart, yea, and in his Intentions too: Murther, I ſay, and that of an high nature, even to have killed his own Body and Soul at once. Well,

3. When he began to ſhake, under the fears of Everlaſting Burnings; yet then his Heart was wrapped up in Ignorance, as to the Way of Salvation by Jeſus Chriſt: *What muſt I do to be ſaved?* He knew not *what*, no, not *he*. His Condition then was this: He neither had Righteouſneſs to ſave him, nor knew he how to get it. Now, what was *Paul*'s Anſwer? Why, *Believe in the Lord Jeſus Chriſt*, (look for Righteouſneſs in Chriſt,) *and then thou ſhalt be ſaved.* This then ſtill holdeth true, *Men are Juſtified from the Curſe, in the ſight of God whilſt Sinners in themſelves.*

The Second Concluſion. I ſhould now come to the *Second* Concluſion; viz. *That this can be done by no other Righteouſneſs, than that long ago performed* by, *and remaining* with *the Perſon of Chriſt.* But before I ſpeak to that, I will a little further preſs this, by urging for it ſeveral Reaſons.

The *Firſt Reaſon.*

The Firſt Reaſon. *Firſt*, Men muſt be juſtified from the Curſe, while Sinners in themſelves: Becauſe, *By Nature all are under ſin: All have ſinned, and come ſhort of the glory of God. He hath concluded all in unbelief*; *he hath concluded all under ſin.* Now having ſinned, they are in Body and Soul *defiled*, and become an *unclean thing*: Wherefore, whatever they touch, with an intent to work out Righteouſneſs thereby, they defile that alſo. And hence, as I have ſaid, all the Righteouſneſs they ſeek to accompliſh, is but as a menſtruous Cloth, and *filthy Rags*; therefore, they are *Sinners* ſtill.

Rom. 3. 23. Chap. 11. 32. Gal. 3.22. Tit. 1.15. Lev. 15. 11. Iſa. 64.6.

Indeed, to ſome Mens thinking, the *Phariſee* is holier than the *Publican*; but in God's ſight in the Eyes of Divine Juſtice, they ſtand alike condemned: *All have ſinned*; there's the *Poyſon*: Therefore, as to God, without Chriſt, *all Throats are an open Sepulchre.*

Mat.23.27. Rom. 3 13.

The World, in general, is divided into Two ſorts of Sinners.

1. The *open* Profane.

2. The Man that *ſeeks Life* by the Works of the Law: The *Profane* is Judged by *all*; but the *other* by a *few*. *Oh! but God Judgeth him!*

Firſt, For an Hypocrite: Becauſe, *that* notwithſtanding, he hath ſinned: *He would be thought to be good and righteous.* And hence it is that Chriſt calls ſuch kind of Holy Ones, *Phariſees Hypocrites*, *Phariſees Hypocrites*; becauſe by their gay Outſide they deceived thoſe that beheld them: But ſaith he, *God ſees your Hearts*; you are but like *painted Sepulchres, within you are full of dead Mens Bones*: Such is the Root from whence flows all their Righteouſneſs. But doth the blind *Phariſee* think his ſtate is ſuch? No, his thoughts of himſelf are far otherwiſe: *God, I thank thee* (ſaith he) *I am not as other Men, Extortioners, Unjuſt, Adulterers, or even like this Publican.* Ay, but ſtill God Judgeth him for an *Hypocrite.*

Pro. 30. 12. Mat. 23. 27. to 30. Luke 11. 24. Chap. 16. 15. Chap. 18. 11, 12.

Secondly, God judgeth him for one that ſpurneth

spurneth against Christ, *even by every such Work he doth.* And hence it is, when Phil. 3. 7, 8. *Paul* was converted to Jesus Christ, that Acts 22. 3, 4. Chap. 26. 4. he calls the Righteousness he had before, 1 Tim. 1. 14, 15. *Madness, Blasphemy, Injury*; because what he did to save himself by Works, was in direct Opposition to Grace by Jesus Christ.

Behold then the Evil that is in a Man's own Righteousness!

1. It curseth and condemneth the Righteousness of Christ.

2. It blindeth the Man from seeing his Misery.

3. It hardeneth his Heart against his own Salvation.

Thirdly, But again, God Judgeth such, for those that condemn him of Foolishness: 1 Cor. 1. 18, 23. *The preaching of the Cross*, (that is, *Christ Crucified*,) *is to them that perish, foolishness.* What? (saith the * Merit-monger,) will you look for Life by the obedience of another Man? Will you trust to the *Blood that was shed upon the Cross*, that run down to the Ground, and *perished in the Dust!* Thus deridingly they *scoff* at, *stumble* upon, Isa. 8. 14. and are *taken* in the Ginn that attends the Gospel; not to Salvation, but to their Condemnation: Because *they have condemned the Just*, that they might justifie their own filthy Righteousness.

* *Mine ears have heard all this.*

But, I say, if all have sinned, if *all* are defiled; if the *best* of a Man's Righteousness be but *Madness, Blasphemy, Injury*; if for their Righteousness they are *Judged* Hypocrites, *Condemned* as Opposers of the Gospel, and as *such*, have counted God *foolish*, for sending his Son into the World: Then must the best of *Men be Justified from the Curse, in the sight of God, while Sinners in themselves.* Because they still stand Guilty in the sight of God; their Hearts are also still filthy in- Jer. 2. 22. fected: *Though thou wash thee with Nitre, and take thee much Soap, yet thine iniquity is marked before ME, saith the Lord God:* It stands marked *still* before God. So then, what esteem soever Men have of the Righteousness of the World; yet God accounts it horrible Wickedness, and the greatest Enemy that Jesus hath. Wherefore, *this* Mat. 3. 7. Vine, is the *Vine* of *Sodom*; *these* Clusters, Chap. 23. are the *Clusters of Gomorrah*; these Grapes, are *Grapes* of *Gall*; these Clusters are *bitter*; they are *the Poyson of Dragons, and the cruel Venom of Asps.* No marvel then, if *John* in his Ministry gives the first rebuke and justle to such; still calling them *Serpents* and *Vipers*, and concluding 'tis almost impossible they should escape the Damnation of Hell; for of all Sin, Man's own Righteousness, in special, bids defiance to Jesus Christ.

The Second Reason.

The *second* Reason. *Secondly*, A *second Reason* why Men must stand just in the Sight of God, from the Curse, while Sinners in themselves, is, *Because of the Exactions of the Law.* For were it granted, That Mens good Works 1 Pet. 2. 5. Rev. 7. 14, 15, 16. Heb. 13. 8. arose from a holy Root, and were perfect in their Kind; yet the Demand of the Law, (for that is still beyond them) would leave them Sinners before the Justice of God. And hence it is that holy Men stand just in the Sight of God from the Curse; yet dare not offer their Gifts *by the Law*, but thro' *Jesus Christ*; knowing, that not only their Persons, but their Spiritual Service also, would else be rejected of the Heavenly Majesty.

For the Law is itself so perfectly holy and good, as not to admit of the least Failure, either in the Matter or Manner of Obedience: *Cursed is every one that continueth not in all things that are written in the Book of the Law, to do them: For they that shall keep the whole Law, and yet offend in one Point, are guilty of all; and convicted of the Law as Transgressors. Tribulation* Rom. 2. 9 therefore, *and Anguish upon every Soul of Man that doth evil; of the Jew first, and also of the Gentile.* Gal. 3. 10. Jam. 2. 9, 10.

And observe, The Law leaveth thee not to thy Choice, *when*, or when *not*, to begin to keep it; but requireth thy Obedience, so soon as concerned, exactly, both as to the Matter and Manner, and that before thou hast sinned against it; for the *first* Sin breaks the Law. Now, if thou sinnest *before* thou Joh. 3. 18 *beginnest* to do, thou art *found* by the Law a *Transgressor*, and so standest *by that* convicted of Sin: So then, all thy after-Acts of Righteousness, is but the Righteousness of a Sinner, of one whom the Law hath condemned already. The *Law is spiritual*, Rom. 7. but *thou art carnal, sold under sin.* 14.

Besides, the Law being absolutely perfect, doth not only respect the Matter and Manner, as to outward Acts; but also the *Rise* and *Root*, the *HEART*, from whence they flow; and an Impediment there spoils *all* were the executive part never so good: *Thou shalt love the Lord thy God with* all Mark 12. *thy Heart, with* all *thy Soul, with* all *thy* 30. *Mind, and with* all *thy Strength.* Mark the Repetition, with *all*, with *all*, with *all*, with *all*; with *all* thy Heart, with *all* thy Soul, in *all* things, at *all* times, else thou hadst as good do nothing: But *every imagi-* Gen. 6. 5. *nation of the thought of the heart of man, is only evil continually.* The Margin hath it the *whole imagination*, the *purposes* and *desires*; so that a good Root is here wanting. *The heart is deceitful above all things, and* Jer. 17. 9. *desperately wicked; who can know it?* What Thoughts, Words, or Actions can be clean, sufficiently to answer a perfect Law, that flows from this Original; it is impossible. *Men must therefore be Justified from the Curse, in the sight of God, while Sinners in themselves.*

But further yet to open the Case: There are several things that make it impossible that a Man should stand Just in the sight of God, but *while sinful in himself.*

First,

First, Becauſe the Law under which he at preſent ſtands, holds him under the Dominion of Sin; for Sin, by the Law, hath Dominion over all that are under the Law; *Dominion*, I ſay, both as to *Guilt* and *Filth*. *Guilt* hath Dominion over him, becauſe he is under the Curſe: And *Filth*, becauſe the Law giveth him no power, neither can he by it deliver his Soul. And for this Cauſe it is, that it is called *beggerly*, *weak*, *unprofitable*; impoſing Duty, but giving no Strength; expecting the Duty ſhould be compleat, yet bendeth not the Heart to do the Work; to do it, I ſay, as is required: And hence it is again, that it is called, a *void of Words*; for as Words that are barely ſuch, are void of Spirit, and quickening Life; ſo are the Impoſitions of the Law of Works. Thus far therefore the Man remains a Sinner. But,

Rom. 6. 14. Gal. 3. 2. Chap. 4. 9. Rom. 8. 3. Heb. 12. 14.

Secondly, The Law is ſo far from giving Life or Strength to do it, that it doth the quite contrary. For,

1. It weakeneth, it diſcourageth, and diſheartneth the Sinner; eſpecially when it ſhews it ſelf in its *Glory*; for then it is the *Miniſtration of Death*, and killeth all the World: When *Iſrael* ſaw this, they fled from the Face of God: *They could not* endure *that which was commanded*: Yea, ſo terrible was the Sight, that *Moſes* ſaid, *I exceedingly fear and quake*: Yea, almoſt forty Years after, *Moſes* ſtood amazed, to find himſelf and *Iſrael* yet alive: *Did ever People* (ſaid he) *hear the Voice of God ſpeaking out of the midſt of the Fire, as thou haſt done, and live?*

Exod. 20. 18, 19. Heb. 12. 20, 21. Deut. 4. 32, 33.

Alas, he who boaſteth himſelf in the Works of the Law, he doth not *hear the Law*: When that ſpeaks, it ſhakes *Mount Sinai*, and writeth Death upon all Faces; and makes the Church it ſelf cry out, *A Mediator!* elſe we die.

Exod. 20. 19. Deut. 5. 25, 26, 27. Chap. 18. 15, 19.

2. It doth not only thus diſcourage, but *abundantly* encreaſeth every Sin.

1. *Sin takes the Advantage of* Being, *by the Law*; *the Motions of Sin, are by the Law*. Where no Law is, there is no Tranſgreſſion.

Rom. 7. 5 Ch. 4. 15

2. Sin takes an Occaſion to *live* by the Law. *When the Commandment came, Sin revived*; for without the Law, Sin is dead.

Chap. 7. 8, 9.

3. Sin takes an Occaſion to *multiply* by the Law: *The Law entred, that the Offence might abound.*

Rom. 5. 20.

4. *And the ſtrength of Sin is the Law.*

1 Cor. 15. 56.

5. *Sin by the Commandment is become* outragious, *exceeding ſinful.* What ſhall we ſay then? *Is the Law Sin? God forbid: Yea, I had not known Sin, but by the Law; for I had not known Luſt, except the Law had ſaid*, Thou ſhalt not Covet: *But Sin taking Occaſion by the Commandment, wrought in me all Manner of Concupiſcence; for without the Law, Sin is dead.*

Rom. 7. 7, 8.

Theſe Things then, are not infuſed, or operated by the Law, from its own Nature, or Doctrine; but are occaſioned by the meeting of, and having to do with a Thing directly oppoſite. *The Law is Spiritual, I am Carnal*: Therefore, every Impoſition is rejected, and rebelled againſt. Strike a Steel againſt a Flint, and the Fire flies about you: Strike the Law againſt a carnal Heart, and Sin appears, Sin multiplies, Sin rageth, Sin is ſtrengthened. And hence ariſeth all theſe Doubts, Murmurings, and ſinful Complainings that are found in the Hearts of the People of God; they have too much to do with the Law; the Law of Works is now in the Conſcience, impoſing Duty upon the Carnal Part: This is the Reaſon of the Noiſe that you hear, and of the Sin that you ſee, and of the Horror that you feel in your own Souls when tempted. But to paſs this Digreſſion.

The Law then having to do with carnal Men, by this they become worſe Sinners than before; for their Heart now recoileth deſperately; oppoſeth blaſphemouſly; it giveth Way to Deſpair; and then, to conclude, there is no Hope for hereafter; and ſo goeth on in a ſordid, ungodly Courſe of Life, till his Time is come to die, and be damned, unleſs a Miracle of Grace prevents. From all this I conclude, That *a Man cannot ſtand juſt from the Curſe, in the Sight of God, but while ſinful in himſelf.* But,

Thirdly, As the Law giveth neither Strength nor Life to keep it; ſo it neither giveth nor worketh Repentance unto Life, if thou break it: *Do this and live, break it and die*; this is the Voice of the Law: All the Repentance that ſuch Men have, it is but that of *themſelves*; the *Sorrow of the World*, that endeth in Death, as *Cain*'s and *Judas*'s did; even ſuch a Repentance as muſt be repented of, either here, or in Hell-fire.

2 Cor. 7. 10.

Fourthly, As it *giveth* none, ſo it *accepteth* none of them that are under the Law: *Sin, and die*, is for ever its Language; there is no Middle-way in the Law: *They muſt bear their Judgment, whoſoever they be*, that ſtand and fall to the Law. Therefore *Cain* was a Vagabond ſtill, and *Judas* hangeth himſelf; their Repentance could not ſave them, they fell headlong under the Law: The Law ſtays no Man from the due Reward of his Deeds; it hath no Ears to hear, nor Heart to pity its penitent Ones.

Gal. 5. 9. Gen. 4. 9, 10, 11. Mat. 27. 3.

Fifthly, By the Law, God will ſhew no Mercy: For, *I will be merciful to their Unrighteouſneſs*, is the Tenor of another Covenant: But by the Law, *I regard them not, ſaith the Lord.* For,

Heb. 8. 9, 10, &c.

Sixthly, All the Promiſes annexed to the Law, are by the firſt Sin null and void: Though then a Man ſhould live a thouſand Years twice told, and all that while fulfill

fulfill the Law; yet having *sinned first*, he is not *at all* the better. Our Legalists then, begin to talk too soon, of *having Life by the Law*: Let them *first* begin *without Sin*, and so throughout, continue to Death; and then *if God will save them, not by Christ, but Works*, contrary to the Covenant of Grace, *they may hope to go to Heaven.*

But Lastly, to come close to the Point: Thou hast sinned: The Law now calls for *Passive*, as well as *Active Obedience*; yea, great Contentedness in *all* thou sufferest, for thy transgressing against the Law. So then, Wilt thou live by the Law? Fulfill it then perfectly till Death, and afterwards go to Hell, and be Damned, and abide there till the Law and Curse for thy Sin be satisfied for; and then, but not till then, thou shalt have Life by the Law.

Tell me now, *you that desire to be under the Law*, can you fulfill all the Commands of the Law, and after answer all its Demands? Can you grapple with the Judgment of God? Can you wrestle with the Almighty? Are you stronger than he that made the Heavens, and that holdeth Angels in everlasting Chains? *Can thine Heart endure, or* Ezek. 22. 14. *can thy Hands be strong in the Day that I shall deal with thee? I, saith the Lord, have spoken it; I will do it?* Oh, it cannot be! *These* Mat. 25. 46. *must go away into everlasting Punishment.* So then, *Men must stand Just from the Curse, in the sight of God, while Sinners in themselves*, or not at all.

Object. But the Apostle saith, *That the* Rom. 2. 13. *Doers of the Law shall be justified.* Plainly intimating, *That, notwithstanding all you say, some by doing the Law, may stand Just before God thereby; and if so, then Christ fulfilled it for us, but as our Example.*

Answ. The Consequences are not true; for by these Words, [*The* Doers *of the Law shall be justified,*] there is no more Proof of a Possibility of saving thy self by the Law, Gal. 2. 16. than there is by these: *For by the Works of the Law shall no Man living be justified in his sight.* The Intent then of the Text objected, is not to prove a Possibility of Man's Salvation by the Law, but to insinuate rather an Impossibility, by asserting what Perfections the Law requireth. And were I to argue against the pretended Sufficiency of Man's own Righteousness, I would choose to frame mine Argument upon such a Place as this: *The bearers of the Law are not Just before God*: Therefore the Breakers of the Law are not Just before God; not Just, I say, by the Law; but *all have sinned, and broken the Law*, therefore none by the Law are Just before God: For if all stand guilty of Sin by the Law; then *that Law that judgeth them Sinners, cannot Justifie them before God.* And what if the Apostle had said, *Blessed are they that continue in all Things*; instead of pronouncing a Curse for the contrary? The Conclusion had been the same: For where the Blessing is pronounced, he is not the better that breaks the Condition; and where the Curse is pronounced, he is not the worse that keeps it: But neither doth the Blessing nor Curse in the Law, intend a Supposition, That Men may be Just by the Law; but rather, to shew the *Perfection* of the Law; and that though a Blessing be annexed thereto, no Man by it can obtain that Blessing: For not the *Hearers* of the Law are justified before God; but the *Doers*, when they do it, shall be justified: None but *Doers* can by it be Just before God; but *none do the Law, no, not* Rom. 3. 10, 11. *one*; therefore none by it can stand Just before God.

And whereas it is said, Christ *kept the Law*, as *our Example*, that we by keeping it, might get to Heaven, as he; it is false, (as afore was shewed,) *He is the End of the* Rom. 10. 3, 4. *Law* (or, hath perfectly finished it) *for Righteousness to every one that believeth.*

But a little to travel with this Objection: No Man can keep the Moral Law, as Christ, unless he be first without Sin, as Christ; unless he be God and Man, as Christ.

And again: Christ cannot be our Pattern in keeping the Law for Life, because of the disproportion that is between him and us; for if we do it as he, when yet we are weaker than he; what is this but to out-vie, out-do, and go beyond Christ? Wherefore, we, not he, have our Lives Exemplary; *Exemplary*, I say to him; for who doth the greatest Work, they that take it in Hand in full strength, as Christ; or he that takes it in Hand in weakness, as we? Doubtless the last, if he fulfills it as Christ. So then, by this Doctrine, while we call our selves his Scholars, we make our selves indeed the Masters. But I challenge all the Angels in Heaven, let them but first sin, as we have done, to fulfill the Law, as Christ, if they can.

But again: If Christ be our Pattern in keeping the Law for Life, from the Curse before God, then Christ fulfilled the Law for himself; if so, he was imperfect before Dan. 9. 26. he fulfilled it: And how far short this is of Isa. 53. 8, 9, 10. Blasphemy, let sober Christians judge: For the Righteousness he fulfilled, was to justifie from Sin; but if it was not to justifie us from ours, you know what remaineth.

But when must we conclude we have kept the Law? Not when we begin, because we have sinned first; nor when we are in the Middle, for we may afterwards miscarry. But what if a Man, in this his Progress, hath one sinful Thought? I *Query*, Is it possible to come up to the Pattern for Justification with God? If yea, then Christ had such; if no, then who can fulfill the Law as he?

But should I grant that which is indeed impossible; namely, *That thou art justified*

by the Law: What then? Art thou now in the Favour of God? *No*, thou art fallen, by this thy Perfection, from the *Love* and *Mercy* of God: *Whoſoever of you are juſti-*
Gal. 5. 4, 5. *fied by the Law, are fallen from Grace.* He ſpeaks not this to them that are doing, but to ſuch as think they have done it; and ſhews, that the Bleſſing that theſe have got thereby, is to fall from the Favour of God: Being *fallen* from Grace, Chriſt profits them nothing, and ſo they ſtill ſtand Debtors to do the *whole Law.*

So then they muſt not be ſaved by God's *Mercy*, nor Chriſt's *Merits*, but alone by the *Works of the Law.* But what ſhould ſuch Men do in *that* Kingdom that comes by *Gift*, where *Grace* and *Mercy* reigns? Yea, what ſhould they do among that Company that are *ſaved alone by Grace*, through the Redemption that is in Jeſus Chriſt?
Gal. 4. 30. *Let them go to that Kingdom that God hath prepared for* them *that are fallen from* Grace. *Caſt out the Bond-woman, with her Son; for he ſhall not be Heir with the Son of the Promiſe.*

But to paſs this Objection: Before I come to the next Reaſon, I ſhall yet, for the further clearing of this, urge theſe Scriptures more. The firſt is that in *Gal.* 3. Ver. 10. *As many as are of the works of the Law, are under the Curſe.* Behold, how boldly *Paul* aſſerts it! And obſerve it, he ſaith not here, So many as ſin againſt the Law, (though that be true;) but, *As many as are of the WORKS of the Law.* But what then are the *Works* of the Law? Not Whoredom, Murther, Theft, and the like; but Works that are holy and good; the Works commanded in the *Ten Commandments*; as to love God; abhor Idols; Reverence the Name of God; Keeping the Sabbath; Honouring thy Parents; Abſtaining from Adultery, Murther, Theft, Falſe Witneſs; and not to covet what is thy Neighbours: *Theſe are the Works of the Law.* Now he (ſaith *Paul*) that is *OF* theſe, is under the Curſe of God: But what is it then to be *OF* theſe? Why, to be found in the Practice of them, and there reſting; this is the Man that is under the Curſe: Not becauſe the Works of the Law are wicked in themſelves; but becauſe
Rom. 2. 17. the Man that is in the Practice of them, comes ſhort of anſwering the Exactneſs of them; and therefore dies for his Imperfections.

The Second Scripture, is that of the Twelfth Verſe of the ſame Chapter. *But that no Man is juſtified by the Law, in the ſight of God,* is evident: For, *The Juſt ſhall live by Faith.* Theſe Words, *The Juſt ſhall live by Faith*, are taken out of the *Old Teſtament*, and are thrice uſed by this Apoſtle in the *New*.

1. To ſhew, That nothing of the Goſpel can be apprehended, but by Faith: *For*
Rom. 1. 17. *therein is the Righteouſneſs of God revealed from Faith to Faith*: As it is written, *The Juſt ſhall live by Faith.* Heb. 10. 38.

2. To ſhew, That the Way to have Relief and Succour under Temptation, is *then* to live by Faith: *Now the Juſt ſhall live by Faith.*

3. But in this of the *Galatians*, it is urged to ſhew, That how Holy and Juſt ſoever Men be in themſelves; yet, as ſuch, they are Dead, and condemned to Death by the Law, before God. But that no Man is Juſtified by the Law, in the ſight of God, is evident; for, *The Juſt ſhall live by Faith.*

The Word [*JUST*] therefore, in this Place, in ſpecial, reſpecteth a Man that is Juſt, or that ſo eſteems himſelf by the Law; and is here conſidered in a double Capacity.

Firſt, What he is before Men.

Secondly, What he is before God.

1. As he ſtands before Men, he is Juſt by the Law; as *Paul* before his Converſion. Phil. 3. 4.

2. As he ſtands in the ſight of God; ſo (without the Faith of Chriſt) he cannot be Juſt: As is evident; for, *The Juſt ſhall live*, not by his Juſtice, or Righteouſneſs by the Law.

This is the true Intent of this Place.

1. Becauſe they carry with them a Suppoſition, That the Juſt here intended, may be excluded Life, he falling within the Rejection aſſerted within the firſt Part of the Verſe. No Man is Juſt by the Law, in the ſight of God: For, *The Juſt ſhall live by Faith*: His Juſtice cannot make him live, he muſt live by the Faith of Chriſt. Again,

2. The Words are a Reaſon diſſwaſive, urged to put a ſtop to thoſe that are ſeeking Life by the Law; as if the Apoſtle had ſaid, Ye *Galatians*! What are you doing? Would you be ſaved by Keeping the Law? Would you ſtand Juſt before God thereby? Do you not hear the Prophets, how they preſs Faith in Jeſus, and Life by Faith in him? Come, I will reaſon with you.

1. By Way of Suppoſition: Were it granted that you all *loved* the Law; yet *that*, for Life, will avail you nothing: For, *the Juſt ſhall live by Faith.*

2. Were it granted that you *kept* the Law, and that no Man on Earth could accuſe you; were you therefore *Juſt before God*? No: Neither can you live by Works before him; for, *the Juſt ſhall live by Faith.* Why not live before him? Becauſe when we have done our beſt, and are applauded of all the World for Juſt; yet then God ſees Sin in our Hearts: *He putteth no Truſt in his Saints; yea, the Heavens are not clean* Job 4. 18.
in his ſight. There is then a Juſt Man *that* Chap. 15.
periſheth in his Righteouſneſs, if he want 15.
the Faith of Chriſt: For that no Man is *Juſtified by the Law, in the ſight of God*, is evident; for, *the JUST ſhall live by Faith*;

Faith; and the Law is not of Faith.

Gal. 2. 15, 16. The *Third* Scripture is this: *We who are Jews by Nature, and not Sinners of the Gentiles, knowing that a Man is not justified by the Works of the Law, but by the Faith of Jesus Christ; even we have believed in Jesus Christ, that we might be justified by the Faith of Christ, and not by the Works of the Law; for by the Works of the Law shall no Flesh be justified.*

These Words are the result of the experienced Christians in the Primitive Times; yea, of those among them, that had given up themselves before to the Law, to get Life and Heaven thereby; the *result*, I say, of believing *Jews*: *We who are Jews by Nature.* But how are they distinguished from the *Gentiles*? Why, they are such

Rom. 2. 17, 18, 19. that *rest in the Law, and make their boast of God*; that *know his Will, and approve the Things that are excellent*; that *are Guides to the Blind, and a Light to them that are in Darkness*; that *are Instructers of the Foolish, Teachers of Babes*; *and which have the form of Knowledge, and of the Truth of the Law.*

How far these attained, we find by that

Luke 18. 11, 12. of the *Pharisee*; *I Pray, I Fast, I give Tithes of all*: And by the Young-man in the Gospel; *All these have I kept from my*

Phil. 3. *youth up*: And by that of *Paul*; *Touching the Righteousness which is in the Law, blameless.* This was the *Jew by Nature*; to do, and trust in this. Now these attaining afterwards the sound Knowledge of Sin, the Depravedness of Nature, and the Exactions of the Law, fled from the Command of the Law, to the Lord Jesus for Life: *WE know it*; We that are taught of God, and that have found it by sad experience; *We, even We, have believed in Jesus Christ; that we might be justified by the Faith of Christ, and not by the Works of the Law.*

Surely, if Righteousness had come by the Law, *Paul* and the *Jews* had found it, they being by many Priviledges far better than the *Sinners of the Gentiles*: But *these*, when they received the Word of the Gospel, *even these* now fly to Christ from the Law, that they might be justified by the Faith of Christ, and not by the Works of the Law.

To conclude this: If righteous Men, through the Knowledge of the Gospel, are made to leave the Law of God, as despairing of Life thereby; surely Righteousness is not to be found in the Law; I mean, that which can justifie thee before God from the Curse, who livest and walkest in the Law.

I shall therefore end this *Second Reason* with what I have said before: *Men must be justified from the Curse, in the sight of God, while sinful in themselves.*

The third Reason.

Thirdly, Another Reason why not one under Heaven can be justified by the Law, or by his own personal Performances to it, is, *Because since Sin was in the World, God hath rejected the Law, and the Works thereof, for Life.* Rom. 7. 10.

'Tis true, before Man had sinned, it was *ordained to be unto Life*; but since, and because of Sin, God of Love gave the Word of Grace. Take the Law then as God hath established it, to wit, to *condemn all* Gal. 3. 21. *Flesh*; and then there is room for the Promise, and the Law; the *one* to *kill*, the *other* to *heal*: And so the Law is *not against* Rom. 4. *the Promises*; but make the Law a Justifier, 14. and *Faith* is made void; and the Promise is made of none Effect; and the everlasting Gospel, by so doing, thou endeavourest to root out of the World.

Methinks, since it hath pleased God to reject the Law, and the Righteousness thereof for Life; such Dust and Ashes as we are should strive to consent to his holy Will; especially when in the room of this of Works, there is established a *better* Covenant, and that upon *better* Promises.

The Lord hath rejected the Law, for the weakness and unprofitableness thereof: For (finding fault with them of the Law,) *The* Heb. 8. 7, 8. *Days come, saith the Lord, that I will make a new Covenant with the house of Israel*, &c. Give God leave to find fault with us, and to condemn our personal Performances to Death, as to our Justification before him thereby: Let Him do it, I say; and the rather, because he doth by the Gospel present us with a better; And certainly, if ever he be pleased with us, it will be when he findeth us in that Righteousness that is of his own appointing.

To conclude: Notwithstanding all that hath or can be said, there are six Things that have great Power with the Heart, to bend it to seek Life before God by the Law: Of all which I would Caution that Soul to beware, that would have Happiness in another World.

First, Take heed thou be not made to seek to the Law for Life, because of that *Name and Majesty of God which thou findest* Ex. 20. 1. *upon the Doctrine of the Law.* God indeed spake all the Words of the Law, and delivered them in that Dread and Majesty to Men, that shook the Hearts of all that heard it. Now this is of great Authority with some, even to seek for Life and Bliss Joh. 9. 28, by the Law: *We know* (said some) *that God* 29. *spake to Moses*: And *Saul* rejected Christ, even of *Zeal towards God*. What Zeal? Act. 22. 3. Zeal towards God according to the Law; Gal. 2. 20. which afterwards he left and rejected, because he had found out a better Way. The Life that he once lived, it was by the Law; but afterwards, saith he, *The Life that I NOW live*, it is by Faith, by the Faith of Jesus Christ. So that, though the Law was the Appointment of God, and had also his Name and Majesty upon it; yet

yet *now* he will not live by the Law. Indeed, God is in the Law; but yet only as Juſt and Holy, not as Gracious and Merciful; ſo he is only in Jeſus Chriſt: The *Law* (the Word of Juſtice) was given by *Moſes*, but *Grace and Truth came by Jeſus Chriſt*: Wherefore, whatever of God thou findeſt in the Law; yet ſeeing Grace and Mercy is not there, let neither the Name of God, nor that Majeſty that thou findeſt of him in the Law, prevail with thee to ſeek Life by all the holy Commands of the Law.

Joh. 1.17.

Secondly, Take heed that the Law, *by taking hold on thy Conſcience, doth not make thee ſeek Life by the Law.* The Heart of Man is the Seat of the Law: This being ſo, the Underſtanding and Conſcience muſt needs be in Danger of being bound by the Law: *Man is a Law unto himſelf, and ſheweth that the Works of the Law are written in his Heart.* Now the Law being thus nearly related to Man, it eaſily takes hold of the Underſtanding and Conſcience: By which Hold, if it be not quickly broken off by the Promiſe and Grace of the Goſpel, it is captivated to the Works of the Law: For Conſcience is ſuch a Thing, that if it once be poſſeſſed with a Doctrine, yea, though but with the *Doctrine of an Idol*, it will cleave ſo faſt thereto, that nothing but an Hand from Heaven can looſen it; and if it be not looſed, no Goſpel can be there embraced. *Conſcience* is Little-eaſe, if Men reſiſt it, whether it be rightly or wrongly informed: How faſt then will it hold, when it knows it cleaves to the Law of God? Upon this Account the Condition of the Unbeliever is moſt miſerable: For not having Faith, in the Goſpel of Grace, through which is tendred the Forgiveneſs of Sins; they like Men a drowning, hold faſt that they have found; which being the Law of God, they follow it; but becauſe Righteouſneſs flies from them, they at laſt are found only accurſed, and condemned to Hell by the Law: Take heed therefore, that thy Conſcience be not entangled by the Law.

Rom. 2. 13, 14, 15.

1 Cor. 8. 6, 7.

Rom. 9. 31, 32.

Thirdly, *Take heed of fleſhly Wiſdom.* Reaſoning ſuiteth much with the Law: *I thought verily that I ought to do many Things againſt the Name of Jeſus*, and ſo to have ſought for Life by the Law; my Reaſon told me ſo: For thus will Reaſon ſay; Here is a Righteous Law, the Rule of Life and Death: Beſides, What can be better than to love God, and my Neighbour as my ſelf? Again, God hath thus commanded, and his Commands are Juſt and Good: Therefore, doubtleſs, *Life muſt come by the Law.* Further, to love God, and *keep* the Law, are better than to ſin, and *break* it: And ſeeing Men loſt Heaven by Sin, how ſhould they get it again but by *working Righteouſneſs*? Beſides, God is Righteous, and will therefore bleſs the Righteous. Oh, the Holineſs of the Law! It mightily ſwayeth with Reaſon, when a Man addicteth himſelf to Religion: The Light of Nature teacheth, that Sin is not the Way to Heaven; and ſeeing no Word doth more condemn Sin, than the Words of the *Ten Commandments*; it muſt needs be therefore the moſt perfect Rule for Holineſs: Wherefore, ſaith Reaſon, the ſafeſt Way to Life and Glory, is, to keep my ſelf cloſe to the Law. But a little here to correct: Though the Law indeed be Holy, yet the Miſtake as to the Matter in Hand, is as wide as the Eaſt from the Weſt: For *therefore* the Law can do thee no good, becauſe it is *Holy* and *Juſt*: For what can he that hath ſinned expect from a Law that is *Holy* and *Juſt*? Nought but Condemnation: Let them lean to it while they will, *there is one that accuſeth you* (ſaith Chriſt) *even Moſes in whom you truſt.*

Joh. 5. 45.

Fourthly, Man's Ignorance of the Goſpel, ſuiteth well with the Doctrine of the Law: *They, through their being ignorant of God's Righteouſneſs, fall in Love with that.* Yea, they do not only *ſuit*, but, when joyned in Act, the one *ſtrengthneth* the other; that is, the Law ſtrengthneth our Blindneſs, and bindeth the Vail more faſt about the Face of our Souls. The Law ſuiteth much our Blindneſs of Mind: *For until this Day remains the Vail untaken away, in the reading of the Old Teſtament*; eſpecially in the reading of that which was written and ingraven in Stones, to wit, the *Ten Commandments*, that perfect Rule for Holineſs; which Vail is *done away in Chriſt*. But *even to this Day, when Moſes is read, the Vail is over their Hearts*: They are blinded by the Duties enjoyned by the Law, from the Sight and Hopes of Forgiveneſs of Sins by Grace: *Nevertheleſs, when IT* (the Heart) *ſhall turn to the Lord, the Vail ſhall be taken away.* The Law then doth vail the Heart from Chriſt; and holds the Man ſo down to doing, and working for the Kingdom of Heaven, that he quite forgets the Forgiveneſs of Sins, by Mercy through Chriſt. Now this Vailing, or Blinding by the Law, is occaſioned,

Rom. 10. 1, 2, 3, 4.

2 Cor. 3. 15, 16.

1. By Reaſon of the Contrariety of Doctrine that is in the Law, to that which was in the Goſpel. The Law requireth Obedience to all its Demands, upon pain of everlaſting Burnings: The Goſpel promiſeth Forgiveneſs of Sins to him that *worketh not but Believeth.* Now the Heart cannot receive both theſe Doctrines; it muſt either let go *Doing*, or *Believing*: If it *Believe*, it is dead to *Doing*; if it be ſet to *Doing* for Life, it is dead to *Believing*, Beſides, he that ſhall think *both* to Do, *and* Believe, for Juſtification before God from the Curſe, he ſeeks for Life *but as it were by the Law*; he ſeeks for Life *but as it were by Chriſt*; and he being not direct in neither, *ſhall for certain be forſaken of either*. Wherefore? *Becauſe he*

Rom. 9. 32.

he seeks it not by Faith, but as it were, by the Works of the Law.

2. The Law vails and blinds, by that Guilt and Horror for Sin that seizeth the Soul by the Law: For Guilt, when charged close upon the Conscience, is attended with such Aggravations, and that with such Power and Evidence, that the Conscience cannot hear, nor see, nor feel any Thing else but that. When *David*'s Guilt, for Murther and Blood, did roar by the Law in his Conscience, notwithstanding he knew much of the Grace of the Gospel, he could hear nothing else but Terror, the sound of *Blood*; the Murther of *Uriah* was the only Noise that he heard: Wherefore he crieth to God, that he would *MAKE* him hear
Psal. 51.8. the Gospel: *MAKE me* (saith he) *to hear Joy and Gladness, that the Bones which thou hast broken may rejoyce.* And as he could not *hear*, so neither could he *SEE*; the Law had struck him Deaf and Blind: *I am* (saith he) *not able to look up*; not up to Christ for Mercy: As if *David* had said, "O Lord, the Guilt of Sin, which is by "the Law, makes such a Noise and Hor- "ror in my Conscience, that I can nei- "ther hear nor see the Word of Peace, "*unless 'tis spoke with a Voice from Heaven!*"
Num. 21. 6. The *Serpents* that bit the People in the Days of Old, were Types of Guilt and Sin: Now these were fiery Serpents, and such as (I
* Isa. 14. 29. think) could * *Fly*: Wherefore, in my
Joh. 3.14. Judgment, they stung the People about their Faces, and so swelled up their Eyes; which made it the more difficult for them to look up to the brazen Serpent, which was the Type of Christ. Just so doth Sin by the Law do now; it stings the Soul, the very Face of the Soul; which is the Cause that looking up to Jesus, or *believing* in him, is so difficult a Task in Time of Terror of Conscience.

3. This is not only so at present; but so long as Guilt is on the Conscience, so long remains the Blindness: For Guilt standing before the Soul, the Grace of God is intercepted, even as the Sun is hid from the sight of mine Eyes, *by the Cloud that cometh*
Psal. 51.3. *between: My Sin* (said *David*) *is ever before me*; and so kept other Things out of his Sight: *Sin*, I say, when applied by the Law. When the Law came to *Paul*, he
Act. 9. *remained without sight*, until the good Man came unto him with the Word of Forgiveness of Sins.

4. Again, where the Law comes with Power, there it begetteth many Doubts against the Grace of God; for it is only a Revealer of Sin, and the *Ministration of Death*; that is, a Doctrine that sheweth Sin, and condemneth for the same: Hence therefore, as was hinted before, the Law being the Revealer of Sin; where that is embraced, there Sin must needs be discovered and condemned, and the Soul for the sake of that. Further, it is not *only* a Revealer of Sin, but that which makes it abound: So that the closer any Man sticks to the Law for Life, the faster Sin doth cleave to him. *That Law* (saith *Paul*) *which was ordained to be unto Life, I found to be unto Death; for by the Law I became a notorious Sinner*; I thought to have obtained Life, by obeying the Law, *but Sin taking Occasion by the Commandment, deceived me, and thereby slew me.* A strange way of Deceiveableness, and it is hid from the most of Men; but, as I have already told you, you see how it comes to pass. Rom. 7. 10 to 14.

1. Man by Nature is Carnal, and the Law it self is Spiritual: Now betwixt these two ariseth great difference; the Law is exceeding good, the Heart exceeding bad; these two Opposites therefore (the Heart so abiding) can by no means agree.

2. Therefore, at every Approach of the Law to the Heart, with intent to impose Duty, or to condemn for the Neglect thereof; at every such Approach the Heart starteth back, especially when the Law comes home indeed, and is heard in his own Language. This being thus, the Conscience perceiving this is a Fault, begins to tremble at the Sense of Judgment; the Law still continueth to command to Duty, and to condemn for the neglect thereof: From this struggling of these two Opposites, ariseth, I say, those Doubts and Fears that drive the Heart into Unbelief; and that makes it blind to the Word of the Gospel, that it can neither see nor understand any Thing, but that it is a Sinner, and that the Law must be fulfilled by it, if ever it be saved.

But again, Another Thing that hath great Influence upon the Heart, to make it lean to the Law for Life, is, the false Names that Satan and his Instruments have put upon it; such as these, to call the Law the *Gospel*; Conscience, the *Spirit of Christ*; Works, *Faith*; and the like: With these weak Consciences have been mightily pestered; yea, thousands deluded, and destroyed. This was the Way whereby the Enemy attempted to overthrow the Church of Christ of old; as namely, those in *Galatia*, and at *Corinth*, &c. I say, By the feigned Notion, 2 Cor. 11. 3, 4.— 13, 14.
that the *Law* was the *Gospel*, the *Galatians* were *removed* from the Gospel of Christ; and Satan by appropriating to himself and his Ministers, the *Names* and *Titles* of the Ministers of the Lord Jesus, prevailed with many at *Corinth* to forsake *Paul* and his Doctrine. Where the Lord Jesus hath been preached in Truth, and something of his Doctrine known; it is not there so easy to turn People aside from the sound of the Promise of Grace, unless it be by the noise and sound of *A* Gospel: Therefore, I say, the false Apostles came thus among the Churches; *Another Gospel, Another Gospel*; which in Truth, saith *Paul*, is *not another*; Gal. 1. 6, 7, 8.
but some would pervert the Gospel of Christ; and thrust that out of Doors, by guilding

the Law with that glorious Name. So again, for the Miniſters of Satan, they muſt be called the *Apoſtles of Chriſt*, and *Miniſters of Righteouſneſs*? Which Thing, I ſay, is of great Force, eſpecially being accompanied with ſo holy and juſt a Doctrine as the Word of the Law is; for what better to the Eye of Reaſon, than to *love God* above *all*, and *our Neighbour as our ſelves*; which Doctrine being the Scope of the ten Words given on *Sinai*, no Man can contradict; for *in Truth they are Holy and Good*: But here is the Poyſon; To ſet this Law in the room of a Mediator, as thoſe do, that ſeek to ſtand juſt before God thereby; and then nothing is ſo diſhonourable to Chriſt, nor of *ſo Soul-deſtroying a Nature as the Law*; for that thus placed, hath not only Power when Souls are deluded; but Power to delude, by its real Holineſs, the Underſtanding, Conſcience and Reaſon of a Man; and by giving the Soul a ſemblance of Heaven, to cauſe it to throw away Chriſt, Grace and Faith. Wherefore it behoveth all Men to take heed of Names, and of Appearances of Holineſs and Goodneſs.

Laſtly, Satan will yet go further; he will make uſe of ſomething that may be at a Diſtance from a Moral Precept, and therewith bring Souls under the Law. Thus he did with ſome of old; he did not make the *Galatians* fall from Chriſt, by Virtue of one of the ten Words; but by ſomething that was aloof off, by Circumciſion, Days and Months: that were Levitical Ceremonies; for he knows it is no matter, nor in what Teſtament he found it, if he can therewith hide Chriſt from the Soul: *Behold, I Paul ſay unto you, that if you be circumciſed, Chriſt ſhall profit you nothing; for I teſtifie again to every Man that is circumciſed, that he is a Debtor to the whole Law.* Why ſo, ſeeing Circumciſion is not one of the *ten Words*? Why, becauſe they did it in Conſcience to God, to ſtand juſt before him thereby. Now here we may behold much cunning of the Devil; he begins with ſome at a Diſtance from that Law, which curſeth, and ſo by little and little bringeth them under it; even as by Circumciſion the *Galatians* were at length brought under the Law, that condemneth all Men to the Wrath and Judgment of God. I have often wondred, when I have read, how God crieth out againſt the Jews, for obſerving his own Commandment, (*Iſai.* 1.) but I perceive by *Paul*, that by theſe things a Man may reject and condemn the Lord Jeſus; which thoſe do, that for Life ſet up ought, whether Moral, or other Inſtitution, beſides the Faith of Jeſus.

Gal. 5. 2, 3.

Let Men therefore warily diſtinguiſh betwixt *Names* and *Things*; betwixt *Statute* and *Commandment*; leſt they by doing the *one*, tranſgreſs againſt the *other*. Study therefore the *Nature* and *End* of the Law, with the *Nature* and *End* of the Goſpel; and if thou canſt keep them diſtinct in thy Underſtanding and Conſcience, neither Names nor Things, neither Statutes nor Commandments, can draw thee from the Faith of the Goſpel. And that thou mayeſt yet be helped in this matter, I ſhall now come to ſpeak to the *Second Concluſion*.

2 Cor. 1. 19, 20.

The Second Poſition.

The Second Concluſion.

That Man can be juſtified from the Curſe before God, while Sinners in themſelves, by no other Righteouſneſs than that long ago performed by, and remaining with the Perſon of Chriſt.

For the better proſecuting of this Poſition, I ſhall obſerve two Things.

1. That the Righteouſneſs by which we ſtand juſt before God, from the Curſe, was performed by the Perſon of Chriſt.

2. That this Righteouſneſs is inherent only in him.

As to the Firſt of theſe, I ſhall be but brief.

Now, that the Righteouſneſs that juſtifieth us, was performed long ago by the Perſon of Chriſt, beſides what hath already been ſaid, is further manifeſt thus.

1. He is ſaid to have purged our Sins by *HIMSELF: When he had by himſelf purged our Sins, he ſate down on the right Hand of God.* I have ſhewed, that in Chriſt, for the accompliſhing of Righteouſneſs, there was both Doing and Suffering; Doing, to fulfill all the Commands of the Law; Suffering, to anſwer its Penalty for Sin: This Second is that which in this to the *Hebrews*, is in ſpecial intended by the Apoſtle; where he ſaith, he hath *purged our Sins*; that is, by his precious Blood; for 'tis that alone can purge our Sins, either out of the ſight of God, or out of the ſight of the Soul. Now this was done by *HIMSELF*, ſaith the Apoſtle; that is, *in* or *by* his *perſonal Doings* and *Sufferings*. And hence it is, that when God had rejected the Offerings of the Law, he ſaid, *Lo, I come! A Body haſt thou prepared me, to do thy WILL, O God.* Now by this *Will* of God (ſaith the Scripture) we are *ſanctified*. By what *Will?* Why, *by the offering up of the Body of Jeſus Chriſt*; for that was God's *Will*, that thereby we might be an Habitation for him: As he ſaith again: *Jeſus alſo, that he might ſanctify the People with his own Blood, ſuffered without the Gate.*

Heb. 1. 2. 3.

Heb. 9. 14.

Chap. 10. 5, 6, 7, 8.

Chap. 13. 12.

2. As it is ſaid, he hath *purged our ſins by HIMSELF*; ſo it was by himſelf *at ONCE*: *For by one Offering hath he perfected for ever them that are ſanctified.* Now by this Word, *at ONCE*, or, by *one offering*, is cut off all thoſe imaginary Sufferings of Chriſt, which fooliſh men conceive of; as, that he in all Ages hath ſuffered, or ſuffereth for Sin, in us. No; he did this Work but *ONCE*: *Not that he ſhould offer himſelf often; as the High-Prieſt entred into the holy Place, every Year, with the Blood of others; for then muſt he often have ſuffered ſince the Foundation*

Heb. 9. 25, 26.

tion of the World. But now ONCE in the End of the World (in the Time of *Pilate*) *hath he appeared, to put away Sin by the Sacrifice of Himself.* Mark how to the purpose the Holy Ghost expresseth it: He hath suffered but *ONCE*; and that *ONCE, now*; *now ONCE: NOW* he is God and Man in one Person: *NOW* he hath taken the *BODY* that was prepared of God: *NOW ONCE, in the end of the World, hath he appeared, to put away Sin, by the Sacrifice of himself*; by the offering up of the Body of Jesus Christ *ONCE* for all.

3. It further appears, in that by his Resurrection from the Dead, the Mercies of God are made sure to the Soul; God declaring by that, as was said before, how well pleased he is by the Undertaking of his Son, for the Salvation of the World: *And as concerning that he raised him up from the* Act. 13. 34. *Dead, now no more to return to Corruption; he said on this wise, I will give thee the sure Mercies of David.* For Christ being cloathed with Man's Flesh, and undertaking for Man's Sins, did then confirm all sure to us, by his Resurrection from the dead. So that by the rising of that Man again, Mercy and Grace are made sure to him that hath believed on Jesus. Wherefore, from these Things, together with what hath been discovered about his addressing himself to the Work, I conclude, *That Men can be justified from the Curse before God, while Sinners in themselves, by no other Righteousness than that long ago performed by the Person of Christ.* Now the Conclusion is true, from all shew of Contradiction; for the Holy Ghost saith, *He* hath *done* it; hath done it by *himself*, and that by the *Will* of God, at *once*, even *then* when he took the *prepared Body upon him. By the Will of God we are sanctified, through the offering up of the Body of Jesus Christ* once *for all.*

This being so, the *Second Position* is also manifest; namely, *That the Righteousness, by which we stand just from the Curse before God, is only inherent in Jesus Christ.* For if he hath undertaken to bring in a justifying Righteousness, and that by Works and Merits of his own, then that Righteousness must of necessity be inherent in him alone, and ours only by Imputation: And hence it is called, in that Fifth to the *Romans*, the *Gift*, the *GIFT of Righteousness*; because Rom. 5. 17. neither wrought nor obtained by Works of Isa. 61. 10. *ours*, but bestowed upon us, as a Garment already prepared by the Mercy of God in Christ.

There are four Things that confirm this for a Truth.

First, This Righteousness is said to be the Righteousness of *ONE*, not of many: I mean, of *ONE* properly and personally, as his own particular personal Righteousness. The Gift of Grace, which is the Gift of Rom. 5. 15, 16, 17, 18, 19. Righteousness, it is by *ONE* Man, *Jesus Christ. Much more they that receive abundance of Grace, and of the Gift of Righteousness, shall reign in Life by ONE Jesus Christ: Therefore as by the Offence of one, Judgment came upon all to Condemnation; even so by the Righteousness of ONE, the Free Gift came upon all Men to Justification of Life: For as by one Man's Disobedience many were made Sinners; so by the Obedience of ONE, shall many be made Righteous.* Mark, the Righteousness of ONE, the Obedience of ONE; the Righteousness of ONE Man, of *one Man, Jesus.* Wherefore, the Righteousness that justifieth a Sinner, it is personally and inherently the Righteousness of that Person only, who by Works and Acts of Obedience did compleat it, even the Obedience of *one*, of *one* Man, Jesus Christ; and so ours *only by Imputation.* It is improper to say, *Adam*'s eating of the Forbidden Fruit, was personally and inherently an Act of mine: 'Twas personally his, and imputatively mine; personally his, because he did it; imputatively mine, because I was then in him. Indeed, the Effects of his personal Eating is found in my Person, to wit, Defilement and Pravity: The Effects also of the Imputation of Christ's personal Righteousness, is truly found in those that are in him, by Electing Love, and unfeigned Faith, even holy and heavenly Dispositions: But a *Personal Act* is one thing, and the *Effects* of that another: The *Act* may be done *by*, and be only inherent in *one*; the *Imputation* of the *Merit* of the *Act*, as also the *Effects* of the same, may be in a manner *universal*, extending itself unto the most, or all. This the Case of *Adam* and *Christ* doth manifest: The Sin of one is imputed to his Posterity; the Righteousness of the other, is reckoned the Righteousness of those that are his.

Secondly, The Righteousness by which we stand Just before God, from the Curse, is called, *The Righteousness of the Lord: The* Phil. 3. 6, 7, 8. *Righteousness of God: The Righteousness of Jesus Christ*, &c. And that by way of Opposition to the Righteousness of God's own Holy Law: *That I might be found in him; not having on my own Righteousness, which is of the Law, but that which is through the Faith of Christ, the Righteousness which is of God by Faith.* Now by this Opposition, (as by what was said before) the Truth is made exceeding clear: For by these Words, [*not having my own Righteousness,*] is not only excluded what Qualifications we suppose to be in us; but the Righteousness through which we stand Just in the Sight of God, by them is limited and confined to a Person absolutely distinct: *Distinct*, I say, as to his Person and Performances; who here is called GOD, and *Jesus Christ:* As he saith also in the Prophet *Isaiah, In the Lord shall* Isa. 45. 25. Ch. 54. 17. *all the Seed of Israel be justified, and shall glory*: In the *Lord*, not in the *Law*; in the *Lord*, not in *themselves. And their Righteousness is of me, saith the Lord:* Of

ME

ME, not of themſelves; of *ME*, not of the Law. And again, *Surely ſhall one ſay, in the* Ch. 45. 24. *Lord have I Righteouſneſs and Strength.* Now, as I have already ſaid, all this is to be underſtood of the Righteouſneſs that was fulfilled by *Acts* and *Works* of Obedience, which the Perſon of the Son of God accompliſhed in the Days of his fleſh in the World: By that Man, I ſay, *The Lord our Righteouſ-* Jer. 23. 6. *neſs.* Chriſt indeed is naturally and eſſentially Righteouſneſs; but as he is ſimply ſuch, ſo he juſtifieth no Man; for then he need not to bear our Sins in his Fleſh, and become obedient in all Points of the Law for us; but the Righteouſneſs by which we ſtand juſt before God, is a Righteouſneſs conſiſting of Works and Deeds, of the Doings and Sufferings of ſuch a Perſon who alſo is eſſentially Righteouſneſs. And hence, as before I have hinted, we are ſaid to be juſtified, *by the Obedience and Blood of the Lord Jeſus Chriſt*, by the Doings and Sufferings of the Son of God. And hence again it is, that he firſt is called *King of Righteouſneſs*; that is, *a King of Righteouſneſs*, as God-Man, which of neceſſity ſuppoſeth his Perſonal Performances; and after Heb. 7. 1, 2, 3. that, *King of Peace*: for what he is naturally and eternally in his Godhead, he is not to us, but himſelf, but what he is actively, and by Works, *he is not to himſelf, but to us*: So then, he is neither *King of Righteouſneſs*, nor of *Peace*, to us, as he is only the eternal Son of the Father, without his being conſidered as our Prieſt and Undertaker; Heb. 9. 12. *he hath obtained* (by Works of Righteouſneſs) *eternal Redemption for us.* So then, the Righteouſneſs by which we ſtand Juſt before God, is a Righteouſneſs inherent (*only*) in Chriſt, becauſe a Righteouſneſs performed by him *alone.*

Now that Righteouſneſs by which we ſtand Juſt before God, muſt be a Righteouſneſs conſiſting of Perſonal Performances: The Reaſon is, becauſe Perſons had ſinned, this the nature of Juſtice requireth: 1 Cor. 15. 21. That *ſince by Man came Death, by Man ſhould come alſo the Reſurrection from the dead.* The Angels therefore, for this very Reaſon, abide under the Chains of Everlaſting Darkneſs; becauſe he *took not hold* Heb. 2. 16, 17. *on them*; that is, by fulfilling Righteouſneſs for them in their Nature: that is a Luk. 2. 11. bleſſed Word, *To YOU, to YOU is born this Day in the City of David, a Saviour, which is Chriſt, the Lord*: To *YOU*, not to Angels; to *YOU* is born a Saviour.

Thirdly, It is yet further evident, that the Righteouſneſs by which we ſtand Juſt before God from the Curſe, is a Righteouſneſs inherent, not in us, but Chriſt; becauſe it is a Righteouſneſs inherent, not in us, but Chriſt; becauſe it is a Righteouſneſs *beſides*, and *without the Law it ſelf*, now take away the Law, and you take away the Rule of Righteouſneſs. Again, take away the Rule, and the Act as to us muſt ceaſe: *But now the Righteouſneſs* Rom. 3. 21. *of God without the Law, is manifeſted; being witneſſed by the Law and the Prophets.* So then, by ſuch a Righteouſneſs we are juſtified, as is not within the Power of the Law to command of us.

Queſt. *But what Law is that which hath not Power to command our Obedience, in the Point of our Juſtification with God?*

Anſ. The Moral Law, or that called the *Ten Commandments.* Therefore we are neither commanded to love God, or our Neighbour, as the Means or Part of our Juſtifying Righteouſneſs: Nay, he that ſhall attempt to do theſe Things, to be delivered from the Curſe thereby, by the Scripture is holden accurſed of God: *As many as* Gal. 3. 10. *are of the Works* (or, Duties) *of the Law, are under the Curſe*, &c. Becauſe we are juſtified, not by that of the Law, but by the Righteouſneſs of God, *without the Law*; that is, without its commanding of us, without our Obedience to it: *Freely by* Rom. 3. 24, 25. *his Grace, through the Redemption that is in Jeſus Chriſt; whom God hath ſet forth to be a Propitiation, through Faith in his Blood.* This is the Righteouſneſs of God *without* the Law; that is, without any of our Obedience to the Law. Wherefore, the Righteouſneſs by which we ſtand Juſt in the Sight of God, cannot be inherent in us, but in Chriſt the King thereof.

Fourthly, This is further made apparent, by the Capacity that God will conſider that Soul in, to whom he imputeth Juſtifying Righteouſneſs; and that is, *as one that work-* Rom. 4. 4, 5. *eth not*, as one that ſtands *ungodly in the Judgment of the Law.* But this I have handled before, and therefore ſhall paſs it here.

Fifthly, To conclude: If any Works of ours could juſtifie us before God, they would be Works after Faith received; but it is evident that theſe do not: Therefore the Righteouſneſs that juſtifies us from the Curſe before God, is a *Righteouſneſs inherent only in Chriſt.*

That Works *after Faith* do not juſtifie us from the Curſe, in the Sight of God, is evident,

1. Becauſe no Works of the Saints *can be juſtified by the Moral Law, conſidering it* Gal. 3. 10. *as the Law of Works for Life*: For this muſt ſtand a Truth for ever: Whatſoever juſtifieth us, muſt be juſtified by the Moral Law? for that is it that pronounceth the Curſe; unleſs then that Curſe be taken away by the Work, the Work cannot juſti- Rom. 3. 21. fie us before God. But the Curſe cannot be taken away, but by a Righteouſneſs that is firſt approved of by that Law that ſo curſeth: For if that ſhall yet complain for want of a full Satisfaction, the Penalty remaineth: This is evident to Reaſon, and confirmed by the Authority of God's Word, as hath been already proved; becauſe the Law once broken, pronounceth Death, expecteth

pecteth Death, and executeth the same on him that will stand to the Judgment of the Law: But no Work of a Believer, is capable of answering *this* Demand of the Law; therefore none of his Works can justify him before God; for the Law, that notwithstanding, complaineth.

2. No Works of Faith can justify us from the Curse before God; because *of the want of Perfection that is in the greatest Faith in us.* Now if Faith be not perfect, the Work cannot be perfect; I mean, with that Perfection, as to please Divine Justice: Consider the Person, one that hath to do with God immediately by himself. Now, that Faith is not capable of this kind of Perfection, it is evident; because when Men here know most, they know but in *part*: Now he that *knows* but in part, can do but in part; and he that *doth* but in part, hath a Part wanting in the Judgment of the Justice of God. So then, when thou hast done all thou *canst*, thou hast done but *part* of thy Duty, and so art short of Justification from the Curse, by what thou hast done. 1 Cor. 8.2. Ch. 13.12.

3. Besides, it *looks too like a Monster*, that the Works of Faith should justify us before God; because then Faith is turned, as it were, with its Neck behind it. *Faith*, in its own Nature and natural Course, respecteth the *Mercy of God*, through the Mediator Jesus Christ; and, as such, its Virtue and Excellency is to expect Justification by Grace, through him; but by this Doctrine, Faith is turned round about, and now makes a Life out of what it self hath done: But methinks Faith should be as noble as its Fruits; that being the First, and they but the Fruits of that.

Besides, seeing the Work is only good, because it floweth from Faith, (for *Faith purifieth the Heart*) therefore Faith is it that justifies all its Works: If then we be justified by either, it is by *Faith*, and not by his Works; unless we will say, there is more Virtue in the less than in the greater. Now what is Faith, but a believing, a trusting, or relying Act of the Soul? What then must it rely upon or trust in? Not in it self, that's without Scripture; not in its Works, they are inferiour to it self: Besides, this is the way to make even the Works of Faith the Mediator between God and the Soul, and so by them thrust Christ out of Doors: Therefore it must trust in Christ; and if so, then *no Man can be justified from the Curse before God, by the Works that flow from Faith.* Acts 15.9.

4. To put all out of Doubt; the Saint, when he hath done what he can to bring forth good Works by Faith; yet he dares not shew these Works before God, but as they pass through the Mediator, Christ; but as they are washed in the Blood of the Lamb. And therefore *Peter* saith, those Sacrifices of ours that are truly spiritual, are only then accepted of God, when offered up by Jesus Christ. And therefore it is said again, That the Prayers of the Saints, which are the Fruits of Faith, *come up before the Throne of God, through the Angel's Hand*; that is, through the Hand of Christ; through his Golden Censer, perfumed with his Incense, made acceptable by his Intercession. 1 Pet. 2.5. Rev. 8.3,4

It is said, in the Book of the *Revelations*, That it is granted to the Bride, the Lamb's Wife, that she should be *arrayed in fine Linnen, clean and white*; which *white Linnen is the Righteousness of Saints.* This *fine Linnen*, in my Judgment, is the Works of Godly Men, their Works that sprang from Faith. But how came they *clean?* How came they *white?* Not simply, because they were the Works of Faith. But mark, *They washed their Robes, and made them white in the Blood of the Lamb; and therefore they stand before the Throne of God*: Yea, therefore it is that their good Works stand there too. Rev. 7.14. 15.

I conclude then: *Our Persons are justified, while we are Sinners in our selves*: Our Works, even the Works of Faith, are no otherwise accepted, but as they come through Jesus Christ, even through his Intercession and Blood. So then, Christ doth justify both our Person and Works, *not by way of Approbation*, as we stand in our selves, or Works before God; but by presenting of us to his Father by himself; washing what we are and have from Guilt in his Blood, and cloathing us with his own Performances: This is the Cause of our Acceptance with God, and that our Works are not cast forth of his Presence.

The USE.

The First USE.

1. Is justifying Righteousness to be found in the Person of Christ *only*? Then this should admonish us, *to take heed of seeking it in our selves*; that is, *of working Righteousness, thereby to appease the Justice of God*; lest by so doing, we affront and blaspheme the Righteousness of Christ. He that shall go about to establish his own Righteousness; *HE*, as yet, *doth Defiance to that which is of God*; of God's appointing, of God's providing; and that only wherewith the Justice of the Law must be well-pleased. Wherefore, take heed, I say, of doing such a Thing, lest it provoke the Eyes of the Lord's Glory. *When I shall say to the Righteous, that he shall surely live: If he trust to his* own *Righteousness, and commit Iniquity, all his Righteousness shall not be remembred; but for his Iniquity that he hath committed, he shall die for it.* Mark, Though he be Righteous; yea, though he have a Promise of Life; yet he shall die. But why? Because he sinned against the Lord, by *trusting* to his own Righteousness, therefore he must die for *it*. Ezek. 33. 13.

There are some Things that will preserve a Man from splitting upon this Rock: As,

1. Get good Acquaintance with the Covenant of Grace, and of the Persons concerned in the Conditions of that Covenant. The Conditions (of that Covenant) are, That a Righteousness shall be brought into the World, that shall please the Justice of God, and answer (and so remove the Curse of) the Law. Now he that doth perform this Condition, is Christ; therefore the Covenant is not immediately with Man, but with him that will be the Mediator betwixt God and Man; *As for thee, by the Blood of thy Covenant,* (speaking of Christ.) So then, Christ, the Man Christ, is he who was to to bring in these Conditions, to wit, Everlasting Righteousness. And hence it is that God hath said, *Christ shall be the Covenant OF the People*; that is, he shall be *our Conditions to God-ward*: He therefore is all our Righteousness, as to the Point of our Justification before God; he is the Covenant OF the People, as well as the *Light of the Gentiles*: For as no Man can see, but in the Light of his Spirit; so no Man can stand, but in and by him: *He is the Covenant of the People, the Conditions and Qualifications of the People*: So that to God-ward, *Christ is all in all*, and no Man any Thing at all. *He hath made with me an Everlasting Covenant*; with me, as I stand in my Head, Christ, who, because he hath brought in Everlasting Righteousness, therefore hath removed the Curse of the Law: Wherefore he adds, this Covenant *is ordered in all Things, and sure*; because, all Points that concern me, as to Redemption from the Curse, are taken away by Christ, (as before is discoursed.) Look then upon Christ, as the Man, the Mediator, Undertaker and Accomplisher of that Righteousness in himself, wherein thou must stand Just before God; and that he is the Covenant, or *Conditions OF the People, to God-ward*; always having in *himself* the Righteousness that the Law is well-pleased with; and always presenting himself before God, as our only Righteousness.

Zac. 9. 11.

Dan. 9. 23, 24.

Isa. 52. 6.

2 Sam. 23. 5.

2. That this Truth may be the more heartily enquired into by thee, *consider thine own Perfections*; I say, study how polluted thou art, even from the Heart throughout: No Man hath an high Esteem of the Lord Jesus, *that is a Stranger to his own Sore*: Christ's Church is an Hospital of sick, wouuded and afflicted People; even as when he was in the World, the Afflicted and Distressed set the highest Price upon Jesus Christ. Why? They were sick, and he was the Physician; *but the whole had no need of him.* And just thus it is now: Christ is offered to the World, to be the Righteousness and Life of Sinners; but no Man will regard him, save *he that seeth his own Pollution*: He that seeth he cannot answer the Demands of the Law; he that sees himself from Top to Toe polluted; and that therefore his Service cannot be clean, as to justifie him from the Curse before God; he is the Man that must needs die in Despair, and be Damned: or must trust in Jesus Christ for Life.

Further, This Rule I would have all receive, that come to Jesus Christ for Life and Salvation.

1. *Not to stick at the Acknowledgment of Sin*, but to make that of it, which the Law makes of it: *Acknowledge thine Iniquity*, saith the Lord. This is a hard Pinch, (I know what I say,) for a Man to fall down under the Sense of Sin, by acknowledging them to be, what the Lord saith they are; to acknowledge them, I say, in their own defiling and polluting Nature; to acknowledge them in their unreasonable and aggravating Circumstances; to acknowledge them in their God-offending, and Soul-destroying Nature, especially when the Conscience is burthened with the Guilt of them. Yet this is Duty, *If we confess our Sins, he is faithful and just to forgive*: Yea, to this is annexed the Promise, *He that confesseth, and forsaketh them shall find Mercy.* This made *David* as it were, lay claim to the Mercy of God. *Wash me thoroughly* (said he) *from mine Iniquity, and cleanse me from my Sin; for I acknowledge my Transgression, and my Sin is ever before me.* Though then thou art to blush, and be ashamed, when thou remembrest thy Sins and Iniquities, yet do not hide them: *He that hideth his Sins shall not prosper*: Do not lessen them; do not speak of them before God after a mincing Way: *Acknowledge thine Iniquities, that thou hast sinned against the Lord thy God; and hast scattered thy Ways to the Strangers, under every green Tree; and ye have not obeyed my Voice, saith the Lord.*

Jer. 3. 13.

1 Joh. 1. 9.

Jer. 3. 13.

2. If we would come to Christ aright, we must ONLY *acknowledge our Sins*; we must ONLY acknowledge them, and there stop; *stop*, I say, from attempting to do ought to present us good before God, but ONLY to receive the Mercy offered. *ONLY acknowledge thine Iniquities*: Men are subject to two Extreams; either to confess Sins *Notionally*, and by the *Halves*; or else, together with the Confession of them, *to labour to do some holy Work, thereby to ease their burthened Conscience*, and beget Faith in the Mercy of God. Now both these are dangerous, and very ungodly: *Dangerous*, because the Wound is healed falsely; and *ungodly*, because the Command is transgressed: *Only acknowledge thy Sin*, and there stand (as *David*) *till thy Guilt is taken away. Joshua stood* before the Angel, from Top to Toe in filthy Garments, till the Lord put other Cloaths upon him. In the Matter of thy Justification thou must *know* nothing, *see* nothing, *hear* nothing, but thine *own Sins*, and *Christ's Righteousness*: ONLY *acknowledge thine Iniquities.* Now the Saviour and the Soul comes rightly together; the Saviour

Hos. 5. 14, 15.

Zach. 3. 3.

to

to do his Work, which is to *spread his Skirt over the Sinner*; and the Sinner, to *receive, by believing this blessed imputed Righteousness*. And hence the Church, when she came to God, *lyeth down in her Shame, and her Confusion covereth her; and so lyeth till Pardon comes.* Jer. 3. 25.

The Second USE.

I come now to the *Second USE*; *Have Faith in Christ*. But what are we to understand by FAITH? The Second USE.

Answ. Faith importeth as much as to say, *receive, embrace, accept of*, or trust in the Benefit offered. All which are (by holy Men of God) Words used on purpose to shew that the Mercy of God, the Forgiveness of Sins, and Eternal Life, are not to be had by doing, or by the Law; but by receiving, embracing, accepting, or trusting to the Mercy of God, through Christ: *We believe, that through the Grace of our Lord Jesus Christ, we shall be saved, even as they.* Thus you see what the Gospel is, and what Faith doth do in the Salvation of the Soul. Joh. 1. 12. 2Cor. 4. 1. Col. 2. 6. Heb. 11. 13 2Cor. 11. 4 1 Tim. 1. 15. Ephes. 1. 12, 13. Acts 15. 11

Now, that Faith might be helped in this Work, (for great are they that oppose it) therefore the Scriptures (the Word of Truth) hath presented us with the Invitation, in most plain and suitable Sentences: As, *That Christ came into the World to save Sinners: Christ died for our Sins: Christ gave himself for our Sins: Christ bare our Sins in his Body on the Tree*: And, *That God, for Christ's sake, hath forgiven you.* Further, As the Invitations are plain and easy; so the Threatning to the Opposers are sore and astonishing: *He that believeth not shall be damned: Because they received not the Love of the Truth, that they might be saved, God gave them up to strong Delusions, that they all might be damned.* Mar. 16. 16. 2 Thes. 2. 10, 11, 12.

Object. *But Faith is said to be an Act of Obedience.*

Answ. 1. And well it may; for it is the most submitting Act that a Man can do; it throweth out all our Righteousness; it makes the Soul poor in it self; it liveth upon God and Christ, as the Alms-man doth upon his Lord; it consenteth to the Gospel, that it is true; it giveth God and Christ the Glory of their Mercy and Merit; it loveth God for his Mercy, and Jesus Christ for his Service; whatever Good it doth, it still cryeth, Hereby am I not justified; but he that justifieth me is the Lord.

Well, But is there in Truth such a thing as the Obedience of Faith? Then let Christians labour to understand it, and distinguish it aright; and to seperate it from the Law, and all Man's Righteousness; and remember, that it is a receiving of Mercy, an embracing of Forgiveness, an accepting of the Righteousness of Christ, and a trusting to these for Life. Remember again, that it putteth the Soul upon coming to Christ, as a Sinner; and to receive Forgiveness, as a Sinner; as such. *We now treat of Justification.*

But a little to insert at large a few more of the Excellencies of it, and so draw towards a Conclusion.

First, The more thou believest for Remission of Sins, the more of the Light of the glorious Gospel of Christ thou receivest into thy Soul: *For therein is the Righteousness of God revealed, from Faith to Faith*; that is, according to the Degree of Faith: Little Faith seeth but little, but great Faith seeth much; and therefore he saith again, That by Faith we have *access into the Grace of God.* The Reason is, Rom. 1. 16, 17. Chap. 5. 2.

1. Because Faith having laid hold upon Christ, *hath found him in whom are hid all the Treasures of Wisdom and Knowledge*: In him therefore it finds and sees those heights and depths of Gospel-Mysteries that are no where else to be found: Nay, let a Man be destitute of Faith, and it is not possible he should once think of some of them. Col. 2. 2, 3.

2. By this Means, the *Holy Spirit is plentifully received.* Now the Spirit of God, is a Spirit of Wisdom and Revelation; but yet *so*, as *in the Knowledge of Christ*; otherwise the Spirit will shew to Man not any mighty Thing; its great Delight being, to *open Christ*, and to reveal him unto *Faith*: Faith indeed can see him, for that is the Eye of the Soul; and the Spirit alone can reveal him, that being the *Searcher of the deep Things of God*: By these therefore the Mysteries of Heaven are revealed and received: And hence it is that the Mystery of the Gospel, is called, the *Mystery of FAITH*, or the Mystery with which *Faith only* hath to do. Wouldest thou then know the greatest Things of God? Accustom thy self to the *Obedience of Faith*; live upon thy justifying Righteousness. Gal. 3. 1, 2, 3. Eph. 1. 17. 1 Tim. 3. 9.

And never think, that to live always on Christ for Justification, is a *low* and *beggerly* Thing, and as it were, a staying at the Foundation: For let me tell you, Depart from a Sense of the *meritorious* Means of your Justification with God, and you will quickly grow *light* and *frothy*, and *vain*: Besides, you will always be subject to Errors and Delusions; for this is not to hold the Head from, or, *through which Nourishment is administred.* Further, *No* Man that buildeth, *forsakes* the good Foundation; *that* is the *Ground* of his Encouragement to work; for upon *that* is laid the stress of *ALL*; and without it, nothing that is *framed* can be *supported*, but must inevitably fall to the Ground. Again, Why not live upon Christ alway? And especially *as he standeth the Mediator between God and the Soul*; defending thee with the Merit of his Blood, and covering thee with his infinite Righteousness, from the Wrath of God, and Curse of the Law. *Can* there be any *greater* Comfort ministred to *THEE*, *than to know thy Person stands Just before God?* Col. 2. 19.

God? JUST, and juſtified from all Things that would otherwiſe ſwallow thee up? Is Peace with God, and Aſſurance of Heaven, of ſo little Reſpect with thee, that thou ſlighteſt the very Foundation thereof, even *Faith in the Blood* and Righteouſneſs of Chriſt? and are *Notions* and *Whimſies* of ſuch Credit with thee, that thou muſt *leave* the *Foundation*, to *follow them*? But again, What *Myſtery* is deſireable to be known, that is not to be found in Jeſus Chriſt, as Col.2.1,2. Rev. 3.7. Prieſt, Prophet, or King of Saints? *In him is hid all the Treaſures of them*, and *he alone* hath the *Key* of *David* to *open* them. *Paul* was ſo taken with Jeſus Chriſt, and the Knowledge of this, that he was Crucified 1 Cor.2.2. for us; that he deſired, nay *determined not to know any Thing elſe among the Corinthians*, that *itcht* after other Wiſdom.

Object. *But I ſee not that in Chriſt now, that I have ſeen in him in former Days: Beſides, I find the Spirit lead me forth to ſtudy other Things.*

Anſw. To the firſt Part of this *Objection*, I would anſwer ſeveral Things.

1. The Cauſe why thou ſeeſt not that in Chriſt *now*, which thou haſt ſeen in him in *former Days*, is not in *Chriſt*, but in thy Heb.1.11, 12. *Faith*: He is the *ſame*, as freſh, and as good, and as full of Bleſſedneſs, as when thou didſt moſt rejoice in him.

2. And why not *now*, as well as *formerly*? God is never weary of being delighted with Jeſus Chriſt; his *Blood* is always *pre-* Prov. 8. 30. *cious* with God: His *Merits* being thoſe in which Juſtice hath everlaſting Reſt, why Jer. 2. 36. ſhouldeſt thou wander, or *go about to change thy Way*?

3. *Sin* is the *ſame* as ever, and *ſo* is the *Curſe* of the Law: The *Devil* is as *buſie* as ever, and beware of the *Law* in thy *Members*: Return therefore to thy Reſt, O Soul! *for he is thy Life, and the length of thy Days.*

4. Guilt is to be taken off now, as it was *Years* ago; and whether thou ſeeſt it or no, thou *ſinneſt* in *ALL* thy Works: How then canſt *thou* ſtand clear from *Guilt* in thy Soul, who neglecteſt to act Faith in the *Blood* of the Lamb? *There* thou muſt *waſh thy Robes*, and *there thou muſt make them white*, Rev. 7. 14, 15,

5. I conclude then, thou art a polluted, ſurfeited, corrupted, hardened Creature, whoſoever thou art, that thus objecteſt.

But I find (ſayeſt thou) *as if the Spirit led me forth to ſtudy other Matters.*

Anſw. What other Matters? *WHAT* Matters *beſides*, above, or beyond the glorious Goſpel of Jeſus Chriſt, and of our acceptance with God through him! *WHAT* Spirit, or Doctrine, or Wiſdom ſoever it be, that centers not in, that cometh not from, and that terminates not within the Bonds Joh 6.51. of the Goſpel of Jeſus Chriſt, is not worthy the Study of the Sons of God; neither is it Food for the Faith of Jeſus Chriſt; for that is the *Fleſh of Chriſt*, (and that is eternal Life,) *Whither will you go*? Beware of the Spirit of Antichriſt; for *many falſe Spirits are gone out into the World*. I told you before, that the Spirit of God, is the *Spirit of Wiſdom and Revelation in the Knowledge of* Eph.1.17. *Chriſt*; and that without and beſides the Joh. 14. Chap. 15. Lord Jeſus it diſcovereth nothing; it is ſent Chap. 16. to *teſtifie of him*; it is ſent, to bring *his Words* to our Remembrance; it is ſent, to *take of his Things and ſhew them unto us.* Wherefore, never call that the Spirit of Jeſus, which leads you away from the Blood and Righteouſneſs of Chriſt: *That* is but the Spirit of Deluſion, and of the Devil, whoſe *Teachings* end in Perdition and Deſtruction. *Tempt not Chriſt*, as they of old did. But how did they *tempt* him? Why, in loathing the *Manna*, which was the Type of his Fleſh and Blood; which we are to eat of by believing. I ſay, tempt him not, *leſt you be deſtroyed* by the Serpents, *by the* Num. 21. *gnawing Guilt of Sin*; for, take away Chriſt, 5, 6, 7. and *Sin remains*, and there is *no more Sacri-* 1 Cor. 10. *fice for Sin*; if ſo, thou wilt be deſtroyed by 10. the Deſtroyer, &c. But again:

Living by Faith, begets in the Heart a Son-like Boldneſs and Confidence to God-ward, in all our Goſpel-Duties; under all our Weakneſſes, and under all our Temptations. It is a bleſſed thing to be privileged with an holy Boldneſs and Confidence God-ward, that he is on our Side, that he taketh part with us, and that he will plead our Cauſe *with* 2 Cor.2.14 *them that riſe up againſt us.* But this Bold- Gal. 2. 20. neſs *Faith* helpeth us to do, and alſo mana- Phil.3.2,3 geth in our Heart. This is that which Rom.5.11 made *Paul* always *triumph* and *rejoyce* in 2 Cor. 4. God, and the Lord Jeſus: He lived the 17, 18. Life of Faith; for Faith ſets a Man in the Favour of God, by Chriſt; and makes a Man ſee, that what befalls him in this Life, it ſhall, through the Wiſdom and Mercy of God, not only prove for his forwarding to Heaven, but to augment his Glory when he comes there. This Man now ſtands on *high*; he lives; he is *rid* of ſlaviſh Fears and carking Cares; and in all his Streights, he hath *a God to go to.* Thus *David*, when 1 Sam.30.6 all things looked a-wry upon him, *en-* Dan.6.23. *couraged himſelf in the Lord his God. Daniel* alſo believed in his God, and knew that all his Trouble, Loſſes and Croſſes, would be abundantly made up in his God. And *David* ſaid, *I had fainted unleſs I had* Pſ. 27. 13. *believed.* Believing therefore is a great Jon.3.4,5. Preſervative againſt all ſuch Impediments, Heb. 10. 22, 23. and makes us confident in our God, and Eph. 1. 4, with Boldneſs to come into his Preſence, 5, 6, 7. claiming Privilege in what he is and hath: For by *Faith*, I ſay, he ſeeth his Acceptance through the Beloved; and himſelf intereſted in the Mercy of God, and Riches of Chriſt, and Glory in the World to come. This Man can look upon all the Dangers in Hell and Earth, without Paleneſs of Countenance; he ſhall meditate Terror with Com-

fort,

Isa. 33. 17, 18. fort, *because he beholds the King in his Beauty.*

Again: Living by Faith, makes a Man exercise Patience and Quietness under all his Afflictions; for Faith shews him, that his *best Part* is safe, that his Soul is in God's *special* Care and Protection, purged from Sin in the Blood of Christ: *Faith* also shews him, that after a little while he shall be in the full Enjoyment of that which now he believes is coming: *We, through the Spirit,* Gal. 5. 5. *wait for the Hope of Righteousness by Faith.* Wherefore, upon this Ground it is, that Jam. 5. 7. —11. *James* exhorteth the Saints, to whom he wrote, to Patience, because they *knew* the Harvest would in due Time come. *Faith* lodgeth the Soul with Christ: *I know,* 2 Tim. 1. 12, 16. (saith *Paul*) *on whom I have believed,* (and to whom I have committed my Soul) *and* Ps. 46. 1, 2, 3, 4, 5, 6. *am persuaded,* (I believe it) *that he is able* Lam. 3. 26. *to keep that which I have committed unto him, against that Day:* Therefore it were no Shame to him, to wear a Chain for his Name and Sake. Oh! it is a blessed thing to see, I say, by the Faith of the Lord Jesus, that we are embarqued in the same Ship with him: This will help us greatly, Lam. 3. 26. both to *hope* and *quietly wait for the Salvation of the Lord.*

Further, I might add, That living by Faith, is the way to receive fresh Strength from Heaven, thereby to manage thine every Day's Work with Life and Vigour; yea, every Look, by Faith, upon Jesus Christ, as thine, doth this great Work. It is said, when *Paul* saw the Brethren that came Acts 28. 15 to meet him, *he thanked God, and took Courage.* Oh! how much more then shall the Christian be blessed with fresh Strength and Courage, even at the beholding of Christ! *whom beholding, as in a Glass, we* 2 Cor. 3. 18 *are changed* (even by beholding of him by Faith in the Word) *into the same Image, from Glory to Glory, even as by the Spirit of the Lord.* But to be brief.

Make Conscience of the Duty of believing; John 6. 46. and be as fraid of falling short here, as in any other Command of God. *This is his* 1 Joh. 3. 23 *Commandment, That you believe:* Believe therefore in the Name of the Lord Jesus. This is the Will of God, That you believe: Believe therefore to the Saving of the Soul. *Unbelief* is a fine spun Thread, not so easily discerned as grosser Sins; and therefore Heb. 12. 1. *that* is truly *THE* Sin that doth *SO* easily beset us. The Light of Nature will shew those Sins that are against the *Law* of Nature; but the Law of Faith is a Command *beyond* what Flesh or Nature teacheth: Therefore, to live by Faith is so much the harder Work; yet it *must* be done, otherwise thine other Duties profit thee nothing: For if a Man give way to *Unbelief,* though he be *most* frequent in *all* other Duties besides; so often as he worshippeth God in *these,* he yet saith, *God is a Liar* in the *other*; even because he hath not believed: *He that believeth not God, hath* 1 John 5. 10, 11. *made him a Liar; because he believeth not the Record that God gave of his Son: And this is the Record, that God hath given us eternal Life; and this Life is in his Son.* So then, when thou givest way to Unbelief; when thou dost not venture the Salvation of thy Soul upon the justifying Life that is in Christ, that is, in his Blood, &c. *at once,* thou givest the Lie to the *whole Testament of God*; yea, thou *tramplest* upon the Pro- Heb. 10. mise of Grace; and counteest this precious 29. Blood an unholy and unworthy Thing. Now how (thou doing thus) the Lord should accept of thy other Duties, of Prayer, Alms, Thanksgiving, Self-denial, or any other, will be hard for thee to prove: In the mean time remember, that Faith *pleaseth* God; and that without Faith it is *impossible* to please him: Remember also, that for *this* Cause it was that the Offering of *Cain* was not accepted. *By Faith Abel offered unto God a more excellent Sacrifice than Cain:* For by Faith *Abel* first justified the Promise of the *Messias,* by whom a Conquest should be obtained over the Devil, and all the Combination of Hell against us: Then he honoured Christ, by believing that he was able to save him; and in Token that he *believed* these Things indeed, he presented the Lord *with the Firstlings of* Heb. 11. 4. *his Flock,* as a Remembrance before God, that he *believed* in his Christ: And therefore 'tis said, *By Faith he offered*; by which Means the Offering was accepted of God; for no Man's Offering can be accepted with God, but his that stands righteous before him first: But Unbelief holdeth Men under their Guilt, because they have not believed in Christ, and by that Means put on his Righteousness. Again, He that *believeth not,* hath made invalid (what in him lies) the Promise of God, and Merits of Christ, of whom the Father hath spoken so worthily: Therefore, what Duties, or Acts of Obedience soever he performeth, God by no Means can be pleased with him.

By this therefore you see the miserable State of the People that have not Faith: *Whatever they do, they sin*; if they break the Law, they sin; if they endeavour to keep it, they sin: They sin, I say, upon a double Account: First, Because they do it but imperfectly: And Secondly, Because they yet stay upon that, resisting that which is perfect, even that which God hath appointed. It mattereth not (as to Justification from the Curse) therefore, Men wanting Faith, whether they be civil or profane, they are such as stand accursed of the Law, *because they have not believed,* and *because they have given the Lie to the Truth,* and to the God of Truth. Let all Men therefore, that would please God, *make Conscience of believing*; on pain, I say, of displeasing him; on pain of being with

Mark 16. 16. *Cain* rejected; and on Pain of being Damned in Hell. *He that believeth not, ſhall be Damned.* Faith is the very Quinteſſence of all Goſpel Obedience, it being that which muſt go before other Duties, and that which alſo muſt accompany whatever I do in the Worſhip of God, if it be accepted of him. Here you may ſee a Reaſon, *why the Force and Power of Hell is ſo bent againſt Believing*: Satan hateth all the Parts of our Chriſtian Obedience; but the *beſt* and *chiefeſt*, *moſt*. And hence the Apoſtle ſaith to the *Theſſalo-*
1 Theſ. 3. 5. *nians*, *That he ſent to know their Faith, leſt by ſome Means the Tempter have tempted them, and ſo his Labour had been in vain.* Indeed, where Faith is wanting, or hath been deſtroyed, all the Labour is in Vain; nothing can profit any Man, neither as to Peace with God, nor the Acceptance of any Religious Duty: And this, I ſay, Satan knows, which makes him ſo lend his Force againſt us.

There are three Things in the Act of Believing, which makes *this Grace* diſpleaſing to the wicked one.

1. *Faith diſcovereth the Truth of Things to the Soul.* The Truth of Things as they are, whether they be Things that are of this World, or of that which is to come; the Thing and Pleaſures above, and alſo thoſe beneath. Faith diſcovereth to the Soul, the Bleſſedneſs and Goodneſs, and Durableneſs of the one; the Vanity, Fooliſhneſs, and Tranſitorineſs of the other.
Act. 24. 14. Faith giveth Credit to *all Things that are written in the Law, and in the Prophets*; both as to the Being, Nature, and Attributes of God; the bleſſed Undertaking of the Lord Jeſus Chriſt; the Glory of Heaven, and Torments of Hell; the Sweetneſs of the Promiſe, and Terror of the Threatnings, and Curſes of the Word: By which Means Satan is greatly fruſtrated in his Aſſaults, when he tempteth either to love *this* World, or ſlight *that* which is to come; for he can do no great Matter in theſe Things to any but thoſe who want the Faith: *In*
1 Joh. 5. 4, 5. Prov. 1. 17. *Vain is the Snare laid in the Sight of any Bird*: Therefore he muſt firſt blind, and hold blind the Minds of Men, *that the*
2 Cor. 4. 4. *Light of the glorious Goſpel of Chriſt, who is the Image of God, ſhould not ſhine into them*, elſe he can do no harm to the Soul. Now
Heb. 11. 27. Faith is the *Eye* of the godly Man, and that *ſees* the Truth of Things, whatever Satan ſuggeſts, either about the Glory of this World, the Sweetneſs of Sin, the Uncertainty of another World, or the like.

2. *Faith wraps the Soul up in the Bundle of Life with God*; it encloſeth it in the Righteouſneſs of Jeſus; and preſents it ſo perfect in that, that whatever he can do, with all his cunning, cannot render the Soul ſpotted or wrinkled before the Juſtice of the Law: Yea, though the Man, as to his own Perſon and Acts, be full of Sin from Top to Toe, Jeſus Chriſt covereth all; Faith ſees it, and holds the Soul in its godly Senſe and Comfort of it. The Man therefore ſtanding here, ſtands ſhrouded under that goodly Robe that makes him gliſter in the Eye of Juſtice: yea, all the Anſwer that Satan can get from God againſt ſuch a Soul, is, That he *doth not ſee Iniquity in Jacob, nor* Numb. 23. 21, 22, 23. Jer. 51. 5. Rom. 6. 14. Deut. 33. 12. *behold Perverſeneſs in Iſrael: For HERE Iſrael hath not been forſaken, nor Juda of his God, of the Lord of Hoſts, though* (as to their own Perſons) *their Land was fulfilled with Sin againſt the Holy One of Iſrael.* Thus therefore the Soul believing, is hid from all the Power of the Enemy, and dwells ſafely *under the Dominion of GRACE.*

3. Faith keeps the Soul from giving Credit to any of his Inſinuations; for whatever Satan ſaith, either about the acceptance of my Perſon or Performances; ſo long as I believe that both are accepted of God, for Chriſt's ſake, he ſuggeſteth to the Wind: Wherefore, *Faith* doth the ſame againſt the *Devil*, that *Unbelief* doth to God. Doth *Unbelief* count *God* a *Lyar*? *Faith* counts the *Devil* a *Lyar*. Doth *Unbelief* hold the *Soul* from the *Mercy* of *God*? *Faith* holds the *Soul* from the *Malice of the Devil.* Doth *Unbelief* quench thy *Graces*? *Faith* kindleth them even into a *Flame.* Doth *Unbelief* fill the Soul full of *Sorrow*? *Faith* fills it full of the *Joy* of the *Holy Ghoſt.* In a Word, Doth *Unbelief bind down thy Sins upon thee*? Why, *Faith* in Jeſus Chriſt *releaſeth thee of them all.*

4. As Faith keeps the Soul from giving Credit to the Inſinuations of Satan; ſo, when he makes his Aſſaults, it over-maſters him, and makes him retreat: *Reſiſt the Devil,* Jam. 4. 7. 1 Pet. 5. 9. *and he will fly from you*; whom reſiſt *ſtedfaſt in the Faith.* Believe, as I have already ſaid, that God loveth you; that the Blood of Chriſt was ſhed for you; that your Perſon is preſented compleat before him, through the Righteouſneſs of Chriſt; and *Satan muſt give Place*, thy crediting of the Goſpel, makes him *fly before thee*, but thou muſt do it *STEDFAST in the Faith*; every *WAVER* giveth him Advantage. And indeed this is the Reaſon that the Godly are ſo foyled with his Aſſaults, they do not reſiſt him *STEDFAST* in the Faith; they often *ſtagger* through Unbelief: Now at *every* Stagger, he recovereth loſt Ground again, *and giveth Battel another Time.* Beſides, by this and the other Stagger, he taketh Heart to attempt by other Means, and ſo doubleth the Affliction with *manifold* Temptations: This is, I ſay, for want of being *STED-* Eph. 6. 16. *FAST: Above ALL taking the Shield of Faith, wherewith you ſhall be able to quench ALL the fiery Darts of the Wicked*: To *quench* them, though they come from him as *kindled* with the very Fire of Hell: None knows, ſave him that feels it, how burning hot the fiery Darts of Satan are; and how, when darted, they kindle upon our Fleſh and Unbelief; neither can any know the

power

power and worth of Faith to quench them, but he that hath it, and hath Power to act it.

5. *Laſtly*, If Juſtifying Righteouſneſs be alone to be found in the Perſon of Jeſus Chriſt, then this ſhews us the ſad Condition of two Sorts of Men.

1. Of thoſe that hang in doubt betwixt Chriſt and the Law.

2. Of thoſe that do profeſſedly make denial of the Sufficiency of this moſt bleſſed Righteouſneſs.

The firſt Sort, though they may ſeek Life; yet thus continuing, are never like to find it: Wherefore? becauſe they ſeek it not by Faith, but as it were by the Works of the *Law*. Indeed they will not be Merit-mongers; they will not wholly truſt to the Law; they will *partly* venture on Chriſt, and *partly* truſt to the Law. Well, but therefore they ſhall be damned, becauſe they truſt to Chriſt but in Part, and in Part, as it were, to the Works of the Law; for ſuch Sinners make Chriſt but a Saviour in Part, *Why then ſhould he be their Saviour in whole*? No, becauſe they halt between Chriſt and the Law, therefore they ſhall fall between Chriſt and the Law; yea, becauſe they will truſt to their Works in *Part*, they ſhall be but *almoſt* ſaved by Chriſt: *Let not that Man think that he ſhall obtain any Thing from the Lord.* What Man? Why, he that doubteth, or wavereth in his Mind, about the Truth of the Mercy of God in Chriſt: Therefore the Exhortation is, *But let him ask in Faith*; Jam. 1. 6, 7. *for he that wavereth*, (or, that halteth between the Law and Chriſt for Life,) *is like a Wave of the Sea, driven of the Wind, and toſſed.* In Concluſion, he reſteth no where: *a double-minded Man is unſtable in all his Ways.* This Man therefore muſt miſcarry; he muſt not ſee the good Land that flows with Milk and Honey; no, let him not have a Thought of Life in his Heart: *Let not that Man* think *that* he *ſhall receive any Thing of the Lord.*

This was the Caſe of many in the Primitive Times, for whoſe ſake this Caution was written: For the devout and religious Jew and Proſelite, when they fell away from the Word of the Goſpel, they did not fall to thoſe groſs and abominable Pollutions in which the open Profane, like Sows and Swine, do wallow; but they fell from the Grace of God, to the Law; or at leaſt, did reſt betwixt them both, doubting of the Sufficiency of either; and thus being *fearful*, they diſtruſt: Wherefore, being found at length *Unbelieving*, they are reputed of Rev. 21. 8. God *abominable*, as *Murtherers*, *Whoremongers*, *Sorcerers*, *Idolaters*, and *Lyars*; and ſo muſt have their Portion in the Lake (with them) that burns with Fire and Brimſtone: The Reaſon is, becauſe where Chriſt is rejected, Sin remaineth, and ſo the Wrath of God for Sin: Neither will he be a Saviour in *Part*; he muſt be *all* thy Salvation, or *none*: *Let not that Man think that he* Jam. 1. 7 *ſhall receive any Thing of the Lord.*

Not any Thing. There is no Promiſe for him, no Pardon for him, no Heaven for him, no Salvation for him, no eſcaping of his Fire! What Condition is this Man in! Yet he is a religious Man, for he prays; he is a ſeeking Man, a deſiring Man, for he prays: But he halts between two, he leaneth to his Righteouſneſs, and *committeth Iniquity*: He is afraid to venture all upon the Lord Jeſus Chriſt. Let not that Man think of receiving any Thing from the Lord.

Yet the Words ſuggeſt, that he is apt to think he ſhall receive ſomething, becauſe God is merciful, becauſe his Promiſe is great; but this Expectation is by this Word *cut off*, and this Sinner is *caſt away*. Let Num. 14. not that Man think; let him forbear to 40, 41. think of having any Thing at the Hand of 1 Sam. 15. God. The *Iſraelites* thought to go up to 32, 33. the Land the Day after they had deſpiſed 2 Sam. 4. it. *Agag* thought the bitterneſs of Death 12. was paſt, even that Day in which he was hewn in Pieces. *Rechab*, and *Baanah* his Brother, thought to have received Reward of *David*, that Day they were hanged over the Pool in *Hebron*. Let not that Man think that he ſhall receive any Thing of the Lord.

2. As for thoſe that do profeſſedly make Denial of the Sufficiency of this moſt bleſſed *Righteouſneſs*, the whole Book is Conviction to them; and ſhall aſſuredly, if it comes to their Hands, riſe up in Judgment againſt them. They have rejected the Wiſdom and Mercy of God; they have rejected the Means of their Salvation; they have trampled upon the Blood of the Son of God: Wherefore, Judgment waiteth for them, and fiery Indignation, which ſhall devour the Adverſaries.

To conclude: One Word alſo to you that are Neglecters of Jeſus Chriſt: *How ſhall we eſcape, if we neglect ſo great Salvation*? Here then we may ſee how we ought to judge of all ſuch Perſons as neglect the Lord Jeſus, under what Guiſe, Name or Notion ſoever they be: We ought, I ſay, to judge of ſuch, *That they are at preſent in a State of Condemnation*; of Condemnation, *becauſe they have not believed in the only be-* Joh. 3. 18. *gotten Son of God.*

'Tis true, there is no Man more at eaſe in his Mind, (with ſuch eaſe as it is,) than the Man that hath not cloſed with the Lord Jeſus, but is *ſhut up in Unbelief*: Oh! but *that* is the Man that ſtands *Convict* before God, and that is bound over to the *Great Aſſize! that* is the Man whoſe Sins are ſtill *his own*, and upon *whom the Wrath of God abideth*: Ver. 36. For the Eaſe and Peace of ſuch, though it keep them *far from Fear*, is but like to that of the ſecure Thief, that is Ignorant that the *Conſtable ſtandeth at the Door*; the firſt ſight of an Officer, makes his Peace to give up the Ghoſt: Ah, how many Thouſands that can

now

now Glory, that they never were troubled for Sin againſt God; I ſay, how many be there that God will trouble worſe than he troubled *curſed Achan*; becauſe their Peace (tho' falſe, and of the Devil) was rather choſen by them, than *Peace by Jeſus Chriſt*, than *Peace with God by the Blood of his Croſs.*

Col. 1.20.

Awake! Careleſs Sinners, awake! and ariſe from the Dead, and Chriſt ſhall give you Light. Content not your ſelves either with Sin or Righteouſneſs, if you be deſtitute of Jeſus Chriſt; but *CRY*, *CRY*, Oh *CRY* to God for Light to ſee your Condition by! for Light in the Word of God! for therein is the Righteouſneſs of God revealed: *Cry* therefore for Light to ſee *this* Righteouſneſs by; it is a Righteouſneſs of *Chriſt's finiſhing*, of *God's accepting*, and that which *alone* can ſave the Soul from the Stroke of Eternal Juſtice.

Eph. 5.14.

Rom. 1.17

There are ſix Things that, on Man's Part, are the Cauſe he receiveth not the Goſpel of Chriſt, and ſo Life by him.

1. They ſee not *their State by Nature*, how polluted they are with Original Sin.

Eph. 2. 2.

2. They ſee not the *Juſtice of God* againſt Sin; they know not him that hath ſaid, *Vengeance belongeth unto me, I will recompence.*

Heb. 10. 30.

3. They cannot ſee the *Beauty* of Jeſus Chriſt.

2 Cor. 4. 4.

4. *Unbelief being mighty in them*, they dare not venture their Souls with Jeſus Chriſt; they dare not truſt to his Righteouſneſs, and to *THAT* only. For,

Rev. 21.8.

5. Their Carnal Reaſon alſo ſets it ſelf againſt the Word of Faith, and cannot ſtoop to the Grace of Jeſus Chriſt.

1 Cor. 2. 14.

6. They love to have Honour one of another; they love to be commended for their own vain-glorious Righteouſneſs; and the Fools think, that becauſe they are commended of Men, they ſhall be commended of God alſo: *How can you Believe, who ſeek Honour one of another, and ſeek not the Honour that cometh from God ONLY.* This laſt Thing, to wit, *Deſire of Vain-glory*, is the Bane of Thouſands; 'tis the Legaliſt's Bane; 'tis the Civilian's Bane; 'tis the Formaliſt's Bane; yea, (which yet is ſtranger,) *it is the Bane of the Vicious and Debauched alſo:* For though there be a Generation, that, to one's thinking, have not Regard to Righteouſneſs; yet watch them narrowly, and they have their Times of doing ſomething that looks like good; and though poſſibly it be but ſeldom, yet this Wretch counteth, that for the ſake of that, God accepteth him, and counteth *his, glorious Righteouſneſs.*

Joh. 5.44.

I might add a *Seventh Cauſe*; which is, *Want of ſerious Meditation upon Eternal Judgment, and what ſhall follow.* This Conſideration, did it take a deep Place in the Heart, would doubtleſs produce theſe workings of Spirit after Jeſus Chriſt for Juſtification, that now is wanting in the moſt of Men. This made *Felix*, yea, it makes the Devils *tremble*; and would, I ſay, couldeſt thou deeply meditate, make thee ſtart, and turn thy wanton Thoughts into heavy Sighs after God's Mercy in Jeſus Chriſt, leſt thou alſo come into their Place of Torment.

Before I conclude this Uſe, I would lay down a few Motives, if ſo be thou mayeſt be prevailed with, to look after thine own everlaſting State.

1. Conſider, God hath put *Man* (above all the Creatures in this viſible World) into a State of *abiding for ever*; they cannot be *annihilated*, they ſhall *never* again be turned into *Nothing*; but muſt *live* with God or the Devil for ever and ever. And though the Scripture ſaith, *Man hath not Pre-eminence over a Beaſt in his Death*, yet the Beaſt hath Pre-eminence above many Men; for he ſhall not riſe again, to come into Judgment, as Man muſt; nor receive that diſmal Sentence for Sin and Tranſgreſſion, as Man ſhall: This therefore is worthy to be conſidered with Seriouſneſs, of all that have Souls to be ſaved or damned: *They muſt one Day come to Judgment*, there to ſtand before that Judge of all the Earth, *whoſe Eyes are like a Flame of Fire*; from the Sight of which thou canſt not hide one of thy Words, or Thoughts, or Actions, becauſe thou wanteſt the Righteouſneſs of God: *The Fire of his Juſtice* ſhall burn up all thy Rags of Righteouſneſs, wherewith *by the Law* thou haſt cloathed thy ſelf; and will leave thee nothing but a Soul full of Sin to bemoan, and eternal Burnings to grapple with. Oh! the Burnings that will then beſet Sinners on every Side! and that will eat their Fleſh, and torment their Spirit, with far more Terror than if they were *ſtricken with Scorpions!* And obſerve it, the Torment will there be higher than other, where there is the Guilt of *neglecting Jeſus Chriſt*, he being indeed the Saviour, and him that was ſent on purpoſe to deliver Men from the Wrath to come.

2. Conſider, *Once paſt Grace*, and *ever paſt Grace:* When the Door is ſhut againſt thee, *it will open no more*; and then Repentings, Deſires, Wiſhings, and Wouldings, *come all too late*; Good may be done to others, *but to thee none*; and this ſhall be, becauſe, even becauſe thou haſt withſtood the Time of thy Viſitation, and not received Grace when offered: *My God ſhall caſt them away, becauſe they did not hearken unto him. Cain* was driven out from the Preſence of God, (for ought I know) ſome Hundreds of Years before his Death. *Iſhmael* was caſt away after ſeventeen Years of Age; *Eſau* lived thirty or forty Years after he had ſold his Birth-right. O! many, very many, are in this Condition! for though God be gracious, yea very gracious, *yet he will not be ſlighted*, nor abuſed *always*; there is Plenty of Sinners in the World,

Luke 13.

Chap. 19. 41, 42, 43. Hoſ. 9. 17.

Luke 8. 37. 40. World, if one will not, *another will.* Christ was soon repulsed by, and sent away from the Country of the *Gaderens*; but on the other Side of the Sea, *there were many ready* Acts 13. 46 47, 48. *with Joy to receive him:* So when the Jews contradicted and blasphemed, *the Gentiles gladly received the Word.* Look to it, Sinner, here is Life and Death set before thee; Life, if it be not too late to receive it; but if it be, 'tis not too late for Death to swallow thee up: And tell me, Will it not be dreadful, to be carried from under the Gospel to the Damned, there to lye in endless Torment, *because thou wouldest not be delivered therefrom?* Will it be Comfort to thee, to see the Saviour turn Judge? To see him that *wept* and *died* for the Sin of the World, now ease his Mind on Christ-abhorring-Sinners, by rendering to them the just Judgment of God? For all their abominable Filthiness, had they closed with Christ, they had been shrouded from the Justice of the Law; and should not have come into Condemnation, *but had been passed from Death to Life*; but they would not take Shelter there; they would venture to meet the Justice of God in its Fury, wherefore now it shall swallow them up for ever and ever. And let me ask further, Is not he a mad Man, who being loaded with combustible Matter, will run headlong into the Fire upon a Bravado? Or, that being guilty of Felony or Murther, will desperately run himself into the Hand of the Officer, as if the *Law*, the *Judge*, the *Sentence*, *Execution*, were but a *Jest*, or a Thing to be *play'd withal?* And yet thus mad are poor, wretched, miserable Sinners, who flying from Christ, as if he were a *Viper*, they are over-come, and cast off for ever *by the just Judgment of the Law.* But ah! how poorly will these be able to plead the Virtues of the Law, to which they have cleaved, when God shall answer them, *Whom dost thou pass in Beauty? Go* Ezek. 32 *down, and be thou laid with the Uncircumcised:* Go down to Hell, and there be laid with those that refused the Grace of God. 19.

Sinners, take my Advice; with which I shall conclude this *USE:* Call often to remembrance, that thou hast a precious Soul within thee; that thou art in the Way to thine End, at which thy precious Soul will be in special concerned; it being then Time to delay no longer, the Time of Reward being come. I say again, *Bring thy End home*; put thy self, in thy Thoughts, into the last Day thou must live in this World; seriously arguing thus: *How if this Day were my last?* How if I never see the Sun rise more? How if the first Voice that rings To-morrow Morning in my heavy Ears, be, *Arise ye Dead, and come to Judgment?* Or, How if the next Sight I see with mine Eyes, be the Lord in the Clouds, with all his Angels, raining Floods of Fire and Brimstone upon the World? Am I in a Case to be thus near mine End? To hear this *Trump of God?* Or, To see this great Appearance of this Great God, and the Lord Jesus Christ? Will my Profession, or the Faith I think I have, carry me through all the Trials of God's Tribunal? Cannot his Eyes, which are as a Flame of Fire, see in my Words, Thoughts, and Actions, enough to make me culpable of the Wrath of God? Oh! How serious should Sinners be in this Work of remembring Things to come, of laying to their Heart the Greatness and Terror of that notable Day of God Almighty! And in examining themselves, how it is like to go with their Souls, when they shall stand before the Judge indeed! To this End, God make this Word effectual, *AMEN.*

PAUL's Departure and Crown:

OR, AN

EXPOSITION upon 2 TIM. iv. 6, 7, 8.

For I am now ready to be offered up, and the Time of my Departure is at Hand.

I have fought a good Fight, I have finiſhed my Courſe, I have kept the Faith.

Henceforth there is laid up for me a Crown of Righteouſneſs, which the Lord the righteous Judge ſhall give me at that Day; and not to me only, but alſo to all them that love his Appearing.

THESE Words were by the Apoſtle *Paul* written to *Timothy*, whom he had begot to the Faith, by the Preaching of the Goſpel of Chriſt; in which are many Things of great Concernment both for Inſtruction and Conſolation, ſomething of which I ſhall open unto you for your Profit and Edification. But before I come to the Words themſelves, as they are a *Relation* of *Paul*'s Caſe, I ſhall take Notice of ſomething from them as they depend upon the Words going before, being a vehement Exhortation to *Timothy* to be conſtant and faithful in his Work. Which in Brief may be ſummed up in theſe Particulars, 1ſt, A ſolemn binding Charge before God and Jeſus Chriſt our Lord, that he be conſtant in Preaching the Word, whether in, or out of Seaſon, Reproving, Rebuking, and Exhorting with all Long-ſuffering and Doctrine: And that becauſe of that ungodly Spirit that would poſſeſs Profeſſors after he was dead; for the Time will come, ſaith he, that they will not indure ſound Doctrine (neither ſound Reproof nor ſound Trial of their State and Condition by the Word) but after their own Luſts ſhall they heap to themſelves Teachers having itching Ears (the Plague that once God threatned to rebellious *Iſrael*) and be turned unto Fables. Much like this is that in the *Acts of the Apoſtles*; for I know that after my Departure ſhall grievous Wolves enter in amongſt you, not ſparing the Flock; and alſo of your own ſelves ſhall Men ariſe ſpeaking perverſe Things to draw away Diſciples after them. Therefore Watch, and remember that by the Space of three Years I ceaſed not to warn every one of you Night and Day with Tears.

Deut. 28. 27.

Acts 20. 29, 30, 31.

This Evil then is to be prevented. 1ſt, By a diligent Watchfulneſs in Miniſters. 2d, By a diligent Preaching the Word of the Lord. And 3dly, By ſound and cloſe Rebukes, Reproofs and Exhortations to thoſe in whoſoever the leaſt there appears any ſwerving or turning aſide from the Goſpel. The Miniſters of the Goſpel have each of them all that Authority that belongs to their Calling and Office, and need not to ſtay for Power from Men to put the Laws of Chriſt in his Church into due and full Execution. This Remnant of *Jacob* ſhould be in the midſt of many People as a Dew from the Lord, that tarrieth not for Man, nor waiteth for the Sons of Men. Therefore he adds, watch thou in all Things, endure Afflictions (if thou ſhouldſt be oppoſed in thy Work) do the Work of an Evangeliſt, make full Proof of thy Miniſtery. How our time-ſerving, and ſelf-ſaving Miniſters will ſalve their Conſcience from the Stroke that God's Word will one Day give them, and how they will ſtand before the Judgment-ſeat to render an Account of this their Doings, let them ſee to it; ſurely God will require it of their Hand.

Tit. 2. 15.

Mic. 5. 7.

But O *Timothy* do thou be diligent, do thou watch in all Things, do thou endure Affliction, do thou the Work of an Evangeliſt, make thou full Proof of thy Miniſtery; *for I am now ready to be offered up*, &c. The Words then of my Text are a Reaſon of this Exhortation, of this Exhortation to *Timothy*, that he ſhould continue watchful and abide faithful in his calling. *For I am now ready to be offered up*, that is, to be put to death for the Goſpel.

Hence then learn two Things.

Firſt, That the Murders and Out-rage that our Brethren ſuffer at the Hands of wicked Men, ſhould not diſcourage thoſe that live, from a full and faithful Performance of their Duty to God and Man, whatever may be the Conſequence thereof. Or thus; When we ſee our Brethren before us fall to the Earth, by Death, through the Violence of the Enemies of God for their Holy and Chriſtian Profeſſion, we ſhould covet to make good their Ground againſt them,

them, though our Turn ſhould be next: We ſhould valiantly do in this Matter, as is the Cuſtom of Soldiers in Wars; take great Care that the Ground be maintained, and
2 Tim. 2. 3. the Front kept full and compleat. Thou
1 Theſ. 3. 3. therefore, ſaith *Paul*, indure Hardneſs as a good Soldier of Jeſus Chriſt: And in another Place, we ſhould not be moved by theſe Afflictions, but indure, by reſiſting even unto Blood. Wherefore *Paul* ſaith again, be not thou therefore aſhamed of
2 Tim. 1. 8. the Teſtimony of our Lord, nor of me, his Priſoner; but be thou a Partaker of the Affliction of the Goſpel, according to the
Num. 27. 20. Power of God. Thus let the Spirit of *Paul* reſt upon *Joſhua*, and the Spirit of *Elijah*
2 Kin. 2. 15. reſt upon *Eliſha*; ſtand up therefore like valiant Worthies, as the Miniſters of my God, and fly not every Man to his own, while the Cauſe and Ways and Brethren of our Lord are buffeted and condemned by the World. And remember that thoſe that keep the Charge of the Lord when moſt go a whoring from under their God; they, when he turns the Captivity of his
Ezek. 44 10, 11, 12 13, 14, 15 16. People, ſhall be counted worthy to come nigh unto him, *to offer the Fat and the Blood, ſaith the Lord God.* But for the reſt, though they may yet ſtand before the People, becauſe, they ſtood before them in a way of Idolatry, yet it ſhall not be to their Honour, nor to their Comfort; but to their Shame, as the ſame Scripture ſaith.

1. Let this therefore ſmite with Conviction thoſe that in this Day of *Jacob*'s Trouble, have been falſe with God, his Cauſe and People; I ſay thoſe firſt and eſpecially as the chief Ringleaders of this Cowardlineſs, who have done it againſt Light, Profeſſion, and Reſolutions. *Behold, thou haſt ſinned againſt the Lord, and be ſure thy Sins will find thee out*; and though thou mayeſt now have as a Judgment of God upon thee, thy right Eye darkned that thou mayeſt not ſee, yet awakening Time will overtake thee, and that too between the Straits, when he will ſhew thee, to the great Confuſion of thy Face, and the Amazement of them that behold thee, how great an Affront he counts it to be left by thee, in a Day when his Truth is caſt down to the Ground. I have often thought of that Prophet that went down from *Judah*
1 Kin. 13. 18, 19. to *Bethel*, to propheſy againſt the Idolatry that was there ſet up by the King; who becauſe he kept not the Commandment of God, but did eat and drink in that Place, at the Perſuaſion of a lying Prophet, was met at laſt by a Lion, who ſlew him there in the Way, where his Carcaſs was made a Spectacle of God to Paſſengers. If thou be ſpiritual, judge what I ſay; and think not to be one of that Number that ſhall have the Harps of God, when God appears for *Zion*, and that ſhall ſing that Song of *Moſes*, and alſo the Song of the Lamb, for that is only for thoſe who have *fought the godly Fight*, and gotten the Victory over the Beaſt, his Image, Mark, Number, and Name.

2. Let this alſo be an Awe to thee, who haſt Hankerings to do as the other: Beware and remember *Judas*, and the End God brought upon him; he will not always bear ſuch Things: Theſe Times have ſhewed us already, that he beholds them with great Diſlike; why ſhouldeſt thou hang up in Chains as a Fetter to all that know thee? And never object that ſome have done it and yet are at Peace in their Souls; for Peace in a ſinful Courſe is one of the greateſt of Curſes. And *the Man that wandreth out of the Way of Underſtanding ſhall remain in the Congregation of the Dead.*
Rom. 11. 10. Prov. 21. 16.

The Second Thing to be learned from theſe Words, as they have Relation to them going before, is, Encouragement to thoſe that are yet in the Storm; and that from *three* great Arguments; Firſt, *Paul*'s Peace and Comfort now at the Time of his Death, which he ſignifieth to *Timothy* by theſe *three* Expreſſions, *I have fought a good Fight, I have finiſhed my Courſe, I have kept the Faith.*

Secondly, by the bleſſed Reward he ſhould have for his Labour from Chriſt in another World, together *with all thoſe that love the Appearing of the Lord, at that great and notable Day.*

Thirdly, that now his laſt Act ſhould not be inferior to any Act he did for God, while he was alive and preached in the World; for his Body ſhould now be *an Offering, a Sacrifice well pleaſing to God.* To all which I ſhall ſpeak ſomething in my Diſcourſe upon theſe Words. And therefore to come to them;

I am now ready to be offered up.

In theſe Words we have to enquire into *two* Things,

Firſt, What it is to be *offered up.*

Secondly, What it is to be *ready to be offered up. I am now ready to be offered up.*

For the firſt of theſe,

Paul, by ſaying *he was to be offered*, alludeth to ſome of the *Sacrifices* that of old were under the Law, and thereby ſignifieth to *Timothy*, that his Death and Martyrdom for the Goſpel ſhould be both ſweet in the Noſtrils of God, and of great Profit to his Church in this World; for ſo were the Sacrifices of old. *Paul* therefore lifts his Eyes up higher than ſimply to look upon Death, as it is the common Fate of Men; and he had good Reaſon to do it, for his Death was violent, 'twas alſo for Chriſt, and for his Church, and Truth; and it is uſual with *Paul* thus to ſet out the Suffering of the Saints, which they undergo for the Name and Teſtimony of Jeſus. Yea, he will have our Prayers a Sacrifice; our Praiſes, Thankſgiving and
Heb. 13. 15, 16. Rom. 12. 1, 2.
Mortification,

Rom. 15. 16. 1 Pet. 2. 5. Mortification, Sacrifices: Alms-deed, and the offering up of the Gentiles, Sacrifices, being ſanctified by the Holy Ghoſt; and here his Death alſo muſt be for a Sacrifice, and an acceptable Offering to God.

Peter alſo ſaith, *we are Prieſts to offer up Spiritual Sacrifices acceptable to God by Jeſus Chriſt*; of which Sacrifices, it ſeems by *Paul*, the Death of a Chriſtian for Jeſus ſake muſt needs be counted one.

Beſides, *Paul* further inſinuates this by ſome other Sentences in his Epiſtles. As by that in the Epiſtle to the *Coloſſians*, Coloſ. 1. 24. where he ſaith, *I now rejoyce in my Sufferings for you, and fill up that which is behind of the Affliction of Chriſt in my Fleſh, for his Body ſake which is the Church* (not by Way of Merit, for ſo Chriſt alone, and that Heb. 10. 10, 11, 12, 13, 14. by once being offered himſelf, hath perfected for ever them that are ſanctified,) but his meaning is, that as Chriſt was offered in Sacrifice for his Church as a Saviour; ſo *Paul* would offer himſelf as a Sacrifice for Chriſt's Church, as a Saint, as a Miniſter, Philip. 2. 17. and one that was counted faithful. Yea, ſaith he, and if I be offered upon the Sacrifice and Service of your Faith, *I joy and rejoyce with you all.* This then teacheth us ſeveral Things worthy our Conſideration.

Firſt, That the Blood of the Saints that they loſe for his Name, is a ſweet Savour Pſal. 116. 15. to God. And ſo ſaith the Holy Ghoſt, *precious in the Sight of the Lord is the Death of* Pſal. 72. 14. *his Saints.* And again, *he ſhall redeem their Soul from Deceit and Violence, and precious ſhall their Blood be in his Sight.*

Secondly, Thoſe that ſuffer for Chriſt are of great Benefit to his Church (as the Sacrifices of Old, were confirming and ſtrengthening Philip. 1. 14. to *Iſrael*) wherefore *Paul* ſaith, *his Bonds encouraged his Brethren, and made them much more bold in the Way of God to ſpeak his Word without Fear.*

Thirdly, The Sufferings or Offering of the Saints in Sacrifice it is of great Uſe and Advantage to the Goſpel; of Uſe I ſay many Ways.

Firſt, The Blood of the Saints defends it. *Secondly*, confirmeth it, and *Thirdly*, redeemeth that thereof that hath been loſt in Antichriſtian Darkneſs.

Firſt, They do thereby defend and preſerve it from thoſe that would take it from us, or from thoſe that would impoſe another upon us. Phil. 1. 17. *I am ſet*, ſaith *Paul*, *for the Defence of the Goſpel, and my Sufferings have fallen out for the furtherance of it*; that is, it hath not only continued to hold its Ground, but hath alſo got more by my Contentions, Sufferings and Hazards for it.

Secondly, It confirms it, and this is Part of the meaning of *Paul* in thoſe large Relations of his Sufferings for Chriſt, ſaying, *are they Miniſters of Chriſt, I ſpeak as a Fool, I am more, in Priſons more frequent*, &c. as he ſaith again, and theſe Things *I do for the Goſpels ſake*: And again, That 2 Tim. 2. 8, 9, 10. the Truth of the *Goſpel might be continued with you.* So again, *I ſuffer*, ſaith he, *in the Goſpel as an evil doer even unto Bonds, but the Word of God is not bound*; *yea*, ſaith he, *therefore I endure all Things for the Elect ſake* (that is) that the Goſpel may be preſerved entire, that the Souls that are yet unborn may have the Benefit of it, with eternal Glory.

Thirdly, The Sufferings of the Saints are of a redeeming Vertue: for by their patient enduring and loſing their Blood for the Word, they recover the Truths of God that have been buried in Antichriſtian Rubbiſh, from that Soil and Slur, that thereby hath for a long Time cleaved unto them; wherefore it is ſaid, *they overcame the Beaſt by* Rev. 12. 11, 12. *the Blood of the Lamb, the Word of their Teſtimony, they not loving their Lives to the Death.* They overcame him, that is, they recovered the Truth from under his Aſperſions, and delivered it from all his Enemies. *David* ſaith, *the Words of the Lord are as* Pſal. 12. 6. *Silver tried in a Furnace of Earth, purified ſeven Times*; what is this Furnace of Earth but the Body of the Saints of God, in which the Word is tried, as by Fire in Perſecution, yea, *purified ſeven Times*, that is, brought forth at laſt by the Death of the Chriſtians, in its Purity before the World: How hath the Headſhip and Lordſhip of Chriſt, with many other Doctrines of God, been taken away from the Pope by the Sufferings of our Brethren before us? While their Fleſh did fry in the Flames, the Word of God was cleanſed, and by ſuch Means purified in theſe their Earthen Furnaces, and ſo delivered to us. The Lamps of *Gideon* were Judges 7. 15, 16, 17, 18, 19, 20, 21, 22. then diſcovered, when his Soldiers Pitchers were broken; If our Pitchers were broke for the Lord and his Goſpel's ſake, thoſe Lamps will then be diſcovered, that before lay hid and unſeen. Much Uſe might be made of this good Doctrine: Learn thus much,

Firſt, The Judgment that is made of our Sufferings by Carnal Men, is nothing at all to be heeded; they ſee not the Glory that is wrapped up in our Cauſe, nor the Innocence and Goodneſs of our Conſcience in our enduring of theſe Afflictions: They judge according to the Fleſh, according to outward Appearance. For ſo indeed we ſeem to lie under Contempt, and to be in a diſgraceful Condition; but all Things here are converted to another Uſe and End. That which is contemptible when Perſons are Guilty, is honourable when Perſons are clear; and that which brings Shame when 1 Pet. 2. 19, 20, 21, 22. Perſons are buffeted for their Faults, is thankworthy in thoſe that endure Grief, ſuffering wrongfully; though to ſuffer for Sin be the Token of God's Diſpleaſure, yet to thoſe that ſuffer for Righteouſneſs, it is a Token of greateſt Favour: Wherefore matter not 2 Theſ. 1. 4, 5, 6, 7, 8, 9, 10. how the World doth eſteem of thee and thy preſent Diſtreſs that thou beareſt with Patience for God and his Word; but believe, that

that thoſe Things that are both Shame and Diſhonour to others, are Glory and Honour to thee. O for a Man to be able to ſay, *for the Hope of Iſrael I am bound with this Chain; it makes his Face to ſhine like the Face of an Angel, and his Lips to drop like the Honey-comb.*

Acts 28. 20.

Secondly, We learn alſo from hence, the Reaſon why ſome in Days before us have made light of the Rage of the World; but they have laughed at Deſtruction when it cometh, and have gone forth to meet the armed Men; and with *Job's* Liars, *mocked at Fear and have not been affrighted neither turned their Back from the Sword, the Quiver ratleth againſt him, the glittering Spear and the Shield*; but they have ſaid among the Trumpets, *ha, ha*, it hath been their Glory to ſuffer for Chriſt. As it is ſaid of the Saints of old, *they departed from the Counſel, rejoycing that they were worthy to ſuffer Shame for his Name.* As *Paul* alſo ſaith, *I will moſt gladly*, mark, *moſt gladly rather rejoyce in mine Infirmities, that the Power of Chriſt may reſt upon me.* Therefore I take Pleaſure in Infirmities, in Reproaches, in Neceſſities, in Perſecutions, in Diſtreſſes for Chriſt's Sake, &c. Let thoſe that ſuffer for Theft and Murther hang down their Heads like a Bull-ruſh, and carry it like thoſe that are going to hanging; but let thoſe whoſe Trials are for the Word of God, know, by theſe very Things they are dignified.

Job 5. 21, 22. Job 39. 19, 20, 21, 22, 23, 24, 25. Acts 5. 41. 2 Cor. 12. 9, 10.

Thirdly, Learn alſo in this to be confident, that thy Sufferings have their Sound, and a Voice before God and Men: Firſt, before God *to provoke him to Vengeance, when he makes Inquiſition for Blood.* The Blood of *Abel* cried until it brought down Wrath upon *Cain*; and ſo did the Blood of Chriſt, and his Apoſtles, till it laid *Jeruſalem* upon Heaps. *Secondly*, Thy Blood will alſo have a Voice before Men, and that poſſibly for their good. The faithful Chriſtian in his patient Suffering knows not what Work he may do for God; who knows but thy Blood may be ſo remembred by thy Children, Neighbours and Enemies as to convince them thou wert for the Truth? Yea, who knows, but their Thoughts of thy Reſolution for Chriſt, in thy reſiſting unto Blood, may have ſo good an effect upon ſome, as to perſwade them to cloſe with his Ways? The three Children in the fiery Furnace made *Nebuchadnezzar* cry out, *there was no God like theirs. Indeed* this is hard Labour, but be content, the dearer thou payeſt for it to win the Souls of others, the greater will be thy Crown when the Lord the righteous Judge ſhall appear; and in the mean while thy Death ſhall be as a Sacrifice pleaſing to God and his Saints.

Pſal. 9. 12, Gen. 4. 9, 10, 11.

I am now ready to be offered up.

The Second Thing that I would enquire into is this:

What it is to be [ready] *to be offered up*: Or how we ſhould underſtand this Word [ready] *I am now ready to be offered up.* Which I think may be underſtood three manner of Ways.

Firſt, With Reſpect to that *Readineſs* that was continually in the Heart of thoſe that hated him, to deſtroy him with his Doctrine.

Secondly, Or it may be underſtood with reſpect to the *Readineſs* of this bleſſed Apoſtle's Mind, his being *ready* and willing always to embrace the Croſs for the Words ſake: Or,

Thirdly, We may very well underſtand it, that he had done his Work for God in this World, and therefore was *ready* to be gone.

For the firſt of theſe:

The Enemies of God and his Truth they never want Will and Malice to oppoſe the Word of God; they are alſo always ſo far forth in *Readineſs* to murder and ſlaughter the Saints, as the Prophet cries to *Jeruſalem, behold the Princes of Iſrael, every one were in thee to their Power to ſhed Blood.* That is, they had Will and Malice always at Hand to oppoſe the upright in Heart. And therefore our Lord Jeſus ſaith, *they are they that kill the Body*; he doth not ſay they can do it as relating to their Power, but that they do it, as relating to their Will, and their Cuſtom, if let looſe: And we may underſtand thereby that it is no more to them to kill the People of God, than it is to Butchers to kill Sheep and Oxen. For though it be indeed a Truth, that God's *Hand is always ſafe upon the Hilt of their Sword*, yet by them *we are killed all the Day long, and accounted as Sheep for the Slaughter*, that is, in their Deſires always, as well as by their Deeds when they are let looſe, as *Paul's* Kinſman ſaid to the Captain, *There lieth in wait for him of them more than forty Men that have bound themſelves in a Curſe, that they will neither eat nor drink until they have killed him. And now are they ready, looking for a Promiſe from thee:* And hence it is that by the Word they are called Dragons, Lions, Bears, Wolves, Leopards, Dogs, and the like: All which are Beaſts of Prey, and delight to live by the Death of others. *Paul* therefore ſeeing and knowing that this Readineſs was in his Enemies; to pour out his Bowels to the Earth, he cried out to *Timothy*, ſaying, *make thou full Proof of thy Miniſtry, for I am* now ready to be ſlain; *I am now ready to be offered up.*

Ezek. 22. 6. Pſal. 44. 22. Rom. 8. 36. Acts 23. 12, 13.

Theſe Words thus underſtood, may be uſeful many Ways.

Firſt, To ſhew us, we live, not becauſe of any good Nature or Inclination, that is in our Enemies towards us; for they, as to their Wills, are ready to deſtroy us; but they are in the Hand of God, in whoſe Hand is alſo our Times. Wherefore though by the Will of our Enemies *we are always delivered to Death, yet behold we live.*

Pſ. 31. 15. 2 Cor. 6. 9.

Therefore in this Senſe it may be ſaid, *where is the Fury of the Oppreſſor?* It is not in his Power to diſpoſe of, therefore here it
Iſa. 51. 13. may be ſaid again, *he is not ready to deſtroy.* The Cup that God's People in all Ages have drank of, even the Cup of Affliction and Perſecution, it is not in the Hand of the Enemy, but in the Hand of God; and
Pſal. 75. 8. he, not they, poureth out of the ſame. So
Job 38. 10, 11. that they, with all their raging Waves, have Banks and Bounds ſet to them, by which they are limited within their Range, as the
Pſ. 76. 10. Bear is by his Chain. *Surely the Wrath of Men ſhall praiſe thee, and the Remainder of Wrath thou wilt reſtrain.*

Secondly, This ſhould incourage us, not to forſake the Way of our Lord Jeſus, when threatned by our Adverſaries; becauſe, they are in his Chain: Indeed they are ready in their Wills to deſtroy us, but as to Power and Liberty to do it, that is not at all with them, who would fear to go, even by the very Noſe of a Lion, if his Chain would
Iſa. 51. 12, 13. not ſuffer him to hurt us. It is too much below the Spirit of a Chriſtian to fear a Man that ſhall die; and they that have ſo done
Luke 12. 7. have *forgotten the Lord their Maker, who preſerveth the Hairs of our Head.* Yea, let me tell you, he that ſo doth, he feareth to truſt the Lord with his Life, Eſtate, and Concernments, and chuſeth rather to truſt to himſelf, and that too out of God's Way; and though ſuch Perſons may lick themſelves whole now, while they are fallen and ſenſleſs, they muſt count for theſe Things again, and then they ſhall ſee, that Fear of Men, and to be aſhamed of Chriſt, will load them with no light Burden. Alſo it is an uncomely Thing for any Man in his Profeſſion, to be in and out with the Times; and to do this when winked at by Men, that they would not do if they frowned: Do ſuch fear God? Nay, they fear the Fear of Men, when they ſhould ſanctify the Lord himſelf, and let him be their Dread, and him be their Fear.
Iſa. 8. 12, 13. Thirdly, Let the *Readineſs* that is in the Enemies of God to deſtroy, provoke thee
1 Sam. 17. 45, 46, 47, 48. to make *ready* alſo, as I ſaid a little before, go out to meet the armed Men. *David ran to meet Goliah*; rub up Man, put on thy Harneſs, *put on the whole Armour of God, that thou mayeſt be ready*, as well as thy Adverſaries, as bleſſed *Paul* was here, *I am now ready to be offered up, and the Time of my Departure is at hand:* But becauſe this will fall in fitteſt under the ſecond Head, I ſhall therefore diſcourſe of it there.

The ſecond Thing.

The ſecond Thing conſidered in the Words is this, that to be *ready*, might be underſtood with Reſpect to the bleſſed Apoſtle's Mind, that was graciouſly brought over into a willingneſs to imbrace the Croſs for the Word's ſake, and thus in other Places he himſelf expounds it; *I am ready*
Act. 21. 13 ſaith he, *not to be bound only, but to die at Jeruſalem for the Name of the Lord Jeſus.* That alſo implies as much, where he ſaith, *I count not my Life dear unto my ſelf*, ſo that I may *finiſh my Courſe* with Joy, and the Miniſtry which I have received of
Acts 20. 22, 23, 24. the Lord Jeſus, to teſtify the Goſpel of the Grace of God. As the Enemies then were *ready* and willing in their Hearts: ſo he was ready and willing in his. This Man was like to thoſe mighty Men of *Solomon*, that
2 Chron. 17, 18, 19. were ready prepared for the War, and waited on the King, fit to be ſent at any Time upon the moſt ſharp and pinching Service. A Thing fitly becoming all the Saints, but chiefly thoſe that miniſter in the Word and Doctrine.

Underſtand the Words thus, and they alſo teach us many Things both for Conviction and for Edification,

Firſt, Here we ſee that a Chriſtian's Heart ſhould be unclinched from this World; for he that is ready to be made a Sacrifice for Chriſt and his bleſſed Word, he muſt be one that is not intangled with the Affairs of this
2 Tim. 2. 4. Life; how elſe can he pleaſe him who hath choſen him to be a Soldier? Thus was it
2 Cor. 1. 8, 9. with this bleſſed Man, he was brought to
Gal. 2. 20. Gal. 6. 14 God's Foot with *Abraham*, and crucified to this World with Chriſt; he had paſſed a Sentence of Death upon all earthly Pleaſures and Profits beforehand, that they might not deaden his Spirit when he came to ſuffer for his Profeſſion.

Secondly, This ſhews us the true Effects of unfeigned Faith and Love, for they were the riſe of this moſt bleſſed Frame of Heart; read, 2 *Cor.* 4. at the 8, 9, 10, 11, 12, 13, 14. and compare it Chapter the 12, at the *9th* and *10th* Verſes; and Men may talk what they will of their Faith and Love to the Lord Jeſus and to his Holy Goſpel; but if they throw up their open profeſſing of his Name for fear of thoſe that hate him, it is evident their Mouths go before their Hearts, and that their Words are bigger than their
Prov. 24. 10. Graces. *If thou fainteſt in the Day of Adverſity, thy Strength is ſmall*, and ſo thy Faith
Joh. 15. 13. and Love: *Herein is Love, that a Man lay down his Life for his Friend.*

Thirdly, This ſhews us the true Effects of a right Sight and Senſe of the Sufferings that attend the Goſpel, that they ſhall become truly profitable to thoſe that ſhall bear them aright. What made he ready for? it
2 Cor. 4. 16, 17, 18. was for Suffering: And why made he *ready* for them, but becauſe he ſaw they wrought out for him a *far more exceeding and eternal Weight of Glory.* This made *Moſes* alſo ſpurn at a Crown and a Kingdom; to look with a diſdainful Eye upon all the Glory of
Heb. 11. 24, 25, 26, 27. *Egypt*: He ſaw the *Reward that was laid up in Heaven for thoſe that ſuffered for Chriſt. Therefore he refuſed to be called the Son of Pharaoh's Daughter; chuſing rather to ſuffer Affliction with the People of God, than to enjoy the Pleaſures of Sin for a Seaſon. Eſteeming the Reproach of Chriſt greater Riches than*

the

the Treaſures in Egypt: for he had Reſpect to the Recompence of Reward: by Faith he forſook Egypt, not fearing the Wrath of the King, for he endured, as ſeeing him who is inviſible. Every one cannot thus look upon the Afflictions and Temptations that attend the Goſpel; no not every one that profeſſeth it, as appears by their ſhrinking and ſhirking at the Noiſe of the Trumpet, and Alarum to War. They can be content (as Cowards in a Garriſon) to lie ſtill under ſome ſmaller Pieces of Service, as hearing the Word, entering in, to follow with loving in Word and in Tongue, and the like, but *to go forth to him without the Camp, bearing his Reproach*, and to be in *Jeopardy* every Hour *for the Truth of the glorious Goſpel*, that they dare not do. Nay inſtead of making *ready* with *Paul* to engage the Dragon and his Angels, they ſtudy how to evade, and ſhun the Croſs of Chriſt. *Secretly rejoycing if they can but* delude their Conſcience, and make it ſtill and quiet while they do yet unworthily.

Heb. 13. 13. 1 Cor. 15. 30. Revel. 12. 7, 8, 9.

Fourthly, By this readineſs we may diſcern who are unfeignedly willing to find out, that they may do the whole Will of God; even thoſe that are already made willing to ſuffer for his Sake, they are ſtill enquiring, *Lord, what wouldeſt thou have me to do?* not mattering nor regarding the Croſs and Diſtreſs that attends it. *The Holy Ghoſt witneſſeth to me, ſaith Paul, that in every City, Bonds and Afflictions abide me; but none of theſe Things move me; neither count I my Life dear unto my ſelf, ſo that I may finiſh my Courſe with Joy, &c.* counting that to ſee and be doing of heavenly Things, will countervail all the Trouble and Sorrow that attends them; This therefore ſharply rebuketh thoſe that can be glad to be ignorant of the Knowledge of ſome Truths, eſpecially of them that are perſecuted. Still anſwering thoſe that charge them with walking irregularly, that they do but according to their Light. Whereas the Hearts that be full of Love to the Name and Glory of Chriſt, will in quiet, return and come: yea, and be glad, if they find the Words of God, and will eat them with ſavour and ſweet Delight, how bitter ſoever they are to the Belly; becauſe of that Teſtimony they bind us up to maintain before Peoples, and Nations, and Kings.

Acts, 20. 23, 24. Revel. 10. 10, 11.

I judge not thoſe that have conſciouſly ſought, and that according to rule, and yet remain in the dark

I am now ready to be offered up.

The third Thing to be conſidered in the Words is this, that the Apoſtle by ſaying *I am now ready*, doth ſignify that now he had done that Work that God had appointed him to do in the World. *I am now ready*, becauſe I have done my Work; this is further manifeſt by the following Words of the Text; *I am now ready to be offered up, and the Time of my Departure is at Hand*; namely *my Time to depart* this World. The Words alſo that follow, are much to the Purpoſe, *I have fought the good fight, I have finiſhed my Courſe, &c.* much like that of our Lord Jeſus, *I have finiſhed the Work which thou gaveſt me to do.* Now then, put all theſe Things together, *namely that I am to be offered a Sacrifice*, and for this my Enemies are ready, *my Heart is alſo ready*; and becauſe I have done my Work, I am therefore every Way *ready*. This is a Frame and Condition that deſerveth, not only to ſtand in the Word of God for *Paul*'s everlaſting Praiſe: but to be a provoking Argument to all that read or hear thereof, to follow the ſame Steps. I ſhall therefore to help it forward according to Grace received, draw one Concluſion from the Words, and ſpeak a few Words to it. The Concluſion is this;

Joh. 17. 4.

That it is the Duty and Wiſdom of thoſe that fear God, ſo to manage their Time and Work that he hath allotted unto them, that they may not have Part of the Work to do when they ſhould be departing the World.

This Truth I might further urge from the very Words of the Text, they being written on purpoſe by *Paul* to ſtir up *Timothy* and all the godly to preſs hard after this very Thing. But to paſs that, and to mind you of ſome other Scriptures that preſs it hard as a Duty, and then to proceed to ſome few Examples of the wiſe and moſt eminent Saints. Which when I have done I ſhall

1. Shew you Reaſon for it.
2. Give you Encouragement to it.
3. Preſs it with ſeveral Motives.
4. Make ſome Uſe and Application of the whole and ſo conclude.

That this is the Duty and Wiſdom of thoſe that fear God, you may ſee by Chriſt's Exhortation to Watchfulneſs and to prepare for his ſecond coming: *Therefore be ye ready alſo; for at an Hour when you think not, the Son of Man cometh.* Theſe Words, as they are ſpoken to ſtir up the godly to be *ready, to meet their Lord at his coming*, ſo becauſe the godly muſt meet him as well in his Judgments and Providences here, as at his perſonal appearing at the laſt Day; therefore they ſhould be diligent to be fitting themſelves to meet him in all ſuch Diſpenſations: and becauſe, ſaith God, *I will do this unto thee, prepare to meet thy God O Iſrael.* Now Death is one of the moſt certain of thoſe Diſpenſations; yea, and ſuch, that it leaveth to thoſe no Help at all, or Means to perform for ever that, which, ſhouldeſt thou want it, that is lacking to thy Work. Wherefore *Solomon* alſo doth preſs us to this very Work, and that from this Conſideration, *whatſoever thy Hand findeth to do, do it with all thy Might, for there is no Work, nor Device, nor Knowledge, nor Wiſdom in thy Grave whether thou goeſt*; bauk nothing of thy Duty, neither defer to do it; for thou art in thy Way to thy Grave and there thou canſt not finiſh ought that by neglect thou leaveſt undone; therefore be diligent while Life laſts.

Mat. 24. 44. Amos 4. 12. Eccleſ. 9. 10.

Another

Another Scripture is that in *Peter*'s Epiſtle to thoſe that were ſcattered abroad, ſeeing, ſaith he, *that you look for ſuch Things, be diligent, that you may be found of him in Peace, &c.* He is there diſcourſing of the coming of Chriſt to Judgment, as Chriſt alſo was in the other; and from the certainty and dread of that Day he doth preſs them on to a continual Diligence, and is to be underſtood, as that of *Paul* to *Timothy*, a diligent Watching *in all* Things, that as he ſaith again, *they may ſtand compleat in all the Will of God, not lacking this or that of that Work which was given them to do* of God and this World. Much might be ſaid for the further Proof of this Duty; but to give you ſome Examples of the godly Men of Old, whereby it will appear, that as it is our Duty to do it, ſo it is alſo our Wiſdom: And hence.

2 Pet. 3. 14.

2 Tim. 4. 5.

Gen. 5.22. Gen. 6. 9. It ſaid of *Enoch, that he walked with God, and of Noah, that he was faithful in his Generation, and alſo walked with God*, That is, they kept Touch with him, ſtill keeping up to the Work and Duty that every Day required; not doing their Duty by Fits and by Starts, but in a fervent Spirit they ſerved the Lord. So again it is ſaid of *Abraham* that *his Work was to walk before God in a Way of Faith and Self-denial, which he with diligence performed.* And therefore the Holy Ghoſt ſaith, *he died in a good old Age*; thereby inſinuating, that he made both Ends meet together, the End of his Work with the End of his Days, and ſo came to his Grave, in a full Age, as a ſhock of Corn coming in his Seaſon. *Jacob* alſo when he bleſſed his Sons, as he lay upon his Death-Bed before them, doth ſweetly comfort himſelf with this, after all his Toyl and Travel, ſaying, *I have waited for thy Salvation, O Lord:* As if he had ſaid, Lord, I have faithfully walked before thee in the Days of my Pilgrimage thorough the Help and Power of thy Grace; and now having nothing to do but to die, I lie waiting for thy coming to gather me up to thy ſelf and my Fathers: So *when he had made an End of commanding his Sons*; (now his Bottom was Wound) *he gathered up his Feet in the Bed, and yielded up the Ghoſt, and was gathered unto his People.* *Caleb* and *Joſhua* are ſaid to be Men of excellent Spirits, becauſe they were *faithful in this their Work.* *David* was eminent this Way, and had done his Work before his Death-day came. *After he had ſerved his own Generation by the Will of God, then he fell aſleep.* Which in the Old Teſtament is ſignified by three Paſſages, 1. By his loſing his Heat before his Death, thereby ſhewing his Work for God was done, he now only waited to die. 2. By that Paſſage, theſe are the laſt Words of *David* even the Wind up of all the Doctrines of that ſweet Pſalmiſt of *Iſrael.* 3. That in the Pſalms is very ſignificant, *The Prayers of David* the Son of *Jeſſe are ended.* In the whole they all do doubtleſs ſpeak forth this in the main, that *David* made great Conſcience of walking with God, by labouring to drive his Work before him, that his Work and Life might meet together; for that indeed is a good Man's Wiſdom. *Job* had great Conſcience alſo as to this very Thing, as witneſs both God's Teſtimony, and his own Conſcience for him. *Elijah had brought his* Work to that Iſſue that he had but to anoint *Haziel* to be *King of Aſſyria, Jehu to be King of Iſrael*, and *Eliſha, Prophet in his Room*, and then to be caught up into Heaven. What ſhall I ſay? I might come to *Hezekiah, Jehoſaphat, Joſias*; with old *Simeon* alſo, whoſe Days were lengthened chiefly, not becauſe he was behind with God and his Conſcience as to his Work for God in the World, but to ſee with his Eyes now at laſt, the Lord's Chriſt: a ſweet forefitting for Death! *Zacharias* with *Elizabeth* his Wife (that good old couple alſo,) how tender and doubtful were they in this Matter, to walk in all the Commandments and Ordinances of the Lord, in a bleſſed blameleſs Way! Their Son alſo is not to be left out, who rather than he would be put out of his Way, and hindred from *fulfilling his Courſe*, would venture the Loſs of the Love of a King, and the Loſs of his Head for a Word. All theſe with many more, are as ſo many mighty Arguments for the Praiſe of that I aſſerted before, to wit, that it is the Duty and Wiſdom of thoſe that fear God, ſo to manage their Time and Work that he hath here allotted unto them, that they may not have Part of their Work to do when they ſhould be departing this World. I might urge alſo many Reaſons to enforce this Truth upon you, as,

Job 5.26.

Gen. 49. 18, 33.

Num. 14. 24.

Acts 13. 36.

2 Sam. 23. 1, 2.

Pſal. 72. 20.

Job 1.8. Job 31.

1 Kirg 19. 15, 16.

Luke 1. 6.

Luke 2.25. Mark 6. 17, 18.

Firſt, Otherwiſe the great and chief Deſign of God in ſending us into the World, eſpecially in converting us and poſſeſſing our Souls with Gifts and Graces, and many other Benefits, that we might here be to the glory of his Grace, is as much as in us lies, truſtrate and diſappointed. *This People have I formed for my ſelf*, ſaith he, *they ſhall ſhew forth my Praiſe*: and ſo again, *you have not choſen me, but I have choſen you and ordained you that you ſhould go and bring forth Fruit, and that your Fruit ſhould remain. God never intended when he covered thy nakedneſs with the Righteouſneſs of his dear Son*, and delivered thee from the condemning Power of Sin and the Law, that thou ſhouldeſt ſtill live *as do thoſe who know not God. This I ſay therefore*, ſaith *Paul, and teſtify in the Lord; that ye henceforth walk not as other Gentiles, in the Vanity of their Mind.* What, a Chriſtian, and live as does the World? a Chriſtian, and ſpend thy Time, thy Strength and Parts for Things that periſh in the uſing? Remember Man, if the Grace of God hath taken hold of thy Soul, thou art a Man of another World,

Joh. 15.16

Eph. 4.17.

Joh. 17. 16

And

Rom. 14. 16, 17, 18. and indeed, a Subject of another and more noble Kingdom, the Kingdom of God which is the Kingdom of the Gospel, of Grace, of Faith and Righteousness, and the Kingdom of Heaven hereafter; in these Things thou shouldest exercise thy self: 1 Cor. 9. 26, 27. Not making heavenly Things, which God hath bestowed upon thee, to stoop to Things that are of the World; but rather here beat down thy Body, mortify thy Members, hoist up thy Mind to the Things that are above, and practically hold forth before all the World that blessed Word of Life. This Col. 3. 1, 2, 3, 4. I say, is God's Design; this is the Tendency, the natural Tendency of every Grace of God bestowed upon thee; and herein is our Joh. 15. 8. Father glorified, that we bring forth much Fruit.

Secondly, A second Reason why Christians should so manage their Time and the Work that God hath appointed them to do for his Name in this World, that they may not have Part thereof to do when they should be departing this World, it is because, if they do not, dying will be an hard Work with them, especially if God awakeneth them about their neglect of their Duty. 1 Cor. 11. 30, 31, 32. The Way of God with his People is to visit their Sins in this Life; and the worst Time for thee to be visited for them, is when thy Life is smitten down, as it were, to the Dust of Death, even when all natural Infirmities break in like a Flood upon thee; Sickness, Fainting, Pains, Weariſomness and the like; now I say to be charged also with the neglect of Duty, when in no Capacity to do it; yea, when perhaps, so feeble, as scarce able to abide to hear thy dearest Friend in this Life speak to thee; Will not this make dying hard? yea, when thou Heb. 4. 1, 2. shalt seem both in thine own Eyes, as also in the Eyes of others, to fall short of the Kingdom of Heaven for this and the other Transgression; Will not this make dying hard? *David* found it hard, when he cried, Psal. 39. 13. *O spare me a little, that I may recover Strength, before I go hence and be no more.* *David* at this Time was chastened for some Iniquity; yea, brought for his Folly to the Doors of the Shadow of Death. But here he could not enter without great Distress of Mind; wherefore he cries out for respite, and Time to do the Will of God, and the Work allotted to him. So again, *the Pains of Hell caught hold upon me, the Sorrows of Death compassed me about, and I found Trouble and Sorrow; then I cried unto the Lord.* Ay, this will make thee cry though thou be as good as *David*. Wherefore learn by his Sorrow, as he himself also learned, at last to serve his own Generation by the Will of God, before he fell asleep. God can tell how to pardon thy Sins, and yet make them such a bitter Thing, and so heavy a Burden to thee, that thou wouldest not, if thou wast but once distressed with it, come there again for all this World. Ah! it is easy with him to have this Pardon in his Bosom, when yet he is breaking all thy Bones, and pouring out thy Gall upon the Ground; yea, to shew himself then unto thee in so dreadful a Majesty, that Heaven and Earth shall seem to thee to tremble at his Presence. Let then the Thoughts of this prevail with thee, as a Reason of great Weight to provoke thee to study, to manage thy Time and Work in Wisdom while thou art well.

Thirdly, Another Reason why those that fear God should so manage their Time and Work for God in this World, that they may not have Part to do, when they should be departing this Life, it is because loitering in thy Work, doth as much as in it lieth, defer and hold back the second coming of our Lord and Saviour Jesus Christ. One Thing, amongst many, that letteth the appearing of Christ in the Clouds of Heaven, is, his Body with the several Members thereof are not yet compleat and full; they Eph. 4. 8, 9, 10, 11, 12, 13. are not all yet come to the Knowledge of the Son of God, to the Measure of the Stature of the fulness of Christ, that is, to the compleat making up of his Body, for as *Peter* saith, *the Lord is not slack concerning his Promise*, as some Men count Slackness, but is Long-suffering to us-ward, not willing that any should perish, but that all should come to Repentance, and so also to the compleat Performance of all their Duty, and Work they have for God in this World. And I say, the faster the Work of Conversion, Repentance, Faith, Self-Denial, and the rest of the Christian Duties are performed by the Saints in their Day, the more they make Way for the coming of the Lord from Heaven. Wherefore, *Peter* saith again, *seeing then that we look* 2 Pet. 3. 9, 10, 11, 12. *for such Things, what manner of Persons ought we to be in all holy Conversation and Godliness, looking for, and hasting unto*, or as it is in the Margent, *hasting the coming of the Day of God*, wherein the Heavens *being on Fire shall be dissolved, and the Elements shall melt with fervent Heat; when* Rev. 19. 7. *the Bride hath made herself ready, the Marriage of the Lamb is come.* That is, the Lord will then wait upon the World no longer, when his Saints are fit to receive him. As he said to *Lot* when he came to Gen. 19. 20, 21, 22. burn down *Sodom, haste thee to Zoar, for I can do nothing till thou be come thither.* So concerning the great Day of Judgment to the World which shall be also the Day of Blessedness, and Rest to the People of God, it cannot come until the Lamb's Wife hath made herself ready; until all the Saints that belong to glory are ready. And before I go further, what might I yet say to fasten this Reason upon the truly gracious Soul? What! wilt thou yet loiter in the Work of thy Day? wilt thou still be unwilling to hasten Righteousness? doest thou not know that thou by so doing deferrest the coming of thy

deareſt Lord? beſides, that is the Day of his Glory, the Day when he ſhall come in the Glory of his Father and of the holy Angels, and wilt not thou by thy Diligence help it forwards? Muſt alſo the general Aſſembly and Church of the Firſtborn wait upon thee for their full Portions of Glory? Wilt thou by thus doing endeavour to keep them wrapt up ſtill in the Duſt of the Earth, there to dwell with the Worm and Corruption? The Lord awaken thee, that thou mayeſt ſee thy loitering doth do this, and doth alſo hinder thy own Soul of the Inheritance prepared for thee.

Fourthly, Another Reaſon why Saints ſhould preſs hard after a compleat performing their Work that God hath allotted unto them, is, becauſe ſo far forth as they fall ſhort, in that they impair their own Glory. For as the Lord hath commanded his People to work for him in this World; ſo alſo he of Grace hath promiſed to reward whatever they chriſtianly do. For whatſoever good Thing any Man doth, the Heb. 6. 10. ſame ſhall he receive of the Lord, whether 2 Theſ. 1. 6, 7. he be bound or free; yea, he counts it Unrighteouſneſs to forget their Work of Faith and Labour of Love, but a righteous Thing to recompence them for it in the Day of our Lord Jeſus. This well conſidered is of great Force to prevail with thoſe that are covetous of Glory, ſuch as *Moſes*, and *Paul*, with the reſt of that Spirit. As the Apoſtle ſaith alſo to the Saints at *Corinth*, 1 Cor. 15. ult. *be ſtedfaſt, unmoveable, always abounding in the Work of the Lord, foraſmuch as ye know that your Labour is not in Vain in the Lord.*

Having thus given you the Reaſons, why God's People ſhould be diligent in that Work that God hath allotted for them, to be doing for him in this World; I ſhall in the next Place give you ſome Directions, as helps to further you in this Work. And they are ſuch as tend to take away thoſe Hindrances that come upon thee either by Diſcouragement, or by Reaſon of hardneſs and benummedneſs of Spirit. For great Hindrances overtake God's People from both theſe Impediments.

Firſt then, If thou wouldeſt be faithful to do that Work that God hath allotted thee to do in this World for his Name; labour to live in the Savour and Senſe of thy Freedom and Liberty by Jeſus Chriſt. That is, keep this, if poſſible ever before thee, that thou art a redeemed one, taken out of this World, and from under the Curſe of the Law, out of the Power of the Devil, &c. and placed in a Kingdom of Grace, and Forgiveneſs of Sins for Chriſt's Sake. This is of abſolute Uſe in this Matter; yea, ſo abſolute, that it is impoſſible for any Chriſtian to do his Work Chriſtianly without ſome Enjoyment of it. For this in the firſt of *Luke* is made the very Ground of all good Works, both as to their Nature and our Continuance in them, and is alſo reckoned there an eſſential Part of that Covenant, that God made with our Fathers; even that he would grant unto us *that we being delivered out of the Hands of our Enemies, might ſerve him without fear, in Holineſs and Righteouſneſs before him all the Days of our Life.* And indeed, take this away, and what Ground can there be laid for any Man to perſevere in good Works? none at all. For take away Grace and Remiſſion of Sins for Chriſt's Sake, and you leave Men nothing to help them but the Terrors of the Law, and Judgment of God, which at beſt can beget but a ſervile and ſlaviſh Spirit in that Man in whom it dwells, which Spirit is ſo far off from being an Help to us in our purſuit of good Works, that it makes us we cannot endure that which is commanded, but *Iſrael* like, it *flieth from God even as from the Face of a Serpent.* As *Solomon* ſaith, a *Servant will not be corrected by Words, for though he underſtand, he will not anſwer.* Get thou then thy Soul poſſeſſed with the Spirit of the Son, and believe thou art ſet perfectly free by him from whatſoever thou by Sin haſt deſerved at the Hand of revenging Juſtice. This Doctrine unlooſeth thy Bands, takes off thy Yoak and lets thee go upright. This Doctrine puts ſpiritual and heavenly Inclinations into thy Soul, and the Faith of this Truth, doth ſhew thee, that God hath ſo ſurprized thee, and gone beyond thee, with his bleſſed and everlaſting Love that thou canſt not but reckon thy ſelf his Debtor for ever. Therefore *Brethren we are Debtors, not to the Fleſh to live after the Fleſh*: That Argument of *Paul* to *Philemon* is here true in the higheſt Degree, thou oweſt to God for his Grace to thee, even thy whole ſelf beſides. This *Paul* further teſtifies both in the ſixth and ſeventh of the *Romans*. In the one he ſaith, *we are free from Sin*, in the other he ſaith, *we are dead to the Law, that our Fruit might be unto Holineſs; that we might bring forth Fruit unto God*: For, as I ſaid, if either thy ungodly Luſts, or the Power and Force of the Law have Dominion over thy Spirit, thou art not in a Condition now to be performing thy Work to God in this World. I have heretofore marvelled at the quarrelſome Spirit that poſſeſſed the People that *Malachi* ſpeaketh of, how *they found Fault with*, in a Manner, *all Things that was commanded them to do*: But I have ſince obſerved, their ungodly Diſpoſition was grounded upon this their doubting of the Love of God, *yet ye ſay, wherein haſt thou loved us*? And indeed if People once ſay to God by Way of doubt, *wherein haſt thou loved thus*, no marvel though that People be like thoſe in *Malachi*'s Time; a diſcontented murmuring backward People about every Thing that is good. Read that whole Book of *Malachi*.

Luke 1. 69, 70, 71, 72, 73, 74, 75.

Heb. 12. 20. Exod. 19.

Pro. 29. 19.

Rom. 8. 12.

Philem. 19

Rom. 6. 22.

Rom. 7. 4.

Mal. 1. 2.

Pſal. 96. 9.

Secondly, If thou wouldeſt be faithful to do that Work that God hath allotted thee to do in this World for his Name;

Then

Then labour to ſee a Beauty and Glory in Holineſs, and in every good Work: This tends much to the engaging of thy Heart. O worſhip the Lord in the Beauty of Holineſs; fear before him all the Earth: And for thy Help in this, think much on this in general, that, Thus ſaith the Lord, *is the Wind-up of every Command:* For indeed much of the Glory and Beauty of Duties doth lie in the Glory and Excellency of the Perſon that doth command them; and hence it is, that *Be it enacted by the King's moſt Excellent Majeſty*, is in the Head of every Law, becauſe that Law ſhould therefore be reverenced by, and be made glorious and beautiful to all. And we ſee upon this very Account, what Power and Place the Precepts of Kings do take in the Hearts of their Subjects, every one loving and reverencing the Statute, becauſe there is the Name of their King. Will you rebel againſt the King, is a Word that ſhakes the World. Well then, turn theſe Things about for an Argument to the Matter in Hand, and let the Name of God, ſeeing he is wiſer and better, and of more Glory and Beauty than Kings, beget in thy Heart a Beauty in all Things that are commanded thee of God. And indeed if thou do not in this act thus, thou wilt ſtumble at ſome of thy Duty and Work thou haſt to do; for ſome of the Commands of God, are in themſelves ſo mean and low, that take away the Name of God from them, and thou wilt do as *Naaman* the *Syrian*, deſpiſe inſtead of obeying. What is there in the Lord's Supper, in Baptiſm, yea in preaching the Word and Prayer, were they not the Appointments of God? His Name being intailed to them, makes them every one glorious and beautiful. Wherefore, no marvel if he that looks upon them without their Title Page goeth away in a Rage, like *Naaman*, preferring others before them. *What is Jordan? Are not Abana and Pharpar, Rivers of Damaſcus, better than all the Waters in Iſrael, may I not waſh in them and be clean?* ſaith he. This was becauſe he remembred not that the Name of God was in the Command. *Iſrael*'s Trumpets of Rams Horns, and *Iſaiah*'s walking naked, and *Ezekiel*'s Wars againſt a Tile, would doubtleſs have been ignoble Acts, but that the Name of God was that which gave them Reverence, Power, Glory, and Beauty. Set therefore the Name of God, *and thus ſaith the Lord*, againſt all Reaſonings, Defamings, and Reproaches that either by the World, or thy own Heart, thou findeſt to ariſe againſt thy Duty, and let his Name and Authority alone be a ſufficient Argument with thee, to behold the Beauty that he hath put upon all his Ways, and to inquire in his Temple.

2 Kings 5. 10, 11, 12.

Joſh. 6. 2, 3, 4. Iſa. 20. 3. Ezek. 4. 1, 2, 3, 4.

Pſal. 27. 4.

Thirdly, Wouldeſt thou be faithful to do that Work that God hath appointed thee to do in this World for his Name; then make much of a trembling Heart and Conſcience; for though the Word be the Line and Rule whereby we muſt order and govern all our Actions, yet a trembling Heart and tender Conſcience is of abſolute Neceſſity for our ſo doing. A hard Heart can do nothing with the Word of Jeſus Chriſt. *Hear the Word of the Lord, ye that tremble at his Word; ſerve the Lord with Fear, and rejoice with Trembling.* I ſpake before againſt a ſervile and ſlaviſh Frame of Spirit, therefore you muſt not underſtand me here as if I meant now to cheriſh ſuch a one; no, it is a Heart that trembleth for, or at the Grace of God; and a Conſcience made tender by the ſprinkling of the Blood of Chriſt. Such a Conſcience as is awakened both by Wrath and Grace, by the Terror and the Mercy of God, for it ſtands with the Spirit of a Son to fear before his Father. Yea, to fear Chaſtiſings, though not to fear Damnation. Let therefore Deſtruction from God be a Terror to thy Heart, though not that Deſtruction that attends them that periſh by Sin for ever. Though this I might add further; it may do thee no Harm, but Good, to caſt an Eye over thy Shoulder, at thoſe that now lye roaring under the Vengeance of Eternal Fire; it may put thee in mind of what thou waſt once, and of what thou muſt yet aſſuredly be, if Grace by Chriſt preventeth not: Keep then thy Conſcience awake with Wrath and Grace, with Heaven and Hell; but let Grace and Heaven bear Sway. *Paul* made much of a tender Conſcience, elſe he had never done as he did, nor ſuffer'd what we read of. *But herein*, ſaith he, *I exerciſe my ſelf, to have always a Conſcience void of Offence towards God, and towards Men.* But this could not a ſtony, benummed, bribed, deluded, or a muzzled Conſcience do. *Paul* was like the Nightingale with his Breaſt againſt the Thorn. That his Heart might ſtill keep waking, he would accuſtom himſelf to the Meditation of them Things that ſhould beget both Love and Fear; and would always be very chary leſt he offended his Conſcience. *Herein do I exerciſe my ſelf*, &c.

Iſa. 66. 5. Pſal. 2. 11.

Job 31. 20.

Iſa. 66. 24.

Act. 24. 16

Be diligent then in this Matter, if thou wouldeſt be faithful with God. A tender Conſcience to ſome People is like *Solomon*'s brawling Woman, a Burthen to thoſe that have it: But let it be to thee like thoſe that invited *David* to go up to the Houſe of the Lord. Hear it and cheriſh it with Pleaſure and Delight.

Pro. 25. 24

Pſ. 122. 1.

Fourthly, If thou wouldeſt be faithful to do that Work that God hath appointed thee to do in this World for his Name; then let Religion be the only Buſineſs to take up thy Thoughts and Time. *Whatſoever thy Hand findeth to do, do it with all thy Might*, with all thy Heart, with all thy Mind, and with all thy Strength. Religion, to moſt Men, is but a By-buſineſs, with

Eccl. 9. 10.

with which they uſe to fill up ſpare Hours; or as a ſtalking Horſe, which is uſed to catch the Game. How few are there in the World, that have their Converſation
Philip. 1. 27. *only as becomes the Goſpel!* an Heart found
Pſ. 119. 80 in God's Statutes, an Heart united to the
Pſ. 86. 11. Fear of God, an Heart moulded and faſhioned by the Word of God, is a rare Thing. Rare, becauſe 'tis hard to be found, and rare becauſe 'tis indeed the Fruit of an
Rom. 6. 17 excellent Spirit, and a Token of one ſaved by the Lord. But this Indifferency in Religion, this faſhioning our ſelves in our Language, Geſture, Behaviour, and Carriage to the Fancies and Fopperies of this World, as it is in it ſelf much unbecoming a People that ſhould bear the Name of their God in their Foreheads; ſo it cannot but be a very great and ſore Obſtruction to thy faithful walking with God in this World. Gird up then thy Loins like a Man, let God and his Chriſt, and his Word and his People and Cauſe, be the Chief in thy Soul; and as heretofore thou haſt afforded this World the moſt of thy Time and Travel, and Study, ſo now convert all theſe to
Rom. 6. 19 the Uſe of Religion. *As you have yielded your Members Servants to Uncleanneſs, and to Iniquity, unto Iniquity; even ſo now yield your Members Servants to Righteouſneſs, unto Holineſs.*

Holy Things muſt be in every Heart where this is faithfully put in Practice.

1. Daily bring thy Heart and the Word of God together, that thy Heart may be levelled by it, and alſo filled with it. The want of performing this ſincerely is a great Cauſe of that Unfaithfulneſs that is in us to God. Bring then thy Heart to the Word daily, to try how thou believeſt the Word to Day, to try how it agrees with the Word to Day. This is the Way to make clean Work daily, to keep thy Soul warm and
Pſ. 119. 9. living daily. *Wherewithal ſhall a young Man cleanſe his Way?* ſaith *David, by*
Pſal. 17. 4. *taking Heed thereto according to thy Word.* So again concerning the Works of Men,
Pſ. 119. 11 *by the Word of thy Lips, I have kept me from the Paths of the Deſtroyer.* And again, *I have hid thy Word in my Heart, that I might not ſin againſt thee.* He that delighteth in the Law of the Lord, and in his Law doth meditate Day and Night, *he*
Pſ. 1. 2, 3. *ſhall be like a Tree planted by the Rivers of Water, that bringeth forth his Fruit in his Seaſon; his Leaf alſo ſhall not wither, and whatſoever he doth ſhall proſper.*

2. A continual Remembrance that to every Day thou haſt thy Work allotted thee;
Mat. 6. 32, 33, 34. and that *ſufficient for that Day are the Evils*
1 Cor. 15. 30, 31, 32, 33. *that attend thee.* This Remembrance ſet *Paul* upon his Watch daily; made him die to himſelf and this World daily, and provoked him alſo daily to wind up the Spirit of his Mind; transforming himſelf by the Power of the Word, from that Proneneſs
Pro. 23. 2. that was in his Fleſh to carnal Things. This will make thee keep the Knife at thy Throat in all Places and Buſineſs and Company.

3. Let thy Heart be more affected with what concerns the Honour of God, and the Profit and Glory of the Goſpel, than with what are thy Concernments as a Man, with all Earthly Advantages. This will make thee refuſe Things that are lawful, if they appear to be inexpedient. Yea, this will make thee, like the Apoſtles of old, prefer another Man's Peace and Edification before thine own Profit, and to take more Pleaſure in the Increaſe of the Power of Godlineſs in any, than in the Increaſe of thy Corn and Wine.

4. Reckon with thy own Heart every Day before thou lye down to ſleep, and caſt up both what thou haſt received from God, done for him, and where thou haſt alſo been wanting. This will beget Praiſe and Humility, and put thee upon redeeming the Day that is paſt; whereby thou wilt be able, through the continual Supplies of Grace, in ſome good Meaſure, to drive thy Work before thee; and to ſhorten it as thy Life doth ſhorten, and mayeſt comfortably live in the Hope of bringing both Ends ſweetly together. But to paſs this,

5. If thou wouldeſt be faithful to do that Work, that God hath appointed thee to do in this World for his Name; Then beware thou do not ſtop and ſtick when hard Work comes before thee. It is with Chriſtians as it is with other Scholars, they ſometimes meet with hard Leſſons, but theſe thou muſt alſo learn or thou canſt not do thy Work. The Word and Spirit of God comes ſometimes
Gen. 22. Exod. 32. 26, 27, 28. Acts 20. 23 Ex. 4. 3, 4 like Chain-Shot to us, as if it would cut down all; as when *Abraham* was to offer up *Iſaac*, and the *Levites* to ſlay their Brethren. *Paul* alſo muſt go from Place to Place to preach, though he knew beforehand he was to be afflicted there. God may ſometimes ſay to thee, as he ſaid to his Servant *Moſes*, *Take the Serpent by the Tail*; or as the Lord Jeſus ſaid to *Peter*, *Walk upon the Sea.* Theſe are hard Things, but have not been rejected when God hath called to do them. O how willingly would our Fleſh and Blood eſcape the Croſs for Chriſt! The Comforts of the Goſpel, the Sweetneſs of the Promiſe, how pleaſing is it to
Hoſ. 10. 11 us! like *Ephraim* here, we love to tread out the Corn, and to hear thoſe pleaſant Songs and Muſick that Goſpel Sermons make where only Grace is preached, and nothing of our Duty as to Works of Self-denial; but as for ſuch, God will tread upon their fair Neck, and Yoak them with Chriſt's Yoak; for there they have a Work to do, even a Work of Self-denial.

Now this Work ſometimes lieth in Acts that ſeem to be deſperate, as when a Man muſt both leave and hate his Life, and all
Luke 14. 26, 27, 33. he hath for Chriſt, or elſe he cannot ſerve him nor be counted his Diſciple.

Thus

Thus it ſeemed with Chriſt himſelf when he went his fatal Journey up to *Jeruſalem*, he went thither as he knew, to die, and therefore trod every Step as it were in his own Bowels, but yet no Doubt with great Temptation to ſhun and avoid that Voyage; and therefore it is ſaid *he ſet his Face ſtedfaſtly to go up, ſcorning to be invited to the contrary, and to prevent* the Noiſe of his weak Diſciples, Maſter ſave thy ſelf. It is ſaid, *he aſcended before them*, inſomuch that they were amazed to ſee his Reſolution, while they themſelves were afraid of that dreadful Effect that might follow; alſo when he came there and was to be apprehended, he went to the Garden that *Judas* knew, his old accuſtomed Place: So when they asked him the killing Queſtion, he anſwered, I am he.

Luke 9.51. Mar. 10. 32, 33, 34. Joh. 18. 1, 2, 3. Mar. 14. 61, 62.

Sometimes in Acts that ſeem to be fooliſh, as when Men deny themſelves of thoſe Comforts and Pleaſures and Friendſhips and Honours of the World that formerly they uſed to have, and chuſe rather to aſſociate themſelves with the very Abjects of this World; I mean ſuch as Carnal Men count ſo, counting their Ways and Manners of Life, though attended with a thouſand Calamities, more profitable and pleaſing, and delightful, than all former Glory. Thus *Eliſha* left his Father's Houſe though to pour Water upon the Hands of *Elijah*, and thus the Diſciples left their Father's Ships and Nets, to love a beggerly Life with Jeſus Chriſt. As *Paul* did leave the Feet of *Gamaliel* for the Whip, and the Stocks and the Deaths that attended the bleſſed Goſpel. One would have thought that had been a ſimple Way of *Peter*, to leave all for Chriſt, before he knew what Chriſt would give him; as that 19th of *Matthew* ſeems to import; but Chriſt will have it ſo. *He that will ſave his Life, muſt loſe it, and he that will loſe his Life in* this World for Chriſt, ſhall keep it to Life Eternal. I might add many Things of this Nature, to ſhew you what hard Chapters ſometimes God ſets his beſt People: But thy Work is, if thou wouldeſt be faithful, not to ſtop nor ſtick at any Thing. Some when they come at the Croſs, they will either there make a ſtop and go no further; or elſe, if they can, ſtep over it, if not, they will go round about; do not thou do this; but take it up, and kiſs it, and bear it after Jeſus. *God forbid*, ſaith *Paul*, *that I ſhould glory, ſave in the Croſs of our Lord Jeſus Chriſt, by whom the World is Crucified unto me, and I unto the World.* Now for thy better performing this Piece of Service for our Lord and Saviour Jeſus Chriſt.

2 Kin. 3. 11. Mat. 15. 27. Joh. 12.25 Mat. 10. 37, 38. Gal. 6.14.

O 'tis hard Work to pocket up the Reproaches of all the fooliſh People, as if we had found great Spoil, and to ſuffer all their Revilings, Lies and Slanders, without curſing them, as *Eliſha* did the Children; to anſwer them with Prayers, and Bleſſings for their Curſings. It is far more eaſy to give them Taunt for Taunt, and Reviling for Reviling; to give them Blow for Blow; yea, to call for Fire from Heaven againſt them: But *to bleſs them that curſe us, and to pray for them that deſpitefully uſe and perſecute us* even of Malice, of old grudge, and on Purpoſe to vex and afflict our Mind, and to make us break out into a Rage, this is Work above us; now our Patience ſhould look up to unſeen Things; now remember Chriſt his Carriage to them that ſpilt his Blood; or all is in Danger of burſting, and thou of miſcarrying in theſe Things.

I might here alſo dilate upon *Job*'s Caſe and the Leſſon God ſet him, when at one Stroke he did beat down all, only ſpared his Life, but made that alſo ſo bitter to him, that his Soul choſe ſtrangling rather than it. O when every Providence of God unto thee is like the Meſſengers of *Job*, and the laſt to bring more heavy Tidings than all that went before him; when Life, Eſtate, Wife, Children, Body and Soul, and all at once, ſeem to be ſtruck at by Heaven and Earth; here are hard Leſſons: Now to behave my ſelf even as a weaned Child, now to ſay *the Lord giveth and the Lord hath taken away, and bleſſed be the Name of the Lord.* Thus with few Words *Job* aſcribeth Righteouſneſs to his Maker; but though they were but few, they proceeded from ſo bleſſed a Frame of Heart, that cauſed the Pen-man of the Word to ſtay himſelf and wonder, ſaying, *in all this Job ſinned not with his Lips, nor charged God fooliſhly, in all this.* What a great deal will the Holy Ghoſt make of that, which ſeems but little when it flows from an upright Heart, and it indeed may well be ſo accounted of all that know what is in Man, and what he is prone unto.

Job. 1.15, to 22.

1. Labour, to believe that all theſe Things are Tokens of the Love of God. Heb. 12.6. Rev. 3.19. Joh. 15.18.
2. Remember often that thou art not the firſt that hath met with theſe Things in the World: It hated me, ſaith Chriſt, before it hated you. 1 Pet. 4.1, 2, 3. Deut. 9.7. Levit. 26. 41, 42.
3. Arm thy ſelf with a patient and quiet Mind to bear and ſuffer for his Sake. Ezra. 9.13
4. Look back upon thy Provocations wherewith thou mayeſt have provoked God; then wilt thou accept of the Puniſhment for thy Sins, and confeſs it was leſs than thine Iniquities deſerve.
5. Pray thou mayeſt hear the Voice of the Rod, and have an Heart to anſwer the End of God therein. Mic. 6. 9.
6. Remember the Promiſe; all Things ſhall work together for good to them that love God, to them who are the called according to his Purpoſe. Rom 8.28
7. If thou wouldeſt be faithful to do that Work that God hath appointed thee to do in this World for his Name; then labour alway to poſſeſs thy Heart with a right Underſtanding, both of the Things that this World yieldeth, and of the Things that

ſhall be hereafter. I am confident that moſt, if not all the Miſcarriages of the Saints and People of God, they have their Riſe from deceivable Thoughts here. The Things of this World appear to us more, and thoſe that are to come, leſs than they are; and hence it is that many are ſo hot and eager for Things that be in the World, and ſo cold and heartleſs for thoſe that be in Heaven. *Satan* is here a mighty Artiſt, and can ſhew us all earthly Things in a multiplying Glaſs; but when we look up to Things above, we ſee them as through Sackcloth of Hair: But take thou heed, be not ruled by thy ſenſual Appetite that can only ſavour fleſhly Things, neither be thou ruled by Carnal Reaſon, which always darkneth the Things of Heaven. But go to the Word, and as that ſays, ſo judge thou. That tells thee all Things under the Sun are Vanity, nay worſe, Vexation of Spirit; that tells thee the World is not, even then when it doth moſt appear to be: Wilt thou ſet thine Heart upon that which is not? for Riches certainly make themſelves Wings and fly away as an Eagle towards Heaven. The ſame may be ſaid for Honours, Pleaſures, and the like, they are poor, low, baſe Things to be entertained by a Chriſtian's Heart. The Man that hath moſt of them may in the fulneſs of his Sufficiency be in ſtraits. Yea, when he is about to fill his Belly with them, God may caſt the Fury of his Wrath upon him; ſo is every one that layeth up Treaſure for himſelf on Earth and is not Rich towards God. An Horſe that is loaden with Gold and Pearls all Day, may have a foul Stable and a gauled Back at Night. And Wo be to him that increaſeth that which is not his, and that ladeth himſelf with thick Clay. O Man of God, throw this Bone to the Dogs, ſuck not at it, there is no Marrow there. *Set thine Affections on Things that are above, where Chriſt ſitteth on the right Hand of God.* Behold, what God hath prepared for them that love him. And if God hath bleſſed thee with ought; ſet not thine Heart upon it, honour the Lord with thy Subſtance; *labour to be rich in good Works, ready to diſtribute, willing to communicate, laying up in ſtore a good Foundation for the Time to come, that thou mayeſt lay hold on Eternal Life.* Further to lighten thine Eyes a little; and firſt concerning the Glory of the World.

Eccleſ. 1. 2. Prov. 23. 4, 5.

Job 20. 22, 23, 24, 25.

Luk. 12. 20, 21.

Heb. 2. 6.

Coloſ. 3. 1, 2, 3, 4.

1 Tim. 6. 17, 18, 19.

1 Cor. 1. 26. 1. It is that which God doth moſtly give to thoſe that are not his; for the poor receive the Goſpel, not many rich, not many mighty, not many noble are called.

2. Much of this World and its Glory is permitted of God to be diſpoſed of by the Devil, and he is called both the Prince and God thereof; yea, when *Satan* told Chriſt, he could give it to whom he would, Chriſt did not ſay thou lieſt; but anſwered, by the Word it is written thou ſhalt worſhip the Lord thy God, and him only ſhalt thou ſerve. Implying alſo, that commonly when Men get much of the Honours and Glory of this World, it is by bending the Knee too low to the Prince and God thereof.

Joh. 14. 30 2 Cor. 4. 4. Luke 4. 6, 7, 8.

3. The Nature of the beſt of worldly Things, if hankered after, is to deaden the Spirit, to eſtrange the Heart from God, to pierce thee through *with many Sorrows*, and to drown thee in Perdition and Deſtruction. *O Man of God flie theſe Things, and follow after Righteouſneſs, Godlineſs, Faith, Love, Patience, Meekneſs.* And *fight the good Fight of Faith, lay hold on eternal Life, whereunto thou art alſo called*, &c.

Rom. 8. 6, 7. 1 Joh. 2. 15. 1 Tim. 6. 9, 10, 11, 12.

Secondly, As to the Things of God, what ſhall I ſay? the Things of his Word, and Spirit, and Kingdom, they ſo far go beyond the Conceivings of the Heart of Man, that none can utter them but by the Holy Spirit; there is no Deceit in them, *no Lie is of the Truth*, what they promiſe they will perform with Additions of amazing Glory. Taſte them firſt, and then thou ſhalt ſee them, *O come taſte and ſee that the Lord is good; bleſſed is the Man that truſteth in him.*

1 Joh. 2. 21. Pſal. 34. 8.

To ſtoop low, is a good Work (which is an Act of thine,) if it be done in Faith and Love; though but by a Cup of cold Water it is really more worth in it ſelf, and of higher Eſteem with God, than all worldly and periſhing Glory; there is no Compariſon, the one periſheth with the uſing; and for the other is laid up *a far more exceeding and eternal Weight of Glory.*

2 Cor. 4. 17.

But again, as thou ſhouldeſt labour to poſſeſs thy Heart with a right Underſtanding, of the periſhing Nature of the Riches and Pleaſures of this World, and of the durable Riches and Righteouſneſs that is in Chriſt, and all heavenly Things; ſo thou ſhouldeſt labour to keep always in thy Eye, what Sin is, what Hell is, what the Wrath of God, and everlaſting Burnings are: Transfer them to thy ſelf, as it were on a Finger, that thou mayeſt learn to think of nothing more highly than is meet, but to give to what thou beholdeſt their own due Weight; then thou wilt fear, where thou ſhouldeſt fear, love what is worth thy love, and ſlight that which is of no Worth. Theſe are juſt Weights and even Balances; now thou dealeſt not with deceitful Weights; and this is the Way to be rich in good Works, and to bring thy Work, that God hath appointed, to a good Iſſue, againſt thy dying Day.

Seventhly, but again; If thou wouldeſt be faithful to do that Work that God hath appointed thee to do, in this World, for his Name, then beware that thou ſlip not, or let paſs by the preſent Opportunity that Providence layeth before thee; *work while it is called to Day, the Night comes when no Man can work.* In that Parable of the Man that took *a far Journey*, it is ſaid; *As he gave to every Servant his Work*, ſo he commanded the Porter

Joh. 9. 4. Mark 13. 34, 35.

to

to watch, that is, for his Lord's coming back; and in the mean Time, for all Opportunities to perform the Work he left in their Hand, and committed unto their Truſt.

Rom. 12. 20. Seeſt thou the Poor, ſeeſt thou the Fatherleſs, ſeeſt thou thy Foe in Diſtreſs; draw out thy Breaſt, ſhut not up thy Bowels of Compaſſion, deal thy Bread to the hungry, bring the Poor that are caſt out, into thine Iſa. 58. 7. Houſe, hide not thy ſelf from thine own Fleſh, take the Opportunity that preſents it ſelf to thee; either by the Eye, or the hearing of the Ear, or by ſome godly Motion that paſſeth over thy Heart; ſay not Pro. 3. 28. to ſuch Meſſengers, go and come again Tomorrow, if thou haſt it by thee, now the Opportunity is put into thy Hand, delay not to do it, and the Lord be with thee. Good Opportunities are God's Seaſons for the doing of thy Work; wherefore watch for them and take them as they come. 2 Cor. 11. 26, 27. *Paul* tells us, *he was in Watchings often*; ſurely it was, That he might take the Seaſon that God ſhould give him to do this Work for him; As he alſo ſaith to *Timothy*, *watch thou in all Things, do the Work*, &c. Opportunities as to ſome Things, come but once in ones Life-time, as in the Caſe of *Eſther*, and of *Nicodemus*, and Holy *Joſeph*; when *Eſther* begged the Life of the *Jews*, and the other the Body of *Jeſus*, which once had they let ſlip or neglected, they could not have recovered it again for ever; Watch then for the Opportunity.

Eccleſ. 3. 10, 11. Firſt, Becauſe it is God's Seaſon; which without doubt is the beſt Seaſon and Time for every Purpoſe.

Secondly, Becauſe *Satan* watches to ſpoil, by miſtiming as well as by corrupting, whatever thou ſhalt do for God: *When* Rom. 7. 21 *I would do good*, ſaith *Paul*, evil is preſent; that is either to withdraw me from my Purpoſe, or elſe to infect my Work.

Thirdly, this is the Way to be profitJob 35. 8. able unto others. Thy wickedneſs may hurt a Man, as thou art, and thy Righteouſneſs may profit the Son of Man.

Fourthly, This is alſo the Way to be doing good to thy ſelf. Pro. 11. 25. *He that watereth ſhall be watered himſelf: Caſt thy Bread upon* Job 22. 2. *the Waters; for thou ſhalt find it after many* Eccl. 11. 1, 2. *Days. As God ſaid to Coniah, did not thy* Deut. 10. 15, 16. *Father eat and drink, and do Judgment and* Jer. 22. 15. 16. *Juſtice, and then it was well with him? He judged the Cauſe of the poor and needy, then it went well with him.*

And I ſay, That the Opportunity may not ſlip thee, either for want of Care or Proviſion.

Pro. 17. 17. 1. Sit always looſe from an overmuch affecting thine own Concernments, and Believe, that thou waſt not born for thy ſelf; a Brother is born for Adverſity.

2 Cor. 11. 29. 2. Get thy Heart tenderly affected with the Welfare and Proſperity of all Things, that bear the Stamp and Image of God.

3. Study thy own Place and Capacity 1 Cor. 7. 24. that God hath put thee in, in this World; for ſuitable to thy Place, thy Work and Opportunities are.

4. Make Proviſion before-hand, that 2 Tim. 2. 21. when Things preſent themſelves, thou mayeſt come up to a good Performance; be prepared to every good Work.

5. Take heed of Carnal Reaſonings, keep Gal. 2. 11. thy Heart tender; but ſet thy Face Iſa. 50. 7. like a Flint for God.

6. And look well to the Manner of every Duty.

Eighthly, Wouldeſt thou be faithful, to do that Work that God hath appointed thee to do, in this World, for his Name; believe then, that whatever good Thing thou doeſt for him, if done according to the Word, it is not not only accepted by him now, but recorded, to be remembred for thee, againſt the Time to come; yea, laid up for thee as Treaſure in Cheſts and Coffers, to be brought out to be rewarded before both Men and Angels to thy eternal Comfort by Jeſus Chriſt our Lord. *Lay not up*, ſaith Chriſt, *Treaſures on Earth, where Moth and* Mat. 6. 19, 20. *Ruſt doth corrupt, and where Thieves break through and ſteal; but lay up for your ſelves Treaſures in Heaven, where neither Moth nor Ruſt doth corrupt, and where Thieves do not break through and ſteal.* The Treaſure that here our Lord commands, we ſhould with Diligence lay up in Heaven, is found both in *Luke* and *Paul* and *Peter*, to be meant by doing good Works.

1. *Luke* renders it thus, *Sell that you have* Luke 12. *and give Alms; provide your ſelves Bags* 33. *that wax not old, a Treaſure in the Heavens that fadeth not, where no Thief approacheth, nor Moth corrupteth:* The latter Part of the Verſe expounding the former.

2. *Paul* ſaith thus, *Charge them that be rich in this World, That they be not High-minded, nor truſt in uncertain Riches, but in the living God, who giveth us all Things richly to enjoy: That they do Good, that they be RICH IN GOOD WORKS,* 1 Tim. 6. *ready to diſtribute, willing to communicate:* 17, 18, 19. *Laying up in Store for themſelves a good Foundation againſt the Time to come, that they may lay hold on eternal Life.*

3. *Peter* alſo acknowledgeth and aſſerteth 1 Pet. 5. this, where, in his Exhortation to Elders 2, 3, 4. to do their Duty faithfully, and with chearfulneſs; he affirms, if they do ſo, They *ſhall receive a Crown of Glory that fadeth not away*, which *Paul* alſo calleth, *a Re-* 1 Cor. 9. *ward for chearful Work*, and that as an Act 17. of Juſtice by the Hand of a righteous 2 Tim. 4. 8. Judge, *in the Day when the Lord ſhall come to give Reward to his Servants the Prophets*, and to his Saints, and to all that fear his Name, ſmall and great; for *every Man* 1 Cor. 3. 8. *ſhall receive his own Reward, according to his own Labour.*

But before I go any further, I muſt anſwer

ſwer three Objections that may be made by thoſe that read this Book.

First Obj. The firſt is this, ſome godly Heart may ſay, I dare not own, that what I do ſhall ever be regarded, much leſs rewarded by God in another World, becauſe of the Unworthineſs of my Perſon, and becauſe of the many Infirmities and ſinful Weakneſſes that attend me in every Duty.

Anſw. *Anſwer*, This Objection is built partly upon a baſhful Modeſty, partly upon Ignorance, and partly upon Unbelief. My Anſwer to it is as followeth.

1. You muſt remind and look back to what but now hath been proved, namely, That both Chriſt and his Apoſtles do all agree in this; that there is a Reward for the Righteous; and that their good Deeds are laid up as Treaſure for them in Heaven, and are certainly to be beſtowed upon them in the laſt Day with abundance of eternal Glory.

2. Now then, to ſpeak to thy Caſe, and to remove the Bottom of thy Objection, that the Unworthineſs of thy Perſon, and thy ſinful Infirmities, that attend thee in every Duty, do make thee think thy Works ſhall not be either regarded or rewarded in another World. But conſider firſt, as to the Unworthineſs of thy Perſon.

1. They that are in Chriſt Jeſus are always compleat before God, in the Righteouſneſs that Chriſt hath obtained, how infirm and weak and wicked ſoever they appear to themſelves: Before God therefore in this Righteouſneſs thou ſtandeſt all the Day long, and that upon a double Account; firſt by the Act of Faith, becauſe thou haſt believed in him that thou mighteſt be juſtified by the Righteouſneſs of Chriſt: but if this fail, I mean the Act of believing, ſtill thou ſtandeſt juſtified by God's imputing this Righteouſneſs to thee; which Imputation ſtandeth purely upon the Grace and good Pleaſure of God to thee, that holds thee ſtill as juſt before God, though thou wanteſt at preſent the Comfort thereof; Gen. 4. 4. thus therefore thy Perſon ſtands always accepted; and indeed no Man's Works can at all be regarded, if his Perſon in the firſt Place be not reſpected. The Lord had Heb. 11. 4. Reſpect firſt to *Abel*, and after to his Offering; but he can have Reſpect to no Man before Works done, unleſs he find them in the Righteouſneſs of Chriſt, for they muſt be accepted through a Righteouſneſs; which becauſe they have none of their own, therefore they have one of God's imputing, even that of his Son, which he wrought for us when he was born of the Virgin, &c.

2. As to thy ſinful Infirmities that attend thee in every Work, they cannot hinder thee from laying up Treaſure in Heaven, thy Heart being upright in the Way with God; nor will he be unrighteous at all to forget thy good Deeds in the Day when Chriſt ſhall come from Heaven.

1. Becauſe by the ſame Reaſon then he muſt diſown all the good Works of all his Prophets and Apoſtles, for they have all been attended with Weakneſſes and ſinful Infirmities; from the Beginning hitherto there is not a Man, *not a juſt Man upon Earth, that doeth Good and ſinneth not*; the beſt of our Works are accompanied with Sin; *when I would do Good*, ſaith *Paul*, *Evil is preſent with me.* This therefore muſt not hinder. And for thy further Satisfaction in this conſider, Eccl. 7. 20. Rom. 7. 21

As Chriſt preſents thy Perſon before God acceptable without thy Works, freely and alone by his Righteouſneſs, ſo his Office is to take away the Iniquity of thy holy Things, that they alſo by him may be accepted of God; wherefore it is further ſaid for the Encouragement of the Weak and Feeble, *He ſhall not break a bruiſed Reed, nor quench the ſmoaking Flax, but ſhall bring forth Judgment unto Victory.* The *bruiſed Reed* you know is weak; and by Bruiſes we ſhould underſtand ſinful Infirmities. And ſo alſo concerning the *ſmoaking Flax*, by ſmoaking you muſt underſtand ſinful Weakneſs; but none of theſe ſhall neither hinder the Juſtification of thy Perſon, nor the Acceptation of thy Performance, they being done in Faith and Love, let thy Temptations be never ſo many, becauſe of Jeſus Chriſt, his Prieſtly Office now at the right Hand of God; by him therefore let us offer Spiritual Sacrifices; for they ſhall be acceptable to God and our Father. Exod. 28. 36, 37, 38. 1 Pet. 2. 5. Iſa. 42. 3.

2. Becauſe otherwiſe God and Chriſt would prove falſe to their own Word, which is horrible Blaſphemy once to imagine, who hath promiſed that when the Son of God ſhall come to Judgment, he *ſhall render to every Man according to his Works*, and doth upon this very Account incourage his Servants to a patient induring of the hotteſt Perſecutions. For great is your Reward in Heaven. From this alſo he bindeth his Saints and Servants to be ſincerely liberal and good and kind to all; firſt becauſe otherwiſe they have no Reward of their Father which is in Heaven, that is, for what they do not; but if they do it, then though it be but a Cup of cold Water given to a Prophet or Righteous Man, they ſhall receive a Prophet's Reward, a Righteous Man's Reward; yea, they ſhall receive it in any wiſe, *They ſhall in no wiſe loſe their Reward.* Rev. 22. 12. Mat. 5. 12. Luke 6. 23, 35. Mat. 6. 1. Mat. 10. 41, 42.

3. It muſt be ſo; otherwiſe he ſhould deny a Reward to the Works and Operations of his own good Grace he hath freely beſtowed upon us; but that he will not do, *He is not unfaithful to forget your Work of Faith, and Labour of Love*; and ſo of all other Graces, our Work *ſhall not be in vain in the Lord*; and as I ſaid before, Temptations, Weakneſſes, and Sins, ſhall not Heb. 6. 10. 1 Cor. 15. 58.

not hinder the truly gracious of this their bleſſed Reward. Nay, they ſhall further it (if need be); you *are in Heavineſs, through manifold Temptations; that the Trial of your Faith being much more precious than of Gold that periſheth, might be found unto Praiſe and Honour and Glory, at the Appearing of Jeſus Chriſt.* And the Reaſon is, becauſe the Truth and Sincerity of God's Grace in us doth ſo much the more diſcover it ſelf, by how much it is oppoſed and reſiſted by Weakneſs and Sin. It is recorded to the everlaſting Renown of three of *David*'s Mighties, that they would break through an Hoſt of Giant-like Enemies, to fetch Water for their longing King. For it beſpake their Valour, their Love and good Will to him: The ſame alſo is true, concerning thy Graces and every Act of them when aſſaulted with an Hoſt of Weakneſſes.

1 Pet. 1. 6, 7.

1 Chron. 11. 15, 16, 17, 18.

The Second Obj.

And now I come to the ſecond Objection, and that ariſeth from our being compleatly juſtified freely by the Grace of God through Chriſt; and by the ſame Means alone brought to Glory; and may be framed thus,

But ſeeing we are freely juſtified, and brought to Glory by Free Grace, through the Redemption that is in Jeſus Chriſt; and ſeeing the Glory that we ſhall be poſſeſſed of, upon the Account of the Lord Jeſus, is both full and compleat, both for Happineſs and continuing therein, what need will there be that our Work ſhould be rewarded? Nay, may not the Doctrine of Reward for good Works be here not only needleſs, but indeed an impairing and leſſening the Compleatneſs of that Glory, to which we are brought (and in which we ſhall live inconceivably happy for ever) by Free Grace?

Anſw. That we are juſtified in the Sight of the Divine Majeſty, from the whole Lump of our Sins, both paſt, preſent, and to come, by Free Grace, through that one Offering of the Body of Jeſus Chriſt, once for all, I bleſs God I believe it; and that we ſhall be brought to Glory by the ſame Grace, through the ſame moſt bleſſed Jeſus, I thank God by his Grace I believe that alſo. Again, That the Glory to which we ſhall be brought by Free Grace, through the only Merits of Jeſus, is unſpeakably glorious and compleat, I queſtion no more than I queſtion the bleſſed Truths but now confeſſed. But yet, notwithſtanding all this, there is a Reward for the Righteous, a Reward for their Works of Faith and Love, whether in a doing or ſuffering Way, and that not principally to be enjoyed here, but hereafter, *great is your Reward in Heaven*, as I proved in the Anſwer to the firſt Objection. And now I ſhall anſwer further.

First, If this Reward had been an impairing or derogation to the Free Grace of God that ſaveth us, he would never have mentioned it for our Encouragement unto good Works, nor have added a Promiſe of Reward for them that do them, nor have counted himſelf unfaithful if he ſhould not do it.

Secondly, The ſame may be ſaid concerning Jeſus Chriſt, who doubtleſs loveth and tendreth the Honour of his own Merits, as much as any who are ſaved by him can do; whether they be in Heaven or Earth, yet he hath promiſed a Reward to a Cup of cold Water, or giving of any other Alms; and hath further told us, *They that do theſe Things they do lay up Treaſure in Heaven, namely a Reward when their Lord doth come, then to be received by them to their eternal Comfort.*

Thirdly, *Paul* was as great a Maintainer of the Doctrine of God's Free Grace, and of Juſtification from Sin, by the Righteouſneſs of Chriſt imputed by Grace, as any he that ever lived in Chriſt's Service, from the World's Beginning till now; and yet he was for this Doctrine; he expected himſelf, and incouraged others alſo to look for ſuch a Reward, for doing and ſuffering for Chriſt, which he calls, *a far more exceeding and eternal Weight of Glory.* Surely, as Chriſt ſaith, in a Caſe not far diſtant from this in hand, *if it were not ſo he would have told us.* Now could I tell what thoſe Rewards are that Chriſt hath prepared, and will one Day beſtow upon thoſe that do for him in Faith and Love in this World, I ſhould therein alſo ſay more than now I dare or ought; yet this let me ſay in general, they are ſuch as ſhould make us leap to think on, and that we ſhould remember with exceeding Joy, and never think that it is contrary to the Chriſtian Faith, to rejoice and be glad for that which yet we underſtand not. *Beloved now are we the Sons of God, and it doth not yet appear what we ſhall be, &c.* But every one that hath his Hope in him, namely, that he ſhall be more than here he can imagine, *purifieth himſelf even as he is pure.* Things promiſed, when not revealed to be known by us while here, are therefore not made known, becauſe too big and wonderful. When *Paul* was up in Paradice, he heard unſpeakable Words, not poſſible for Man to utter. Wherefore a Reward I find, and that laid up in Heaven, but what it is I know not, neither is it poſſible for any here to know it any further, than by certain general Words of God, ſuch as theſe, *Praiſe, Honour, Glory, a Crown of Righteouſneſs, a Crown of Glory, Thrones, judging of Angels, a Kingdom with a far more exceeding and eternal Weight of Glory, &c.*

2 Cor. 4. 17

John 14. 1, 2, 3.

Luke 6. 23

Mat. 5. 11, 12.

1 John 3. 2, 3.

2 Cor. 12. 3, 4.

1 Cor. 4. 5. 1 Pet. 1. 7. 2 Tim. 4. 8. 1 Pet. 5. 4. Mat. 25. 34, 35, 36, 37, 38, 39, 40.

Wherefore to both theſe Objections let me yet anſwer thus in a few Words. Though thy Modeſty or thy Opinion will not ſuffer thee to look for a Reward for what thou doeſt here for thy Lord, by the Faith and Love of the Goſpel: Yea, though in the

Day of Judgment thou ſhouldeſt there ſlight all thou didſt on Earth for thy Lord, ſaying, *when, Lord, when did we do it?* he will anſwer *then, even then when ye did it to the leaſt of theſe my Brethren, ye did it unto me.*

The Third Objection. But is not the Reward that God hath promiſed to his Saints for their good Works, to be enjoyed only here? for concerning Holy Walking, according to God's Command, yieldeth even here abundance of bleſſed Fruits, as he ſaith, *in keeping of them there is great Reward*; and again, *this Man ſhall be bleſſed in his Deed*, that is, *now even in this Time*, as he ſaith in another Place; for indeed there is ſo much goodneſs and bleſſedneſs to be found in a holy and godly Life, that were a Man to have nothing hereafter, the preſent Comfort and Glory that lieth as the Juice in the Grape, in all Things rightly done for God, it were ſufficient to anſwer all our Travel and Self-denial in our Work of Faith, and Labour of Love to do the Will of God.

Doeſt thou love thy Friends, doeſt thou love thine Enemies, doeſt thou love thy Family or Relations, or the Church of God; then cry for Strength from Heaven, and for Wiſdom, and an Heart from Heaven to walk wiſely before them. For if a Man be remiſs, negligent and careleſs in his Converſation, not much mattering whom he offends, diſpleaſes or diſcourages by doing this or that, ſo he may ſave himſelf, pleaſe his fooliſh Heart, and get this World, or the like, this Man hath loſt a good Report of them that are without, and is fallen into Reproach and the Snare of the Devil. He is fallen into Reproach, and is ſlighted, diſ-
1 Tim. 3. 7. dained, both He, his Profeſſion and all he ſays, either by Way of Reproof, Rebuke or Exhortation; Phyſician cure thy ſelf, ſay all to ſuch a one; this Man is a ſayer, but not a doer, ſay they; he believeth not what he ſays. Yea, Religion it ſelf is made to ſtink by this Man's ungodly Life. This is he that hardens his Children, that ſtumbleth the World, that grieveth the tender and godly Chriſtian; but I ſay, he that walketh uprightly, that tenders the Name of God, the Credit of the Goſpel, and the Welfare of others, ſeeking with *Paul*, not his own Profit, but the Profit of others, that they may be ſaved; This Man holds forth the Word of Life, this Man is a good Savour of Chriſt amongſt them that are ſaved. Yea, may prove by ſo doing the Inſtrument in God's Hand of the Salvation of many Souls.

Thirdly, This is the Way to be clear from the Blood of all Men, the Way not to be charged with the ruin and everlaſting Mi-
Jer. 2. 33. ſery of poor immortal Souls. Great is the Danger that attends an ungodly Life, or any ungodly Action, by them that profeſs
2 Sam. 12. 14. the Goſpel. When wicked Men learn to be wicked of Profeſſors, when Profeſſors cauſe the Enemies of God to Blaſpheme; doubtleſs ſad and woful Effects muſt needs be the Fruit of ſo doing. How many in *Iſrael* were deſtroyed for that which *Aaron*, *Gideon*, and *Manaſſeh* unworthily did in their Day? a godly Man if he take not heed to himſelf, may do that in his Life, that may ſend many to everlaſting Burnings, when he himſelf is in everlaſting Bliſs. But on the contrary, let Men walk with God, and here they ſhall be excuſed; the Blood of them that periſh ſhall lie at their own Door, and thou ſhalt be clear. *I am pure from the Blood of all Men*, ſaith *Paul*; and again, *your Blood be upon your own Head, I am clean.* Yea, he that doth thus ſhall leave in them that periſh an accuſing Conſcience, even begotten by his good Converſation, and by that they ſhall be forced to juſtify God, his People and Way, in the Day of their Viſitation; in the Day when they are deſcending into the Pit to the damned.

Exod. 32. 25. Judges 8. 24, 25, 26, 27, 28. Acts 20. 26. Acts 18. 6. 1 Pet. 2. 12.

Fourthly, This is the Way to maintain always the Anſwer, the ecchoing Anſwer of a good Conſcience in thy own Soul. Godlineſs is of great Uſe this Way, for the Man that hath a good Conſcience to Godward, hath a continual Feaſt in his own Soul. While others ſay there is caſting down, he ſhall ſay there is lifting up, for he ſhall ſave the humble Perſon. Some indeed in the midſt of their Profeſſion are reproached, ſmitten and condemned of their own Heart, their Conſcience ſtill biting and ſtinging of them becauſe of the Uncleanneſs of their Hands, and they cannot lift up their Face unto God, they have not the Anſwer of a good Conſcience toward him, but muſt walk as Perſons falſe to their God, and as Traitors to their own eternal Welfare; but the godly upright Man ſhall have the Light ſhine upon his Ways, and he ſhall take his Steps in Butter and Honey. The Work of Righteouſneſs ſhall be Peace, and the Effect of Righteouſneſs, Quietneſs and Aſſurance for ever. If our Heart condemn us, God is greater than our Hearts and knoweth all Things; Beloved, if our Hearts condemn us not, then have we Confidence towards God.

Job. 22, 23, 24, 25, 26, 27, 28, 29, 30. Iſa. 32. 17. 1 John 3. 20, 21, 22.

Fifthly, The godly Man that walketh with God, that chiefly careth to do the Work that God hath allotted him to do for his Name in this World, he hath not only theſe Advantages, but further, he hath as it were a Privilege of Power with God, he can ſway much with him; as it is ſaid of *Jacob, as a Prince he had Power with God to prevail in Times of Difficulty*; and ſo again 'tis ſaid of *Judah, being faithful with the Saints, they ruled with God.* How many Times did that good Man *Moſes* turn away the Wrath of God from the many thouſands of *Iſrael*; yea, as it were he held the Hands of God, and ſtaved off the Judgments not once nor twice; the effectual fervent Prayer of a righteous Man availeth much. One Man that walketh much with God, may work

Gen. 32. 28.

work Wonders in this very Thing, he may be a means of saving whole Countries and Kingdoms from those Judgments their Sins deserve. How many Times when *Israel* provoked the Lord to Anger, did he yet defer to destroy them? and the Reason of that Forbearance, he tells them, *it was for David's sake; for my servant David's sake, I will not do it.* As the Lord said also concerning *Paul*, *Lo, God hath given thee all them that sail with thee*: That is, to save their Lives from the Rage of the Sea. Yea, when a Judgment is not only threatned, but the Decree gone forth for its Execution, then godly upright Men may sometimes cause the very Decree it self to cease without bringing forth; or else may so time the Judgment that is decreed, that the Church shall best be able to bear it.

Acts 27. 23, 24.

Zeph. 2. 1, 2. Mat. 24. 20.

Sixthly, The Man that is tender of God's Glory in this World, still ruling and governing his Affairs by the Word, and desirous to be faithful to the Work and Imployment that God hath appointed him to do for his Name; that Man shall still be let into the Secrets of God; he shall know that which God will reserve and hide from many; *shall I hide from Abraham the Thing that I do*, saith the Lord? *For I know him that he will command his Children and his household after him, and they shall keep the Way of the Lord*, &c. So again, *The secret of the Lord is with them that fear him: And he will shew them his Covenant. And to him that ordereth his Conversation aright will I shew the Salvation of God.* Such a Man shall have Things new as well as old. His Converse with the Father and the Son and the Spirit shall be turned into a kind of Familiarity; he shall be led into the Word, and shall still increase in Knowledge: When others shall be stinted and look with old Faces, being black and dry as a Stick, *he shall be like a fatted Calf, like the Tree that is Planted by the Rivers of Water, his Flesh shall be fresh as the Flesh of a Child, and God will renew the Face of his Soul.*

Gen. 18. 17, 18, 19. Psal. 25. 14. Psal. 50. 23.

Seventhly, If any escape publick Calamities, usually they are such as are very tender of the Name of God, and that make it their Business to walk before him. They either escape by being mercifully taken away before it, or by being safely preserved in the midst of the Judgment, until the Indignation be over-past. Therefore God saith in one Place, the *righteous are taken away from the Evil to come*; but if not so, as all be not, then they shall have their Life for a Prey. *Caleb* and *Joshua* escaped all the Plagues that befel to *Israel* in the Wilderness, *for they followed God.* Somewhat of this you have also in that Scripture, *Seek the Lord all ye meek of the Earth, which hath wrought his Judgments, seek Righteousness, seek Meekness, it may be, ye shall be hid in the Day of the Lord's Anger.* According to this is that in *Luke*, *Watch therefore and Pray always, and you may be accounted worthy to escape all these Things that shall come to pass, and to stand before the Son of Man.* When a Man's Ways please the Lord he will make his Enemies to be at Peace with him. Marvellous is the Work of God, in the Preservation of his Saints (that are faithful with him) when Dangers and Calamities come; as *Joseph*, *David*, *Jeremiah*, and *Paul*, with many others may appear: *He shall deliver thee in six Troubles; yea, in seven there shall no Evil touch thee. In Famine he shall redeem thee from Death; and in War, from the Power of the Sword. Thou shalt be hid from the Scourge of the Tongue, neither shalt thou be afraid of Destruction when it cometh.*

Isa. 57. 1, 2 Jer. 39. 15, 16, 17, 18. Num. 14. 21, 22, 23, 24. Zeph. 2. 1, 2, 3. Luke 21. 34, 35, 36.

Job 5. 19, 20, 21.

Eighthly, If Afflictions do overtake thee; for whom the Lord loveth he chastneth, and scourgeth every Son whom he receiveth; Yet those Afflictions shall not befal thee, for those Causes for which they befal the slothful and backsliding Christian; neither shall they have that pinching and gauling Operation upon thee, as on those who have left their first Love and Tenderness for God's Glory in the World.

1. Upon the faithful upright Man (though he also may be corrected and chastised for Sin, yet I say he abiding close with God) Afflictions come rather for Trial and for the Exercise of Grace received, than as Rebukes for this or that Wickedness; when upon the backsliding heartless Christian these Things shall come from fatherly Anger and Displeasure, and that for their Sins against him. *Job* did acknowledge himself a Sinner, and that God therefore might chastise him; but yet he rather believed it was chiefly for the Trial of his Grace, as indeed, and in truth it was: *He is a perfect Man*, saith God to *Satan*, *and one that feareth God, and eschewеth Evil, and holdeth still his Integrity, although thou movest me against him to destroy him without Cause.* God will not say thus of every one when Affliction is laid upon them, though they yet may be his Children; but rather declareth and pronounceth that it is for their Transgressions, because they have wickedly departed from him.

Chap. 7. 20. Chap. 23. 10. Chap. 2. 3. Psal. 39. 11 Psal. 38. 1, 2, 3, 4.

2. Now Affliction arising from these two Causes, their Effects in the Manner of their working (though Grace turns them both for good) is very different one from the other; he who hath been helped to walk with God, is not assaulted with those turnings and returnings of Guilt when he is afflicted, as he who hath basely departed from God; the one can plead his Integrity when the other blusheth for Shame. See both these Cases in one Person, even that goodly beloved *David*. When the Lord did rebuke him for Sin, then he cries, *O Blood guiltiness, O cast me not away from thy Presence.* But when he at another Time knew himself guiltless (though then also sorely afflicted) behold

Psal. 51. 11

behold with what boldneſs he turns his Face unto God; *O Lord my God*, ſaith he, *if I have done this; if there be Iniquity in my Hands; if I have rewarded Evil unto him that was at peace with me*; (*yea, I delivered him that without Cauſe was mine Enemy*)
Pſal. 7. 1, 2, 3, 4, 5, 6. *Let the Enemy perſecute my Soul, and take it; yea, let him tread down my Life to the Earth, and lay mine Honour in the Duſt. Selah, &c.*

This therefore muſt needs be a bleſſed help in Diſtreſs, for a Man to have a good Conſcience when Affliction hath taken hold on him; for a Man then in his looking behind and before to return with Peace to his own Soul; that Man muſt needs find Honey in this Lion, that can plead his Innocency
Jer. 15, 10. and Uprightneſs. *All the People curſe me*, ſaith *Jeremiah*, *but that without a Cauſe; for I have neither lent nor taken on Uſury, which it ſeems was a Sin at that Day.*

Ninthly, When Men are faithful with God in this World, to do the Work he hath appointed for them, by this Means a dying Bed is made eaſier, and that upon a double Account.

1. By Reaſon of that preſent Peace ſuch ſhall have, even in their Time of Languiſhing.

2. By Reaſon of the good Company ſuch ſhall have at their Departure.

1. Such Souls uſually abound in preſent Peace, they look not back upon the Years they have ſpent, with that Shame as the idle and ſloathful Chriſtian does. *Remember now, Lord; how I have walked before thee in Truth, and with a perfect Heart.*

Pſal. 41. 1, 2, 3. *Bleſſed is the Man that conſidereth the Poor, the Lord will deliver him in the Time of Trouble. The Lord will preſerve him, and keep him alive, and he ſhall be bleſſed upon the Earth; and thou wilt not deliver him to the Will of his Enemies. The Lord will ſtrengthen him upon the Bed of Languiſhing: Thou wilt make all his Bed in his Sickneſs.* Ah! when God makes the Bed, he muſt needs lye eaſy, that Weakneſs hath caſt thereon; a bleſſed Pillow hath that Man for his Head, though to all Beholders it is hard as a Stone. *Jacob*, on his Death-bed, had two Things that made it eaſy:

Gen. 49. 29 1. The Faith of his going to reſt, *I am to be gathered unto my People*; that is, to the Bleſſed that have yielded up the Ghoſt before me.

2. The Remembrance of the Sealings of the Countenance of God upon him, when he walked before him in the Days of his Pilgrimage: When *Joſeph* came to ſee him before he left this World, *Iſrael*, ſaith the
Gen. 48. 1, 2, 3, 4. Word, *ſtrengthened himſelf upon his Bed*; and the firſt Word that dropt out of this good Man's Mouth, O how full of Glory was it! *God Almighty appeared unto me*, ſaith he, *at Luz in the Land of Canaan, and bleſſed me, &c.* O bleſſed Diſcourſe for a ſick Bed, when thoſe can talk thus that lie thereon, from as true a Ground as *Jacob*; but thus will God make the Bed of thoſe who walk cloſe with him in this World.

Secondly, The dying Bed of ſuch a Man, is made eaſy by Reaſon alſo of the good Company ſuch ſhall have at their Departure: And that is, 1ſt, The Angels; 2dly, Their good Works they have done for God in the World.

1. The Angels of Heaven ſhall wait upon them, as they did upon the bleſſed *Lazarus*, to carry them into *Abraham's Boſom*. I know all that go to Paradiſe are Luke 16. 22. by theſe Holy Ones conducted thither; but yet, for all that, ſuch as die under the Job 5. 14. Clouds, for unchriſtian walking with God, may meet with Darkneſs in that Day, may go heavily hence, notwithſtanding that; yea, their Bed may be as uncomfortable to them as if they lay upon nothing but the Cords, and their departing from it (as to Appearance) more uncomfortable by far. But as for thoſe who have been faithful to their God, they ſhall ſee before them, ſhall know their Tabernacle, ſhall be in Peace, *the everlaſting Gates ſhall be opened* Job 5. 24. Acts 7. 54, 55, 56. *unto them*; in all which from Earth they ſhall ſee the Glory. I once was told a Story of what hapned at a good Man's Death, the which I have often remembred, with Wonderment and Gladneſs: After he had lain for ſome Time ſick, his Hour came that he muſt depart, and behold, while he lay (as we call it) drawing on, to the Amazement of the Mourners, there was heard about his Bed ſuch bleſſed and raviſhing Muſick as they never had heard before; which alſo continued till his Soul departed, and then began to ceaſe, and grow (as to its Sound) as if it was departing the Houſe, and ſo ſtill ſeemed to go further and further off, till at laſt they could hear it no longer. *Eye hath not ſeen, nor Ear heard, neither hath it entered into the Heart of Man, the Things that God hath prepared for them that love him:* Behold then how God can make thy ſick Bed eaſy!

2. A dying Bed is made eaſy by thoſe good Works that Men have done in their Life for the Name of God: *Bleſſed are the Dead that die in the Lord: Yea, ſaith the Spirit, that they may reſt from their Labours, and their Works follow them:* Yea, and go before them too. No Man need be afraid to be accompanied by good Deeds to Heaven. Be afraid of Sins, they are like Blood-hounds at the Heels; and beſure thy Sins will find thee out, even thee who haſt not been pardoned in the precious Blood of Chriſt: But as for thoſe who have ſubmitted themſelves to the Righteouſneſs of God for their Juſtification, and who have through Faith and Love to his Name, been frequent in Deeds of Righteouſneſs, they ſhall not appear empty before their God, *their Works* (their good Works) *follow them.* Theſe ſhall

ſhall enter into Reſt, and walk with Chriſt in white. I obſerve when *Iſrael* had paſſed
Deut. 27. 12, 13. over *Jordan*, they were to go to poſſeſs between Mount *Ebal* and Mount *Gerizzim*, from whence was to be pronounced the Bleſſing and the Curſing. The Goſpel Meaning of which I take to be as followeth, I take *Jordan* to be a Type of Death, and theſe two Mountains with the Curſing and Bleſſing to be a Type of the Judgment that comes on every Man, ſo ſoon as he goes from hence, [*and after Death the Judgment*] ſo that he that eſcapes the Curſing, he alone goes into Bleſſedneſs: But he that Mount *Ebal* ſmiteth, he falls ſhort of Heaven: O! none knows the Noiſe that doth ſound in Sinners Souls from *Ebal* and *Gerizzim* when they are departed hence; yet it may be they know not what will become of them till they hear theſe Ecchoings from theſe two Mountains: But here the good Man is ſure Mount *Gerizzim* doth pronounce him bleſſed: *Bleſſed then are the Dead that die in the Lord, for their Works will follow them till they are paſt all Danger.* Theſe are the Chriſtians Train that follow him to Reſt; theſe are a good Man's Company that follow him to Heaven.

Of the TRINITY, and a CHRISTIAN.

How a young or ſhaken Chriſtian ſhould demean himſelf under the weighty Thoughts of the Doctrine of the Trinity, or Plurality of Perſons in the Eternal Godhead.

THE Reaſon why I ſay a young or ſhaken Chriſtian; it is becauſe ſome that are not young, but of an antient ſtanding, may not only be aſſaulted with violent Temptations, concerning Goſpel Principles, but a ſecond time may become a Child, a Babe, a ſhallow Man, in the Things of God; eſpecially, either when by Backſliding he hath provoked God to leave him, or when ſome new unexpected, and (as to preſent Strength) over weighty Objection doth fall upon the Spirit; by Means of which, great Shakings of Mind do commonly attend ſuch a Soul, in the moſt weighty Matters of the Concerns of Faith, of which this is one that I have ſuppoſed in the above-named Queſtion: Wherefore paſſing other Things, I will come directly to that, and briefly propoſe ſome Helps to a Soul in ſuch a Caſe.

(The firſt Preparative)

Firſt, Then beſure thou keep cloſe to the Word of God, for that is the Revelation of the Mind and Will of God, both as to the Truth of what is either in himſelf or Ways; and alſo as to what he requireth and expecteth of thee, either concerning Faith in, or Obedience to what he hath ſo revealed. Now for thy better performing of this I ſhall give thee in Brief theſe following Directions.

1. Suffer thy ſelf by the Authority of the Word, to be perſuaded that the Scripture indeed is the Word of God; the Scriptures of Truth, the Words of the Holy One, and that they therefore muſt be every one true, pure, and forever ſettled in Heaven.

2. Conclude therefore from the former Doctrine, that that God whoſe Words they are, is able to make a Reconciliation and moſt ſweet and harmonious Agreement with all the Sayings therein, how obſcure, croſs, dark, and contradictory ſoever they ſeem to thee. To underſtand all Myſteries, to have all Knowledge, to be able to comprehend with all Saints, is a great Work, enough to cruſh the Spirit, and to ſtretch the Strings of the moſt capacious and widned Soul that breatheth on this Side Glory, be they notwithſtanding exceedingly inlarged by Revelation. *Paul*, when he was caught up to Heaven, ſaw that which was unlawful, becauſe impoſſible for Man to utter. And ſaith Chriſt to the reaſoning Phariſee, *If I have told you earthly Things, and ye believe not, how ſhall you believe if I tell you of Things that are heavenly?* It is great Lewdneſs, and alſo inſufferable Arrogancy to come to the Word of God, as conceiting already that whatever thou readeſt muſt either by thee be underſtood, or of it ſelf fall to the Ground as a ſenſleſs Error. But God is wiſer than Man, wherefore fear thou him, and tremble at his Word, ſaying ſtill, with godly Suſpicion of thine own Infirmity, what I ſee not *teach thou me, and thou art God only wiſe; but as for me, I was as a Beaſt before thee.*

3. Take Heed of taking a Part of the Word only, leſt thou thereby go away with the Truth as mangled in Pieces. For Inſtance, where thou readeſt *The Lord our God is one Lord*, there take Heed that thou doeſt not thence conclude, Then there are not three Perſons in the Godhead: Or when thou readeſt of the *Father*, the *Son*, and the *Holy Spirit*, then take Heed of concluding, There muſt therefore either be three Gods, or elſe that Jeſus Chriſt and the Holy Ghoſt are not true God, but the Father only. Wherefore to help thee here obſerve,

(The ſecond Preparative)

1. That Chriſtian Religion requireth Credit concerning every Doctrine contained in the Word; Credit, I ſay, according to the true Relation of every Sentence that the Holy Ghoſt hath revealed for the aſcerting, maintaining, or vindicating that ſame Truth.

2. And therefore hence it is that a Chriſtian is not called a Doer, a Reaſoner, an Objector, and perverſe Diſputer; but a Believer: *Be thou an Example to the Believers: And Believers were added to the Church*, &c.

3. Therefore know again that the Word, if it ſaith and expreſſeth that this or that is ſo and ſo, as to the Matter in Hand, thou art bound and obliged both by the Name, Profeſſion, and the Truth, unto which thou haſt joined thy ſelf, to aſſent to, confeſs and acknowledge the ſame, even then when thy carnal Reaſon will not ſtoop thereto. *Righteous art thou, O God,* ſaith *Jeremiah, yet let me plead with thee; Wherefore do the Wicked live?* Mark, firſt he acknowledgeth that God's Way with the Wicked is juſt and right, even then when yet he could not ſee the Reaſon of his Actings and Diſpenſations towards them. The ſame Reaſon is good as to our preſent Caſe. And hence it is that the Apoſtle ſaith, *the ſpiritual Armour of Chriſtians ſhould be much exerciſed againſt thoſe high towering and ſelf-exalting Imaginations,* that within our own Boſoms do exalt themſelves againſt the Knowledge of God. That every Thought or carnal Reaſoning may be not only taken, but brought as Captive into Obedience to Chriſt, that is, be made to ſtoop to the Word of God, and to give Way and Place to the Doctrine therein contained, how croſs ſoever our Thoughts and the Word lye each to other. And it is obſervable that he here ſaith, *They exalt themſelves againſt the Knowledge of God,* which cannot be underſtood that our carnal or natural Reaſon doth exalt it ſelf againſt an eternal Deity, ſimply conſidered; for that Nature it ſelf doth gather from the very Things that are made, even his Eternal Power and Godhead; it muſt be then that they exalt themſelves againſt that God as thus and thus revealed in the Word, to wit, againſt the Knowledge of one God conſiſting of three Perſons, Father, Son, and Spirit; for this is the Doctrine of the Scriptures of Truth; and therefore it is obſervable theſe Thoughts muſt be brought Captive, and be made ſubject in particular to the Lord Jeſus Chriſt, as to the ſecond Perſon in the Godhead; for the Father is ever acknowledged by all that profeſs the leaſt of Religion; but the Son is that Stumbling-Stone and Rock of Offence againſt which thouſands daſh themſelves in Pieces; though in him are hid all the Treaſures of Wiſdom and Knowledge, and in him dwells the Fullneſs of the Godhead bodily.

Of the Law and a Christian.

Exod. 19. Exod. 34. THE Law was given twice upon Mount *Sinai*, but the Appearance of the Lord when he gave it the ſecond Time, was wonderfully different from that of his, when at the firſt he delivered it to *Iſrael*.

Exod. 19. 16. Heb. 12. 18,19,20. 1. When he gave it the firſt Time, he cauſed his Terror and Severity to appear before *Moſes*, to the ſhaking of his Soul and the diſmaying of *Iſrael*: But when he gave it the ſecond Time, he cauſed all his Goodneſs to paſs before *Moſes*, to the Comfort of his Conſcience and the bowing of his Heart. Exod. 34. 8.

2. When he gave it the firſt Time, it was with Thundrings and Lightnings, with Blackneſs and Darkneſs, with Flame and Smoak, and a tearing Sound of the Trumpet: But when he gave it the ſecond Time, it was with a Proclamation of his Name to be merciful, gracious, long-ſuffering, and abundant in Goodneſs and Truth, keeping Mercy for Thouſands, forgiving Iniquity, Tranſgreſſions and Sins. Exod. 19. 16, 17, 18. Exod. 34. 6, 7.

3. When he gave it the firſt Time, *Moſes* was called to go up to receive it through the Fire, which made him exceedingly fear and quake: But when he went to receive it the ſecond Time, he was laid in a Clift of the Rock. Heb. 12. 21. Exod. 33. 21, 22.

4. From all which I gather, that, though as to the matter of the Law, both as to its being given the firſt Time, and the ſecond, it binds the Unbeliever under the Pains of Eternal Damnation (if he cloſe not with Chriſt by Faith) Yet as to the Manner of its giving at theſe two Times, I think the firſt doth more principally intend its Force as a Covenant of Works, not at all reſpecting the Lord Jeſus; but this ſecond Time not (at leaſt in the Manner of its being given) reſpecting ſuch a Covenant, but rather as a Rule, or directory to thoſe who already are found in the Clift of the Rock, Chriſt; for the Saint himſelf, though he be without Law to God, as it is conſidered the firſt or old Covenant, yet even he is not without Law to him as conſidered under Grace, not without Law to God, but under the Law to Chriſt. Gal. 2, 3, 1 Cor. 9. 21

5. Though therefore it be ſad with the Unbeliever, becauſe he only and wholly ſtandeth under the Law, as it is given in Fire, in Smoak, in Blackneſs, and Darkneſs, and Thunder; all which threaten him with Eternal Ruin if he fulfil not the utmoſt tittle thereof: Yet the Believer ſtands to the Law under no ſuch Conſideration, neither is he ſo at all to hear or regard it, for he is now removed from thence to the bleſſed Mountain of *Zion*, to Grace and Forgiveneſs of Sins; he is now, I ſay, by Faith in the Lord Jeſus ſhrouded under ſo perfect and bleſſed a Righteouſneſs, that this Thundering Law of Mount *Sinai* cannot find the leaſt Fault or Diminution therein; but rather approveth and alloweth thereof either when, or where ever it find it. This is called the Righteouſneſs of God without the Law, and is alſo ſaid to be witneſſed by both the Law and the Prophets: Even the Righteouſneſs of God, which is by Faith in Jeſus Chriſt unto all and upon all them that believe, for there is no Difference. Heb. 12. Rom. 3. 21, 22.

6. Wherefore whenever thou who believeſt

lieveſt in Jeſus, doeſt hear the Law in its Thundering and Lightning Fits, as if it would burn up Heaven and Earth; then ſay thou, I am freed from this Law, theſe Thunderings have nothing to do with my Soul; nay even this Law, while it thus Thunders and Roareth, it doth both allow and approve of my Righteouſneſs. I know that *Hagar* would ſometimes be domineering and high, even in *Sarah*'s Houſe and againſt her; but this She is not to be ſuffered to do, nay though *Sarah* her ſelf be barren; wherefore ſerve it alſo as *Sarah* ſerved her, and expel her out from thy Houſe. My meaning is, when this Law with its Thundering Threatnings doth attempt to lay hold on thy Conſcience, ſhut it out with a Promiſe of Grace; cry, the Inn is took up already, the Lord Jeſus is here entertained, and here is no room for the Law. Indeed if it will be content with being my informer, and ſo lovingly leave off to judge me, I will be content, it ſhall be in my Sight, I will alſo delight therein; but otherwiſe, I being now made upright without it, and that too with that Righteouſneſs, which this Law ſpeaks well of and approveth; I may not, will not, cannot, dare not make it my Saviour and Judge, nor ſuffer it to ſet up its Government in my Conſcience; for by ſo doing I fall from Grace, and Chriſt Jeſus doth profit me nothing.

Gal. 5. 1 2, 3, 4, 5

7. Thus therefore the Soul that is married to him that is raiſed up from the Dead, both may and ought to deal with this Law of God; yea, it doth greatly diſhonour its Lord and refuſe its Goſpel Privileges, if it at any Time otherwiſe doth, whatever it ſeeth or feels. The Law hath Power over the Wife ſo long as her Husband liveth, but if her Husband be dead ſhe is freed from that Law, ſo that ſhe's no Adultreſs tho' ſhe be married to another Man. Indeed ſo long as thou art alive to Sin, and to thy Righteouſneſs which is of the Law, ſo long thou haſt them for thy Husband and they muſt reign over thee: But when once they are become dead unto thee, as they then moſt certainly will, when thou cloſeſt with the Lord Jeſus Chriſt; then I ſay, thy former Husbands have no more to meddle with thee, thou art freed from their Law. Set Caſe a Woman be caſt into Priſon for a Debt of Hundreds of Pounds, if after this ſhe marry; yea, though while ſhe is in the Gaoler's Hand, in the ſame Day that ſhe is joyned to her Husband, her Debt is all become his; yea, and the Law alſo that arreſted and impriſoned this Woman, as freely tells her, go; ſhe is freed, ſaith *Paul*, from that, and ſo ſaith the Law of this Land.

Rom. 7. 1, 2, 3.

The Sum then of what hath been ſaid is this, The Chriſtian hath now nothing to do with the Law, as it thundreth and burneth on *Sinai*, or as it bindeth the Conſcience to Wrath and the Diſpleaſure of God for Sin; for from its thus appearing, it is freed by Faith in Chriſt. Yet it is to have Regard thereto, and is to count it Holy, Juſt and Good; which that it may do, it is always whenever it ſeeth or regards it, to remember that he who giveth it to us *is merciful, gracious, long-ſuffering, and abundant in Goodneſs and Truth*, &c.

ISRAEL's Hope Encouraged:

OR,

What Hope is, and how diſtinguiſhed from Faith; with Encouragements for a hoping People.

PSAL. 130. 7.

Let Iſrael hope in the Lord; for with the Lord there is Mercy, and with him is plenteous Redemption.

THIS Pſalm is ſaid to be one of the Pſalms of Degrees, which ſome ſay, if I be not miſtaken, the Prieſts and Levites uſed to ſing, when they went up the Steps into the Temple: But to let that paſs. It is a Pſalm that gives us a Relation of the Pen-man's Praying Frame, and of an Exhortation to *Iſrael* to hope in God.

Ver. 1. *Out of the Deeps have I cryed unto thee O Lord*; that is, out of deep or great Afflictions: (And ſaid) *Lord hear my Voice, let thine Ears be attentive to the Voice of my Supplications.* The latter Words explain the former; as who ſhould ſay, by Voice I mean the *meaning* and *Spirit* of my Prayer. There are *Words* in Prayer, and *Spirit* in Prayer;

Rom. 8. 27

Prayer; and by the *Spirit* that is in Prayer, is diſcerned whether the *Words* be Dead, Lifeleſs, Fained, or Warm, Fervent, Earneſt; and God who ſearcheth the Heart, knoweth
Rom.8.27 the *meaning of the Spirit*, becauſe he maketh Interceſſion for the Saints according to the Will of God.

V. 3. *If thou Lord ſhouldeſt mark Iniquity, O Lord who ſhall ſtand?* Here he confeſſeth that all Men by the Law muſt fall before God for ever; for that they have broken it, but cannot make amends for the Tranſgreſſion thereof: But he quickly bethinking himſelf of the Mercy of God in Chriſt, he ſaith, V. 4. *But there is Forgiveneſs with thee that thou mayeſt be feared.* Then he returns, ſaying, V. 5. *I wait for the Lord*, that is, in all his Appointments; yea, he doubleth it, ſaying, *My Soul doth wait, and in his Word do I hope.* By which *Repetition* he inſinuates, that many are content to give their bodily Preſence to God in his Appointments, while their Hearts were roving to the Ends of the Earth; but for his Part he did not ſo. V. 6. *My Soul waiteth for the Lord, more than they that watch for the Morning: I ſay, more than they that watch for the Morning.* As who ſhould ſay, even as it is with thoſe that are tired with the Night, either by Reaſon of dark or wearisome Journies, or becauſe of tedious Sickneſs, to whom the Night is moſt doleful and uncomfortable, waiting for Spring of Day: So wait I for the Lord, that his Preſence might be with my Soul. So and more too, I ſay, *More than they that wait for the Morning.* Then he comes to the Words which I have choſen for my Text, ſaying, *Let Iſrael hope in the Lord; for with the Lord there is Mercy, and with him is plenteous Redemption.*

In which Words we have

1. An *Exhortation.*
2. A *Reaſon* of that Exhortation, and
3. An *Amplification* of that Reaſon.

Let Iſrael hope in the Lord; there is the *Exhortation. For with the Lord there is Mercy*: there is the *Reaſon* of it. *And with him is plenteous Redemption*; there is the *Amplification* of that Reaſon.

In the Exhortation there are three Things to be enquired into.

1. The *Matter* contained in it.
2. The *Manner* by which it is expreſt.
3. The *Inferences* that do naturally flow there-from.

We will ſpeak firſt to the *Matter* contained in the Text, and *that* preſenteth it ſelf unto us, under three Heads.

1. A *Duty.*
2. A *Direction* for the well Management of that Duty.
3. The *Perſons* that are ſo to manage it.

Firſt then to ſpeak to the *Duty*, and that is HOPE: *Let Iſrael* [*Hope.*] By which Word, there is ſomething *pre-admitted*, and ſomething of great Concern *inſinuated.*

That which is *pre-admitted*, is *Faith*; for when we ſpeak properly of *Hope*, and put others diſtinctly to the Duty of Hoping, we conclude that ſuch have Faith *already*; for no Faith, no Hope. To Hope without Faith, is to ſee without Eyes, or to expect without a Ground: *For Faith is the Sub-* Heb.11.1. *ſtance of Things hoped for*; as well with reſpect to the Grace, as to the Doctrine of Faith. Doth ſuch a one Believe? No: Doth he Hope? Yes: If the firſt is true, the ſecond is a Lie; he that never Believed, did never Hope in the Lord. Wherefore when he ſaith, *Let Iſrael hope in the Lord*, he pre-ſuppoſeth Faith, and ſignifieth that he ſpeaketh to Believers.

That which is (of great Concern) inſinuated, is, That Hope has in it an excellent Quality to ſupport *Iſrael* in all its Troubles. Faith has his Excellency in *this*, Hope in *that*, and Love in *another* Thing. Faith will do that which Hope *cannot* do, Hope can do that which *Faith* doth not do, and Love can do Things *diſtinct* from both their doings: *Faith* goes in the *Van*, *Hope* in the *Body*, and *Love* brings up the *Reer*; and 1 Cor. 13. thus now abideth *Faith*, *Hope*, and *Charity.* 13.

Faith is the Mother Grace, for Hope is born of her, but Charity floweth from them both. But a little now we are upon Faith and Hope diſtinctly, to let you ſee a little.

1. Faith comes by Hearing, Hope by Experience. Rom. 10. 17.

2. Faith comes by hearing the Word of God, Hope by the Credit that Faith hath given to it. Chap. 5. 3, 4. Chap. 4. 18.

3. Faith believeth the Truth of the Word, Hope waits for the fulfilling of it.

4. Faith lays hold of that End of the Promiſe that is next to us, to wit, as it is in the Bible; Hope lays hold of that End of the Promiſe that is faſtned to the Mercy Seat: For the Promiſe is like a mighty Cable, that is faſtned by one End to a Ship, and by the other to the Anchor: The Soul is the Ship where Faith is, and to which the hither End of this Cable is faſtned; but Hope is the Anchor that is at the other End of this Cable, *and which en-* Heb. 6. 18. *treth into that within the Vail.* Thus Faith 19. and Hope getting hold of both Ends of the Promiſe, they carry it ſafely ALL away.

5. Faith looketh to Chriſt, as Dead, Buried and Aſcended; and Hope to his ſecond Coming. Faith looks to him for Juſtification, Hope for Glory. 1 Cor. 15. 1, 2, 3, 4 Rom. 4. 1, 2, 3, 4, 5, 6, 7, 8. Act. 26. 6, 7.

6. Faith fights for Doctrine, Hope for a Reward: Faith for what is in the Bible, Hope for what is in Heaven. Col. 1. 3, 4, 5. 1 Joh. 5. 4, 5.

7. Faith purifies the Heart from bad Principles, Hope from bad Manners, 2 *Pet.* 3. 11, 14. Acts 28. 20. Eph. 5. 8.

8. Faith ſets Hope on Work, Hope ſets Patience on Work: Faith ſays to Hope, look for what is promiſed, Hope ſays to Faith, ſo I do, and will wait for it too. Act. 9. 9. 1 Joh. 3. 3. Gal. 5. 5.

9. Faith looks through the *Word* to God in Chriſt; Hope looks through Faith, beyond the *World* to Glory.

10. *Thus*

1 Pet. 1.7. 10. *Thus* Faith ſaves, and *thus* Hope ſaves: Faith ſaves by laying hold of God by Chriſt, Hope ſaves by prevailing with Rom. 8.24 the Soul to ſuffer all Troubles, Afflictions and Adverſities that it meets with 'twixt this and the World to come, for the Sake thereof. Take the Matter in this plain Similitude: There was a King that adopted ſuch an one to be his Child, and cloathed him with the Attire of the Children of the King, and promiſed him that if he would fight his Father's Battles, and walk in his Father's Ways, he ſhould at laſt ſhare in his Father's Kingdom. He has received the Adoption, and the King's Robe, but not yet his Part in the Kingdom; but now Hope of a Share in that, will make him fight the King's Battles, and alſo tread the King's Paths. Yea, and tho' he ſhould meet with many Things that have a Tendency to deter him from ſo doing, yet Thoughts of the Intereſt promiſed in the Kingdom, and hopes to enjoy it, will make him cut his Way through thoſe Difficulties, and ſo ſave him from the Ruins that thoſe Deſtructions would bring upon him, and will in Concluſion, uſher him into a Perſonal Poſſeſſion and Enjoyment of that Inheritance. Hope has a thick Skin, and will endure many a Blow, it will put on Patience as a Veſtment, it will wade through a Sea of Blood, it will endure all Things, if it be of the right Kind, for the Joy that is ſet before it. 1 Theſ. 1 3. Hence Patience is called, *Patience of Hope*, becauſe it is Hope that makes the Soul exerciſe Patience and long-ſuffering under the Croſs, until the Time comes to enjoy the Crown. The Pſalmiſt therefore by this Exhortation, perſuadeth them that have believed the Truth, to wait for the Accompliſhment of it, as by his own Example he did himſelf. *I wait for the Lord, my Soul waiteth, and in his Word do I hope.* It is for Want of Hope, that ſo many brisk Profeſſors that have ſo boaſted and made brags of their Faith, have not been able to endure the *Drum* in the Day of Alarum and Affliction. Their Hope in Chriſt has been ſuch, as has extended it ſelf no further than to this Life, and therefore they are of all Men the moſt miſerable.

The Pſalmiſt therefore by exhorting us unto this Duty, doth put us in Mind of four Things.

Firſt, That the beſt Things are yet behind, and in Reverſion for the Saints.

Secondly, That thoſe that have believed, will yet meet with Difficulties before they come at them.

Thirdly, The Grace of Hope well exerciſed, is the only Way to overcome theſe Difficulties.

Fourthly, They therefore that have Hope, and do exerciſe it as they ſhould, ſhall aſſuredly at laſt enjoy that Hope, that is laid up for them in Heaven.

For the firſt of theſe, that the beſt Things are yet behind, and in Reverſion for Believers; this is manifeſt by the natural Exerciſe of this Grace. *For Hope that is ſeen, is not Hope; for what a Man ſeeth, why doth he yet hope for? But if we hope for that we ſee not, then do we with Patience Hope for it*, Rom. 8. 24, 25. Hope lives not by ſight as Faith doth, but Hope truſteth Faith, as Faith truſts the Word, and ſo bears up the Soul in a Patient Expectation at laſt to enjoy, what God has promiſed: But I ſay, the very natural Work of this Grace, proveth, that the Believers beſt Things are behind in Reverſion.

You may ask me, what thoſe Things are? Joh. 3. 12. And I may tell you, firſt in general; they 1 Cor. 4. 14. are *Heavenly Things*, they are *Eternal* Col. 3. 1. *Things*, they are the Things that are *where* Iſa. 64. 4. *Chriſt* ſitteth on the right Hand of God: 1 Cor. 2. 9. Do you know them now? They are Things that Eye hath not ſeen, nor Ear heard, nor that have entred into the Heart of Man to conceive of: Do you know them now?

They are Things that are referred for the next World, for the Saints when they come into the next World; talked of they may be now, the real being of them may be believed now, and by Hope we may, and 'twill be our Wiſdom to wait for them now; but to know what they are in the Nature of them, or in the Enjoyment of them, otherwiſe than by Faith, he is deceived that ſaith it. They are Things too big as yet to enter into our Hearts, and things too big if they were there to come out, or to be expreſſed by our Mouths.

Firſt, There is Heaven it ſelf, the Imperial Heaven; does any Body know what that is?

Secondly, There is the Mount *Zion*, the Heavenly *Jeruſalem*, and the innumerable Company of Angels; doth any Body know what all they are?

Thirdly, There is Immortality and Eternal Life, and who knows what they are?

Fourthly, There are Rewards for Services and Labour of Love, ſhewed to God's Name here, and who knows what they will be?

Fifthly, There are Manſion-houſes, Beds of Glory, and Places to walk in among the Angels, and who knows what they are?

Sixthly, There will be *Badges* of Honour, *Harps* to make merry with, and Heavenly Songs of Triumph; doth any here know what they are?

Seventhly, There will be then a Knowing, an Enjoying, and a Solacing of our ſelves with Prophets, Apoſtles and Martyrs, and all Saints; but in what glorious Manner we all are ignorant of.

Eighthly, There we ſhall ſee and know, and be with forever, all our Relations, as Wife, Husband, Child, Father, Mother, Brother, or Siſter, that have died in the Faith; but how glorioufly they will look when we ſhall ſee them, and how glori-

1 Thes. 4. ouſly we ſhall love when we are with them, it is not for us in this World to know.

Ninthly, There are Thoughts, and Words, and Ways for us, which we never dreamt on in this World: The Law was Heb. 10. 1. but the Shadow, the Goſpel the Image, but what will be the Subſtance that comes to us next, or that rather we ſhall go unto, who can underſtand?

Tenthly, If we never ſaw God nor Chriſt as glorified, nor the Spirit of the Lord, nor the Bottom of the Bible, nor yet ſo much as one of the Days of Eternity (and yet all theſe Things we ſhall ſee and have then) how can it be that the Things laid up for us, that ſhould be the Object of our Hope, ſhould by us be underſtood in this World?

Yet there are Intimations given us of the Goodneſs and Greatneſs of them.

Of their Goodneſs. And that,

1. In that the Holy Ghoſt ſcorns that Things that are here, ſhould once be com- Iſa. 40. 15, 16, 17. pared with them; hence all Things here are called Vanities, Nothings, leſs than Nothings: Now if the Things, all the Things, that are here, are ſo contemptuouſly conſidered, when compared with the Things that are to be hereafter; and yet theſe Things ſo great in the carnal Man's Eſteem, as that he is willing to venture Life and Soul, and all to have them: What are the Things that God has prepared for them that wait, that is, that hope for him?

2. Their Goodneſs alſo appears in this, Pſ. 73. 25. Heb. 11. 24, 25, 26, 37, 38, 39, 40. that whoever has had that Underſtanding of them as is revealed in the Word, whether *King* or *Beggar*, *Wiſe Man* or *Fool*, he has willingly caſt this World behind him in Contempt and Scorn, for the Hope of that.

3. The Goodneſs of them has even Teſtimony in the very Conſcience of them that hate them: Take the vileſt Man in the Country, the Man who is ſo wedded to his Luſts, that he will rather run the Hazard of a thouſand Hells than leave them; and ask this Man his Judgment of the Things of the next World, and he will ſhake his Head, and ſay, *They are good, They are beſt of all.*

4. But the Saints have the beſt Apprehenſion of their Goodneſs, for that the Lord doth ſometimes drop ſome of the Juice of them out of the Word, into their hungry Souls.

But as they are Good, ſo they are Great, Pſ. 31. 19. *O how great is thy Goodneſs that thou haſt laid up for them that fear thee, which thou haſt wrought for them that truſt* (that hope) *in thee before the Sons of Men!*

1. Their Greatneſs appears in that they go beyond the Word; yea, beyond the Word of the Holy Ghoſt; *It doth not yet appear to us by the Word of God to the full*, the Greatneſs of what is prepared for God's 1 John 3. 2. People. *Beloved, now are we the Sons of God, and it doth not yet appear what we ſhall be:* It doth not appear in the Word; there is a Greatneſs in the Things that we are to hope for, that could never be expreſſed: They are beyond Word, beyond Thought, beyond conceiving of. *Paul* when he was come down again from out of Paradiſe, into which he was caught up, could not ſpeak a Word about the Words he heard, and the Things that there he ſaw: They were Things and Words which he ſaw and heard, *which it is not poſſible for a Man to utter.* 2 Cor. 12. 2, 3, 4.

2. Their Greatneſs is intimated by the Word [Eternal] he that knows the Bottom 2 Cor. 4. 18 of that Word, ſhall know what Things they are; the Things which are not ſeen are *Eternal*; they are Incorruptible, Undefiled, 1 Pet. 1. 4. and that fade not away, that are reſerved in Heaven for us.

3. Their Greatneſs is ſhewed, in that one right Thought of them, will fill the Heart ſo full, that both it and the Eyes will run over together; yea, ſo full, that the Creature ſhall not be able to ſtand up under the Weight of Glory, that by it is laid upon the Soul.

Alas! all the Things in this World will not fill one Heart; and yet one *Thought* that is right, of the Things that God has prepared, and laid up in Heaven for us, will, yea, and over fill it too.

4. The Greatneſs of the Things of the next World appears, in that when one of the leaſt of them are ſhewed to us, we are not able, without Support from thence, to abide the Sight thereof. I count that the Angels are of thoſe Things that are leaſt in that World, and yet the Sight of one of them, when the Sight of them was in Uſe, what Work would it make in the Hearts Judg. 13. 22. and Minds of mortal Men? The Scripture plainly enough declares.

5. Their Greatneſs is intimated in that we muſt be as it were, new made again, before we can be capable of enjoying them, as we muſt enjoy them with Comfort. And herein will be a great Part of our Luk. 20. 36 Happineſs, that we ſhall not only ſee them, but be made like unto them, like unto their King, *For when he ſhall appear we ſhall be like him, for we ſhall ſee him as he is*, we 1 John 3. 2. Rev. 1. 17. Phil. 3. 20, 21. ſhall ſee him, and therefore muſt be like him; for elſe the Sight of him would overcome us and deſtroy us; but becauſe we are to ſee him with Comfort and everlaſting Joy; therefore we muſt be like him in Body and Mind.

But to come to the ſecond Thing, namely, *That thoſe that have believed there are ſuch Things as theſe, will meet with Difficulties before they come at them:* This is ſo grand a Truth, that nothing can be ſaid againſt it. Many are the Afflictions of the Righteous; and we muſt through many Acts 14. 22 Tribulations enter into the Kingdom of Heaven.

The

The Cauſe from whence theſe Afflictions ariſe is known to be,

1. From our ſelves, for Sin having got ſuch hold in our Fleſh, makes that Oppoſition againſt our Soul and the Welfare of that, that puts us continually to Trouble. Fleſhly Luſts work againſt the Soul, and ſo do Worldly Luſts too; yea, they quench our Graces, and make them that would live, ready to die: Yea, by Reaſon of theſe, ſuch Darkneſs, ſuch Guilt, ſuch Fear, ſuch Miſtruſt, ariſeth in us, that it is common for us, if we live any while, to make a thouſand Concluſions, twice told, that we ſhall never arrive with Comfort at the Gates of the Kingdom of Heaven. The natural Tendency of every ſtruggle of the leaſt Luſt againſt Grace, is if we judge according to Carnal Reaſon, to make us queſtion the Truth of a Work of Grace in us, and our Right to the World to come. This it was that made *Paul* cry out, *O wretched Man that I am, who ſhall deliver me!* Only he had more Wiſdom than to follow the natural Concluſions that Carnal Reaſon was apt to make thereupon, and ſo hoiſted up his Soul to Hope.

1 Pet. 2. 11. Tit. 2. 12. Rev. 3. 2. Rom. 7. 24.

2. Sin by its working in us, doth not only bring Darkneſs, Guilt, Fear, Miſtruſt, and the like; but it doth oft times as it were *ham-ſtring* us, and diſable us from going to God by Faith and Prayer for Pardon: It makes the Heart hard, ſenſeleſs, careleſs, lifeleſs, ſpiritleſs as to Feeling, in all Chriſtian Duty; and this is a grievous Thing, to a gracious Soul. The other Things will create a Doubt, and drive it up to the head into the Soul; but *theſe* will go on the other ſide, and clench it: Now all theſe Things make hoping difficult.

Iſa. 63.

3. For by theſe Things the Judgment is not only clouded, and the Underſtanding greatly darkned; but all the Powers of the Soul made to fight againſt it ſelf, conceiving, imagining, apprehending and concluding Things, that have a direct Tendency to extirpate and extinguiſh, if poſſible, the Graces of God that are planted in the Soul: Yea, to the making of it cry out, *I am out off from before thine Eyes.*

Pſal. 31. 22

4. And to theſe, the hidings of the Face of God from the Soul; a Thing to it, more bitter than Death; yet nothing more common among them that Hope in the Lord; *He hideth himſelf from the Houſe of Jacob.* Nor is this done only in fatherly Diſpleaſure, but by this Means ſome Graces are kept alive, Faith is kept alive by the Word, Patience by Hope, and Hope by Faith; but oft-times a Spirit of Prayer, by the Rod, Chaſtiſement, and the hiding of God's Face. But I ſay, this hiding of this ſweet Face, is bitter to the Soul, and oft-times puts both Faith and Hope to a ſad, and moſt fearful Plunge: For at ſuch a Day, it is with the Soul, as with the Ship at Sea, that is benighted and without Light; to wit, like a Man bewildred upon the Land; only the Text ſaith, for the Help and Succour of ſuch, *Who is among you that fear-eth the Lord, and that obeyeth the Voice of his Servant, that ſitteth in Darkneſs and hath no Light, let him truſt in the Name of the Lord, and ſtay upon his God.* Yet as it is with Children, ſo it is with Saints; we are a great deal more ſubject to fears in the Night, than in the Day: That therefore that tendeth to the help of ſome Graces, if there be not great Care taken, will prove an hindrance to others.

Iſa. 8. 17. Hoſ. 5. 14, 15. Iſa. 26. 16. Song. 5. 6.

Iſa. 50. 10.

5. Nor is the Ruler of the Darkneſs of this World wanting to apply himſelf and his Engines, ſo, as if poſſible, to make uſe of all theſe Things, for the overthrowing of Faith, and for the removing of our Hope from the Lord; as a Tree is removed from Rooting in the Ground.

Job 19. 10.

Behold! he can expound all Things, ſo as that they ſhall fall directly in the Way of our Believing: As thus, we have Sin, therefore we have no Grace; Sin ſtruggleth in us, therefore we fear not God; ſomething in us ſideth with Sin, therefore we are wholly Unregenerate; Sin is in our beſt Performances, therefore wherefore ſhould I hope? Thus I ſay, he can afflict us in our Pilgrimage, and make hope difficult to us. Beſides the hiding of God's Face, he can make, not only a Cauſe of Sorrow (for that indeed it ſhould) but a Ground of Deſpair, and as deſperately concluding he will never come again: How many good Souls has he driven to theſe Concluſions, who afterwards have been made to unſay all again?

6. And though ſpiritual Deſertions, darkneſs of Soul, and guilt of Sin, are the Burdens moſt intolerable, yet they are not all; for there is to be added to all theſe, that common Evil of Perſecution, another Device invented to make void our Hope.

In this, I ſay, we are ſure to be concerned; that is, if we be *Godly*: For though the Apoſtle doth not ſay, *All that will live in Chriſt*; that is, in the common Profeſſion of him, ſhall ſuffer Perſecution: Yet he ſaith, *All that will live Godly in him ſhall.* Now this in it ſelf is a Terror to Fleſh and Blood, and hath a direct Tendency in it to make Hope difficult. Hence Men of a perſecuting Spirit, becauſe of their Greatneſs, and of their Teeth, the Laws are ſaid to be a Terror, and to carry Amazement in their doings; and God's People are apt to be afraid of them, though they ſhould die, and to forget God their Maker; and this makes Hoping hard Work.

2 Tim. 3. 12. 1 Pet. 3. 6, 14. Iſa. 51. 12, 13.

7. For beſides that Grimneſs that appears in the Face of Perſecutors, Satan can tell how to leſſen and make to dwindle in our Apprehenſions, thoſe Truths unto which our Hearts have joyned themſelves afore, and to which Chriſt our Lord has commanded us to ſtand. So that they ſhall now appear but little, ſmall, inconſiderable Things;

Things; Things not worth engaging for: Things not worth running thoſe Hazards for, that in the Hour of Tryal may lye ſtaring us in the Face.

Moreover we ſhall not want falſe Friends in every Hole, ſuch as will continually be
Mat. 24. boring our Ears with that Saying, *Maſter do good to thy ſelf*: At ſuch Times alſo, Stars do uſe to fall from Heaven and the Powers of Heaven to be ſhaken; and ſo every Thing tends to weaken, or at leaſt to lay ſtumbling Blocks in their Way, who are commanded *To Hope in the Lord.*

8. Again, As Satan can make Uſe of his Subtilty, thus to afflict and weaken the Hands and Hearts of thoſe that Hope in God; ſo he can add to theſe, the diſmalneſs of a ſuffering State: He can make the loſs of Goods in our Imagination, ten Times bigger than it is in it ſelf: He can make an Informer a frightful Creature, a Gaol look like Hell it ſelf; he can make Baniſhment and Death utterly intolerable, and Things that muſt be ſhunned with the Hazard of our Salvation. Thus he can greaten and leſſen, leſſen and greaten, for the troubling of our Hearts, for the hindring of our Hope.

9. Add to all theſe, That the Things that we ſuffer for were never ſeen by us, but are quite beyond our Sight; Things that indeed are ſaid to be great and good; but we have only the Word and the Bible for it. And be ſure if he that laboureth Night and Day to devour us, can help it, our Faith ſhall be moleſted and perplexed at ſuch a Time, that it may, if poſſible, be hard to do the Commandment that here the Text enjoyns us to the Practice of; that is, to Hope in the Lord. And this brings me to the third Particular.

Thirdly, *That the Grace of Hope well exerciſed, is the only Way to overcome thoſe*
Gen. 17. 17. *Difficulties: Abraham* had never laughed for Joy, had he not Hoped when the Angel brought him Tydings of a Son; yea, had he not Hoped againſt all Things that could have been ſaid to diſcourage: Hence it is ſaid, that againſt Hope he believed in Hope, that he might become the Father of many
Rom. 4. 18. Nations, according to that which was ſpoken, ſo ſhall thy Seed be.

There is Hope againſt Hope; Hope grounded on Faith, againſt Hope grounded on Reaſon: Hope grounded on Reaſon, would have made *Abraham* expect that the Promiſe ſhould ſurely have been ineffectual, becauſe of the deadneſs of *Abraham*'s Body, and of the Barrenneſs of *Sarah*'s Womb: But he hoped againſt the Difficulty, by a Hope that ſprang from Faith, which confided in the Promiſe and Power of God, and ſo overcame the Difficulty, and indeed obtained the Promiſe: Hope therefore well exerciſed, is the only Way to overcome.
1 Pet. 1. 13. Hence *Peter* bids thoſe that are in a ſuffering Condition, *Be Sober, and Hope to the End*, for the Grace that is to be brought unto them at the Revelation of Jeſus Chriſt: And therefore it is as you heard before, that we are ſaid *to be ſaved by Hope.* Rom. 8. 24.

Hope is excellent,

Firſt, Againſt thoſe Diſcouragements, that ariſe up out of our own Bowels.

Secondly, It is excellent to imbolden a Man in the Cauſe of God.

Thirdly, It is excellent at helping one over the Difficulties, that Men by Frights and Terrors may lay in our Way.

Firſt, it is excellent to help us againſt Rom. 4. thoſe Diſcouragements that ariſe out of our own Bowels: This is clear in the Inſtance laſt mentioned about *Abraham*, who had Heb. 6. 13, 14, 15, 16, 17, 18. nothing but Diſcouragements ariſing from himſelf; but he had Hope, and as well he exerciſed it; wherefore after a little patient enduring, he overcame the Difficulty, and obtained the Promiſe.

The Reaſon is, for that it is the Nature of true Hope, to turn away its Ear from oppoſing Difficulties, to the Word and Mouth of Faith; and perceiving that Faith has got hold of the Promiſe, Hope, notwithſtanding Difficulties that do or may attempt to intercept, will expect, and ſo wait for the accompliſhment thereof.

Secondly, Hope is excellent at imboldening a Man in the Cauſe of God: Hence the Apoſtle ſaith, *Hope maketh not aſhamed*; Rom. 5. 5. for not to be aſhamed, *there*, is to be imboldned. So again, when *Paul* ſpeaks of his Troubles he met with for the Profeſſion of the Goſpel, he ſaith, That they ſhould turn to his Salvation: *According*, ſaith he, Phil. 1. 19, 20. *to my earneſt Expectation, and my Hope, that in nothing I ſhall be aſhamed, but that with all Boldneſs, as always, ſo now Chriſt ſhall be magnified in my Body, whether it be by Life or by Death*: See here, a Man at the Foot of the Ladder, now ready in Will and Mind, to die for his Profeſſion; but how will he carry it now? Why, with all brave and innocent Boldneſs. But how will he do that? Oh! By the Hope of the Goſpel that is in him, for by that he is fully perſuaded that the Cauſe he ſuffereth for will bear him up in the Day of God, and that he ſhall then be well rewarded for it.

Thirdly, It is alſo excellent at helping one over thoſe Difficulties, that Men by Frights and Terrors may lay in our Way. Hence when *David* was almoſt killed with the Reproach and Oppreſſion of his Enemies, and his Soul full ſorely bowed down to the Ground therewith; That he might revive and get up again, he calls to his Soul to put in Exerciſe the Grace of Hope. Saying, *Why art thou caſt down, O my Soul?* Pſal. 42. *and why art thou diſquieted within me?* 9, 10, 11. *Hope thou in God, for I ſhall yet praiſe him, who is the Health of my Countenance and my God.* So again, ſaith he, in the next Pſalm after, as afore he had complained of the Oppreſſion of the Enemy, *Why art thou* Pſ. 43. 2, 5. *caſt down, O my Soul? and why art thou diſquieted*

diſquieted within me? Hope in God, for I ſhall yet praiſe him, who is the Health of my Countenance, and my God. Hope therefore is a Soul-incouraging Grace, a Soul-imbolding Grace, and a Soul-preſerving Grace. Hence it is called our Helmet or Head-
Eph. 6.17. piece, *the Helmet of Salvation.* This is,
1 Theſ. 5.8 one Piece of the Armor with which the
Iſa. 59. 17. Son of God was cloathed, when he came into the World: And 'tis that againſt which nothing can prevail. For as long as I can hope for Salvation, what can hurt me? This Word ſpoken in the bleſſed Exerciſe of Grace, *I hope for Salvation*, drives down all before it. The Truth of God is that
Pſ. 91. 4. Man's Shield and Buckler that hath made the Lord his Hope.

And now to encourage thee, good Man, to the exerciſe of this bleſſed Grace of Hope as the Text bids; Let me preſent thee with that which followeth.

1. God to ſhew how well he takes hoping in him at our Hands, has called him-
Rom. 15. 13. ſelf *The God of Hope.* That is, not only the Author of Hope, but the God that
Pſ. 147. 11. takes Pleaſure in them that exerciſe it. *The Lord takes Pleaſure in them that fear him, in them that hope in his Mercy.*

2. He will be a Shield, a Defence to them that hope in him. *Thou art my hi-*
Pſal. 119. 114. *ding Place and my Shield*, ſaith *David*, *I hope in thy Word.* That is, he knew he would be ſo: For he hoped in his Word.

3. He has promiſed us the Life we hope for, to incourage us ſtill to hope, and to
Tit. 1. 2. indure all Things to enjoy it. *That he*
1 Cor. 9. 10 *that ploweth ſhould plow in Hope, and that he that threſheth in Hope ſhould be Partaker of his Hope.*

Queſt. *But you may ſay, What is it to exerciſe this Grace aright?*

Anſw. Firſt, you muſt look well to your Faith that that may proſper; for as your Faith is, ſuch your Hope will be. Hope is never ill when Faith is well; nor ſtrong if Faith be weak. Wherefore *Paul* prays
Rom. 15. 13. that the *Romans* might *be filled with all Joy and Peace in believing, that they might abound in Hope.* When a Man by Faith believes to Joy and Peace, then Hope grows ſtrong, and with an Aſſurance looketh for a Share in the World to come. Wherefore look to your Faith, and pray heartily that the God of Hope will fill you with all Joy and Peace in believing.

Secondly, Learn of *Abraham* not to faint,
Rom. 4. ſtumble, or doubt, at the Sight of your own Weakneſs; for if you do, Hope will ſtay below and creak in the Wheels as it goes, becauſe it will want the Oil of Faith. But ſay to thy Soul, when thou beginneſt to faint and ſink at the Sight of theſe, as *David* did to his, in the Places made mention of before.

Thirdly, Be much in calling to Mind what God has done for thee in former
Rom. 5. 4. Times. Keep thy Experience as a choice Thing. *Remember all the Way the Lord*
Deut. 8. 2. 3, 4, 5. *hath led thee in the Wilderneſs this forty Years. O God*, ſaid *David*, *my Soul is caſt down within me, therefore will I remember thee from the Land of Jordan, and of the Hermonites from the Hill Mizar.*
Pſ. 42. 5.

Fourthly, Be much in looking at the End of Things, or rather, to the End of this, and to the Beginning of the next World. What we enjoy of God in this World, may be an earneſt of Hope, or a Token that the Thing hoped for is to be ours at laſt; but the Object of Hope is in general, the
Heb. 11. 1. next World. We muſt therefore put a
Pſ. 119. 49 Col. 1. 27. Difference betwixt the Mother of Hope, Faith; the Means of Hope, the Word; the Earneſt of Hope, Chriſt in us; and the proper Object of Hope, to wit, the World to come and the Goodneſs thereof.

If Chriſtians have not much here, their Hope, as I may ſo ſay, lies idle, and as a Grace out of its Exerciſe. For as Faith cannot feed upon Patience, but upon Chriſt; and as the Grace of hungering and thirſting cannot live upon Self-fulneſs, but upon the Riches of the Promiſe; ſo Hope cannot make *what is enjoyed*, its Object; *for what*
Rom. 8. 24 *a Man ſeeth why doth he yet hope for it?* but the proper Object of Hope is, *that we ſee not.*

Let *Faith* then be exerciſed upon *Chriſt crucified*, for my juſtification; and *Hope* upon the *next World*, for my glorification: and let *Love* ſhew the *Truth* of *Faith* in Chriſt, *by Acts of Kindneſs* to Chriſt and his People; and *Patience*, the *Truth* of *Hope*, by a quiet bearing and enduring that which may now be laid upon me for my ſincere Profeſſions ſake, until the *Hope* that is laid up for us in Heaven ſhall come to us, or we be gathered to that, and then *Hope* is in ſome Meaſure in good Order, and exerciſed well. But,

Fourthly, We now come to the laſt Thing propounded to be ſpoken to, which is, *They that have Hope and exerciſe it well, ſhall aſſuredly at laſt enjoy that Hope that is laid up for them in Heaven.* That is, they that do regularly exerciſe the *Grace* of Hope, ſhall at laſt enjoy the *Object* of it, or the Thing hoped for. This muſt of Neceſſity be concluded, elſe we overthrow the whole Truth of God at once, and the Expectation of the beſt of Men: Yea, if this be not concluded, what follows, but that Atheiſm, Unbelief, and Irreligion is the righteſt? and profane and debauched Perſons are in the righteſt Way?

But to proceed, This *muſt* be, as is evident, for that the Things hoped for, are put under the very Name of *the* Grace that
Tit. 2. 13. lives in the Expectation of them: They are called *HOPE*; looking for *the bleſſed Hope*; for *the Hope that is laid up for them*
Colo. 1. 5. *in Heaven.* God has ſet *That* Character upon them, to ſignify *that they belong to HOPE*, and ſhall be *the Reward of Hope.*

God doth in this, as your great Traders do with the Goods that their Chapmen have either bought or ſpoke for; to wit, he ſets their Name or Mark upon them; and then ſaith, This belongs to this Grace, and this belongs to that; but the Kingdom of Heaven belongs to HOPE, for his Name is ſet upon it. This therefore is one Thing to prove that the Thing hoped for ſhall be thine, God has *marked* it for thee: Nor can it be given to thoſe that do not hope. That is, to the ſame Purpoſe that you read of, 2 *Theſ.* 1. *That you may be counted worthy of the Kingdom of Heaven, for which ye alſo ſuffer.* Suffering flows from Hope; he that hopes not for an Houſe in Heaven, will not for it chuſe to ſuffer the Loſs of the Pleaſures and Friendſhips of this World. But they that ſuffer for it, and that all do, one Way or other, in whom is placed this Grace of Hope: They God counteth worthy of it, and therefore hath *marked* it with their Mark, *HOPE*, for that it belongs to Hope, and ſhall be given to thoſe that Hope. That's the firſt.

Secondly, They that do, as afore is ſaid, exerciſe this Grace of Hope, ſhall aſſuredly enjoy the *Hope* that is laid up for them in Heaven, as is evident alſo from this; becauſe as God has marked and ſet it apart for them, ſo what he has done *to* and *with* our Lord and Head, ſince his Death, he hath done it to this very End: That is, to beget and maintain our Hope in him, as touching this Thing. *He has begotten us again to a lively Hope, by the Reſurrection of Chriſt from the dead.* The Meaning is, Chriſt is our Undertaker, and ſuffered Death for us, that we might enjoy Happineſs and Glory: And God to ſhew how willing he was that we ſhould have this Glory, raiſed up Chriſt again, and delivered him from the Sorrows of Death. Wherefore conſidering this, *Paul* ſaid, *he rejoiced in hope of the Glory of God*, to wit, of *that* Glory, that Sin, had he not had Jeſus for his Undertaker, would have cauſed that he ſhould certainly have come ſhort off.

1 Pet. 1. 3.
Rom. 5. 2.
Rom. 3. 23.

But again, *God raiſed him up from the Dead*, and gave *him Glory too*, and that to this very End, *that your Faith and Hope might be in God.* I ſay, he did it to this very End, that he might beget in you this good Opinion of him, as to hope in him, that he would give you that good Thing hoped for, to wit, eternal Life. *And gave him Glory*, and put it into his Hand (for you) who is your Head and Saviour, that you might ſee how willing God is to give you the Hope you look for, *That your Faith and Hope might be in God.*

1 Pet. 1. 21.

Thirdly, That we that have Hope and rightly exerciſe it, might aſſuredly enjoy that Hope that is laid up for us in Heaven: *God has promiſed it, and that to our Saviour for us.* Had he promiſed it to us, we might yet have feared, for that with our Faults we give a Cauſe of continual Provocation to him: But ſince he hath promiſed it to Chriſt, it muſt aſſuredly come to us by him; becauſe Chriſt, to whom 'tis promiſed, never gave Occaſion of Provocation to him, to take it back. And that it was promiſed to Chriſt, 'tis evident, becauſe 'twas promiſed before the World began. *In hope of eternal Life*, ſaith *Paul*, *which God, that cannot lie, promiſed before the World began:* And this is, that we might hope. Men that uſe to hope to enjoy that Money or Eſtate, that by thoſe that are faithful is promiſed to them, and put into the Hands of truſty Perſons for them. Why this is the Caſe, God that cannot lie has promiſed it to the hopers, and has put it into the Hand of the truſty Jeſus for us, therefore let us hope that in his Times we ſhall both ſee and enjoy the ſame we hope for.

Tit. 1. 2.

Fourthly, Yea, that all Ground of Doubt and Scruple as to this, might be removed out of the Way; when Chriſt, who as to what was laſt ſaid, is our Hope, ſhall come, he ſhall bring that Grace and Mercy with him, that ſhall even from before his Judgment-Seat, remove all thoſe Things that might have any Tendency in them to deprive us of our Hope, or of the Thing hoped for by us. Hence *Peter* bids us *Be ſober and hope to the End, for the Grace that ſhall be brought unto us at the Revelation of Jeſus Chriſt.* Alſo as to this, *Jude*, the Servant of Jeſus Chriſt joins with him, ſaying, *Keep your ſelves in the Love of God, looking for the Mercy of our Lord Jeſus Chriſt unto eternal Life.* Here then you ſee that there is Grace and Mercy ſtill for us in reverſion, Grace and Mercy to be brought unto us at the Revelation, or ſecond Coming of Jeſus Chriſt: How then can we be hindred of our Hope? For tranſporting Mercy will *then* be buſy for *them* that indeed have *here* the Hope of eternal Life. *And they ſhall be mine, ſaith the Lord, in the Day that I make up my Jewels; and I will ſpare him, as a Man ſpareth his own Son that ſerveth him.*

1 Tim. 1. 1.
1 Pet. 1. 13
Jude 21.
Mal. 3. 16, 17.

None knows the Myſtery of God's Will in all Things revealed in his Word: Therefore many Texts are looked over, or laid by, as thoſe whoſe Key doth go too hard; nor will I boaſt of any ſingular Knowledge in any particular Thing. Yet methinks ſince Grace and Mercy was not only brought by Chriſt when he came into the World, but ſhall be brought again with him when he comes in his Father's Glory: It ſignifies, that as the firſt brought the beginning of eternal Life to us while we were Enemies; This ſecond will bring the full Enjoyment of it to us, while we are Saints, attended with many Imperfections: And that as by the firſt Grace, all unworthineſs was pardoned and paſſed by: So by this ſecond Grace,

Pſal. 8, 9.
Pſal. 3, 4.

Grace, the Grace that is to be brought unto us at the Revelation of Jesus Christ, all shortness in Duties, and failings in Performances, shall be spared also; and we made Possessors by Vertue of this Grace and Mercy, of the blessings hoped for, to wit, the Blessings of eternal Life.

But thus much for the Duty contained in the Exhortation, to wit, of hoping. I shall therefore come in the next Place, to treat of the well managing of this Duty with reference to its primary Object, which is, the Lord himself. *Let Israel hope in the Lord.* There is a *general* Object of Hope, and there is a particular Object; there is a *common* Object, and there is a *special* one. Of the *general* and common Object, to wit, of Heaven and Happiness, I have said something already; wherefore it remains that now we come and treat of this *particular* and *special* Object of our Hope: *Let Israel Hope in the* [*Lord.*] The Lord therefore is to be the *particular*, and *special* Object of our Hope: *Let Israel hope in the Lord.* Now in that there is not only a Duty here exhorted to, but a Direction for the better Management of that Duty, to the particular and special Object upon which this Duty should be exercised; It suggesteth how apt good Men are, especially in Times of Trouble (the Case of *Israel* now) to fix their Hopes in other Things, than on the Lord. We have seen a great deal of this in our Days; our Days indeed have been Days of Trouble, especially since the discovery of the Popish Plot, for then we began to fear cutting of Throats, of being burned in our Beds, and of seeing our Children dashed in Pieces before our Faces. But looking about us, we found we had a gracious King, brave Parliaments, a stout City, good Lord Mayors, honest Sheriffs, substantial Laws against them, and these we made the Object of our Hope, quite forgetting the Direction in this Exhortation, *Let Israel hope in the Lord.* For indeed the Lord ought to be our Hope in Temporals, as well as in Spirituals, and Eternals. Wherefore *Israel* of old were checked under a Supposition, of placing their Hope for Temporals in Men, *It is better to trust in the Lord, than to put Confidence in Man. It is better to trust in the Lord, than to put Confidence in Princes.* And again, *put not your Trust in Princes, nor in the Son of Man, in whom there is no help.* This implyeth that there is in us an Incidency to forget God our Hope, and to put Confidence in some Thing else. And to be sure we shall find it the more difficult to make the Lord our Hope only, when Things that are here, tho' deceitfully, proffer us their Help.

Psal. 118. 8, 9.

Psal. 145. 3, 4.

But my Design is not to treat of the Object of Hope, but with reference to the next World. And as to that we must take heed that we set our Hope in God, in God in the first Place, and in nothing below or besides himself. To this End it is that he has given us his Word, and appointed a Law to *Israel.*

First, Because of his own Grace he is become the special Object of Hope, designing HIMSELF in the most special Sense to be the Portion of his People. *The Lord is my Portion, saith my Soul, therefore will I hope in him.* Wherefore this we must look well to, and take heed that we miss not of this Object. This is the special Object, the ultimate Object, the Object that we cannot be without, and that short of which we cannot be happy, as God willing, shall be shewed more anon. God is not only happiness in himself, but the Life of the Soul, and him that puts goodness into every Thing in the next World, in which goodness shall be found. And this our Lord Jesus Christ himself affirmeth, when he saith, *I am the Way*, to wit, the Way to Life and Happiness. And yet he saith I am the Way to the *Father*, for that it is HE that is the Fountain and Ocean of Happiness and Bliss.

Psal. 78. 5, 6, 7. Psal. 146. 5. Jer. 17. 13 Chap. 50. 7. Lam. 3. 24.

So then, that we might in the next World be Heirs of the highest good, God has made us Heirs of his own good Self, *Heirs of God and Joynt-Heirs with Christ*, Heirs of God through Christ. This God, this eternal God therefore is necessity to be the Object of our Hope, because he is of Grace become our Hope. The Church in Heaven, called the Body and Temple of God, is to be an Habitation for himself, when it is finished, to dwell in for ever and ever. This then we hope for, to wit, to be possessed at that Day with eternal Life, eternal Glory. Now this eternal Life and eternal Glory, is through God, the Hope of his People. And for this End, and to this Bliss, are the called and regenerate in this World, *That being justified by his Grace, we should be made Heirs, according to the Hope of eternal Life.*

Rom. 8. 17. Gal. 4. 7. 1 Tim. 6. 12, 19. 1 Pet. 5. 10. Joh. 5. 20. Tit. 3. 7.

Nor can it be that Heaven and Happiness, should ever be the Portion of them that make not God their Hope; any more than such a Lady should hope to enjoy the Estate of such a Lord, who first makes not the Lord himself her Husband. Heaven, Heaven is the Talk of the Ignorant, while the God of Heaven they cannot abide. But shall such ever come to Glory! But,

Secondly, God must be the special Object of our Hope, and him in special that must be enjoyed by us in the next World, or nothing can make us happy. We will suppose now for the illustrating of this Matter, that which is not to be supposed: As,

1. Suppose a Man when he dieth should go to Heaven, that Golden Place, what good would this do him, if he was not possessed of the God of it? It would be, as to Sweetness, but a Thing unsavoury; as to Durableness, but a Thing uncertain; as to Society, as a Thing forlorn; and as to Life, but a Place of Death. All this is made appear

pear by the Angels that fell; for when fallen, what was Heaven to them? Suppoſe they ſtaid but one Quarter of an Hour there after their fall, before they were caſt out, what ſweetneſs found they there, but Guilt? what ſtay, but a continual fall of Heart and Mind? What Society, but to be abandoned of all? And what Life, but Death in its Perfection? Yea, if it be true that ſome think, that for the promoting of Grace, they are admitted yet to enter that Place to accuſe the Saints on Earth; yet what do they find there, but what is grievous to them? 'Tis the preſence of God that makes Heaven Heaven in all its beauteouſneſs. Hence *David* when he ſpeaks of Heaven ſays, *whom have I in Heaven but thee?* As who ſhould ſay, what would Heaven yield to me for Delights, if I was there without my God? 'tis the preſence of God that will make Heaven ſweet to who are his. And as 'tis that that makes the Place, ſo 'tis intereſt in him that makes the Company, and the deeds that are (done) there, pleaſant to the Soul. What Solace can he that is without God, tho' he were in Heaven, have with *Abraham*, *Iſaac*, and *Jacob*, the Prophets, and Angels? how could he join in their Thanks, and Praiſes, and Bleſſings of him for ever and ever in whoſe Favour, Mercy, and Grace they are not concerned?

Pſal. 73. 25.

2. Suppoſe a Man, when he dieth, ſhould be made to live for ever, but without the Enjoyment of God, what good would his Life do him? Why, it would be filled full of Horror, Darkneſs, Deſolation, Sorrow, and all Things that would tend to make it bitter to the Soul, Witneſs they that live in Hell if it be proper to ſay they live in Hell. It is no more poſſible for a Man to live happily (were he poſſeſſed of all that Heaven and Life could afford him) ſuppoſe him to be without Intereſt in God; than it is for a Man that hath all the Enjoyments of this World, if the Sun was taken from him out of the Firmament. As all things, whether it be Heaven, Angels, heavenly Pleaſures and Delights have had their Being of him: So their Being is continued by him, and made ſweet of him.

Now for the well managing of our Hope with reference to this ſpecial Object of it, there are theſe Things to be conſidered; and now I ſpeak to all.

We muſt know him right, we muſt come to him right: Firſt, we muſt know him right. It is eſſential to Happineſs and ſo to the making of the God of Heaven our Hope, to know him rightly. It is not every Fancy, or every Imagination of God, that thou mayeſt have, that will prove that therefore thou knoweſt God a-right. In him there is no variableneſs nor Shadow of turning, he only is what he is, what Imaginations ſoever we have of him. We may ſet up Idols, and Images of him, as much in our Minds as ſome do in their Houſes and in their Temples, and be as great, tho' not ſo groſs *Idolaters* as they. Now if thou wouldſt know him, thou muſt diligently feel for him in his Works, in his Word, and in his Ways, if perhaps thou mayeſt find the Knowledge of him.

Joh. 17. 1, 2, 3.

Jam. 1. 17.

Pro. 2. 1, 2, 3, 4, 5. Acts 17. 27.

Secondly, Beware when thou haſt found him, that thou go to him by his Son, whom he has ſanctified and ſent into the World, to be the Way for Sinners to go to God. And ſee that thou keepeſt in this Path always, for out of him he is found intolerable, and a conſuming Fire.

Thirdly, Buſy thy ſelf with all thy Might to make an Intereſt in his Son (and he will willingly by thy Saviour) for he muſt become thine before his Father can be the object of thy Hope. He that hath the Son, hath the Father, but contrarywiſe he that hath not him has neither.

Joh. 3. 36. 2 Joh. 9.

Fourthly, Stay not in ſome tranſient Comforts, but abide reſtleſs till thou ſeeſt an Union 'twixt thee and this bleſſed one. To wit, that he is a Root, and thou a Branch; that he is Head, and thou a Member. And then ſhall thou know that the Caſe is ſo between thee and him, when Grace and his Spirit has made thee to lay the whole ſtreſs of thy Juſtification upon him, and has ſubdued thy Heart and Mind to be one Spirit with him.

Rom. 4. 4, 5. 1 Cor. 6. 17.

Fifthly, This done, hope thou in God, for he is become thy Hope, that is the Object of it. And for thy Encouragement ſo to do,

1. Conſider that he is able to bear up *thy* Heart, and has ſaid he will do it, as to this very Thing, to *all* thoſe that thus hope in him: *Be of good Courage, and he ſhall ſtrengthen your Heart, all ye that hope in the Lord.*

Pſal. 27. 14. Pſal. 31. 24.

It it manifeſt, as was ſaid before, that many Difficulties lye in the Way of hoping; but God will make them Difficulties eaſy, by ſtrengthening the Heart of him that hopeth, to Hope. He has a Way to do that, which no Creature can hinder, by the bleſſed Work of his holy Spirit; he can ſhew us he loves us, that he may encourage our Hope.

2. As he can work in us for our Encouragement, ſo he can and will, as was ſaid before, himſelf in his Time anſwer our Hope, by becoming our Hope himſelf. The Lord ſhall be the Hope of his People, and the ſtrength of the Children of *Iſrael.*

Joel 3. 16.

3. His Faithfulneſs alſo is a great Encouragement to his, to hope for the Accompliſhment of all that he hath promiſed unto his People. *Hath he ſaid it, and ſhall he not make it good?* When he promiſed to bring *Iſrael* into the Land of *Canaan*, he accompliſhed it to a Tittle. *There failed not ought of any good Thing which the Lord had ſpoken to the Houſe of Iſrael; all came to paſs.* Alſo what he with his Mouth had promiſed to *David*, with his Hand he fulfilled

Joſ. 21. 45. Chap. 23. 14. 1 Kings 8. 22, 23, 24. 2 Chro. 6. 7, 8, 9, 10.

filled to *Solomon* in the View of all the Thousands of *Israel*. I will omit making mention again of the Encouragements spoken of before, and shall now come to the third Thing specified in this Part of the Text, to wit, to shew more distinctly, who, and what particular Persons they are, who are concerned in this Exhortation to hope.

They are put, as you see, under this general Term [*Israel*] *Let Israel hope in the Lord:* And, *he shall save Israel from all his Troubles.*

Israel is to be taken three Ways, (in the Scripture)

1. For such that are *Israel* after the Flesh.

2. For such as are *Israel* after God, or the Spirit.

3. For such as are such neither after the Flesh nor the Spirit; but in their own Fancies and carnal Imaginations only.

First, *Israel* is to be taken for those that are such after the Flesh; that is, for those that sprang from the Loins of *Jacob*, and are called, *ISRAEL* after the Flesh, the Children of the Flesh. Now these, as such, are not the Persons interested in *this* Exhortation, for by the Flesh comes no true spiritual and eternal Grace. Men are not within the Bounds of the Promise of eternal Life as they are the Children of the Flesh, either in the more gross or more refined Sense. *Jacob* was as spiritual a Father as any he, I suppose, that now professeth the Gospel; but his Spiritualness could not convey down to his Children, that were such only after the Flesh, that Spirit and Grace that causeth sound Conversion, and Salvation by Jesus Christ. Hence *Paul* counts it a carnal Thing to glory in this; and tells us plainly, if he had heretofore *known Christ thus*, that is, to have been his Brother or Kinsman, according to the Flesh, or after that, he would henceforth know him, that is, so, no more. For though the Children of *Israel* be as the Sand of the Sea; yet not that Multitude, but the Remnant that the Lord hath chosen and shall call, shall be saved.

Rom. 9.6, 7, 8. 1 Cor. 10. 18. Philip. 3. 4, 5, 6. 2 Cor. 5. 16, 17, 18. Rom. 9.27 Joel 2. 32.

This therefore is as an Arrow against the Face of that false Doctrine that the Jews leaned upon, to wit, that they were in the State of Grace, and the everlasting Favour of God, because the Children and Off-spring of *Abraham*, *Isaac*, and *Jacob*. But

Secondly, *Israel* may be taken for such, as are neither so after the Flesh, nor the Spirit, but in their own Fancy and Imagination only. And such I take to be all those that you read of in *Rev.* 2. 9. which said, *They were Jews, and were not, but did lie.*

Rev. 2. 9.

These I take to be those carnal Gospelers, that from among the Gentiles pretended themselves to be *Jews* inwardly, whose Circumcision is that of the Heart in the Spirit, when they were such only in their own Fancies and Conceits, and made their Profession out as a Lie.

Abundance of these there are at this Day in the World, Men who know neither the Father, nor the Son, nor any Thing of the Way of the Spirit, in the Work of Regeneration, and yet presume to say, they are Jews; that is, truly and spiritually the Seed of *Abraham*, *Isaac*, and *Jacob:* For now, *he is not a Jew who is one outwardly, neither is that Circumcision which is outward in the Flesh; but he is a Jew which is one inwardly, and Circumcision is that of the Heart in the Spirit, whose Praise is not of Men, but of God.* Rom. 2. 28, 29.

And although it may please some now to say, as they of old said to them of the Captivity, *We seek your God, as ye do*; yet at last it will be found, that as they, *such have no Portion, nor Right, nor Memorial in Jerusalem.* And I would from hence, caution all to take heed of presuming to count themselves Jews, unless they have a substantial Ground so to do: For to do this without a good Bottom, makes all our Profession a Lie; and not only so, but it hindreth us of a Sight of a Want of an Interest in Jesus Christ, without which we cannot be saved; yea such an one is the great SELF-DECEIVER, and so the worst Deceiver of all: For he that deceives his OWN Self, his OWN Heart is a Deceiver in the worst Sense, nor can any Disappointment be like unto that, which casts away Soul and Body at once. Oh slender Thread! that a Man should think that because he fancieth himself an *Israelite indeed*, that therefore he shall go for such an one in the Day of Judgment, or that he shall be able to cheat God with a pitiful *Say-so.*

Ezra 4. 2. Neh. 2. 20. Jam. 1. 22, 26.

Thirdly, But the *Israel* under Consideration in the Text, is *Israel* after God or the Spirit; hence they are called the *Israel* of God, because they are made so of him, not by Generation, nor by Fancy, but by Divine Power. Gal. 6. 16.

And thus was the first of this Name made so, *Thy Name shall be called no more Jacob, but Israel:* This then is the Man concerned in the Text, *Let Israel hope in the Lord*; to wit, *Israel* that is so of God's making, *and of God's Allowance:* For Men are not debarred from calling themselves after this most godly Name, provided they are so indeed; all that is dangerous is, when Men shall think this Privilege comes by carnal Generation, or that their fancying of themselves to be such, will bear them out in the Day of Judgment. Otherwise if Men become the true Servants of God by Christ, they have, as I said, an Allowance, so to subscribe themselves. *One shall say, I am the Lord's, and another shall call himself by the Name of Jacob, and another shall subscribe with his Hand unto the Lord, and surname himself by the Name of Israel.* But Gen. 32. 28. Isa. 44. 5.

then for the further describing of such, they must be Men of circumcised and tender Hearts, they must be such which *worship God in the Spirit, and that rejoice in Christ Jesus, and that have no Confidence in the Flesh*; for these are the *Nathaniels*, the *Israelites* INDEED, *in whom there is no Guile*; and these are they that are intended in the Exhortation, when he saith, *Let Israel hope in the Lord.*

Phil. 3. 3. John 1. 47.

First, For these are formed for that very End, that they might hope in the Lord; yea, the Word and Testament is given to them for this Purpose.

Psal. 78. 5, 6, 7.

Secondly, These are Prisoners of Hope all the Time they are in the State of Nature, even as the whole Creation is subjected under Hope, all the Time of its Bondage, by the Sin and Villany of Man; and unto them it shall be said, in the Dispensation of the Fulness of Time, *Return to the strong Hold ye Prisoners of Hope*; as certainly, as that which is called the Creature it self, shall be delivered from the Bondage of Corruption, into the glorious Liberty of the Children of God.

Zech. 9. 11 12.

Rom. 8. 18, 19, 20, 21.

Only here, as I said before, let all Men have a Care in this Thing; this is the Pinnacle, the Point; he that is right here, is right in all that is necessary to Salvation; but he that misses here, can by no Means be right any where to his Soul's Advantage in the other World.

If I should a little improve the Text, where this Title is first given to Man, and shew the Posture that he was in, when 'twas said to him, *Thy Name shall be called Israel*; and should also debate upon the Cause or Ground of that, *An Israelite* INDEED, thou mightest not repent it who shall read it; and therefore a few Words to each.

1. When *Jacob* received the Name of *Israel*, he was found wrestling with the Angel; yea, and so resolved a Wrestler was he, that he purposed, now he had begun, not to give out without a Blessing, *I will not let thee go*, said he, *except thou bless me*. Discouragements he had while he wrestled with him, to have left off before he obtained his Desire; for the Angel bid him leave off; *let me go*, said he: He had wrestled all Night and had not prevailed, and now the Day brake upon him, and consequently his Discouragement was like to be the greater, for that now the Majesty and Terribleness of him with whom he wrestled, would be seen more apparently; but this did not discourage him: Besides, he lost the Use of a Limb as he wrestled with him; yet all would not put this *Israel* out: Pray he did, and pray he would, and nothing should make him leave off Prayer, until he had obtained, and therefore he was called *Israel*: *For as a Prince hast thou had Power with God and with Man, and hast prevailed*, Gen. 32. 24, 32.

Gen. 32. 26

A wrestling Spirit of Prayer is a Demonstration of an Israel *of God*; *this* Jacob *had, this he made use of, and by this he obtained the Name of* Israel: *A wrestling Spirit of Prayer in Straits, Difficulties, and Distresses*; *a wrestling Spirit of Prayer when alone in Private, in the Night, when no Eye seeth but God's, then to be at it, then to lay hold of God, then to wrestle, to hold fast, and not to give over until the Blessing is obtained*, is a Sign of one that is an *Israel* of God.

Behold an Israelite *indeed, in whom is no Guile*: This was the Testimony of the Lord Jesus concerning *Nathaniel*. *Nathaniel* was persuaded by *Philip* to come to Jesus, and as he was coming, Jesus saith to the rest of the Disciples concerning him, *Behold an* Israelite *indeed, in whom is no Guile*: Then said *Nathaniel* to Jesus, *Whence knowest thou me? Jesus answered and said unto him, before that Philip called thee, when thou wast under the Fig-Tree, I saw thee. Nathaniel* as *Jacob* was at Prayer, at Prayer alone under the Fig-Tree, wrestling in Prayer; for what no Man can certainly tell, but probably for the Messias, or for the Revelation of him: For the seeing Jews were convinced that the Time of the Promise was out; and all Men were in Expectation concerning *John*, whether he might not be he. But *Nathaniel* was under the Fig-Tree alone with God, to enquire of him, and that with great Earnestness and Sincerity; else the Lord Jesus would not thus have excused him of Hypocrisy, and justified his Action as he did, concluding from what he did there, that he was a true Son of *Jacob*; and ought, as he, to have his Name changed from what his Parents gave him, to this given him of Christ, *An Israelite indeed*. Wherefore from both these Places, it is apparent, that a wrestling Spirit of Prayer in private, is one of the best Signs that this or that Man or Woman is of *Israel*; and consequently, such who are within the Compass of the Exhortation here, saying, *Let Israel hope in the Lord.*

John 1. 47. ver. 46 ver. 48. Luke 3. 15 16.

I say it is this wrestling Spirit of Prayer with God alone; for as for that of publick Prayer (though I will not condemn it) it gives not Ground for this Character, notwithstanding all the Flourishes and Excellencies that may therein appear. I am not unsensible what Pride, what Hypocrisy, what Pretences, what Self-seekings of Commendations and Applause, may be countenanced by those concerned in, or that make publick Prayers; and how little Thought or Savour of God, may be in all so said; but this Closet, Night, or alone Prayer, is of another Stamp, and attended, at least so I judge, with that Sense, those Desires, that Simplicity, and those Strugglings, wherewith that in publick is not. Nay, I think verily, a Man cannot addict himself to these most solemn Retirements, without some

ſome of *Jacob*'s and *Nathaniel*'s Senſe and Sincerity, Wreſtlings and Reſtleſneſs for Mercy: Wherefore laying aſide all other, I ſhall abide by this; *That the Man that is as I have here deſcribed, is not an* Iſraelite *of the Fleſh, nor one ſo only in his Fancy or Imagination, but one made ſo of God; one that is called a Child of Promiſe, and one to whom this Exhortation doth belong: Let Iſrael hope in the Lord*; to wit, they that ſerve God by Prayer Day and Night: Theſe I ſay are *Iſrael*, the *Iſrael* of God: *And let theſe hope in the Lord, from now, henceforth, and for ever.*

Luke 2.37 Acts 26.5, 6, 7.

Pſ. 131.3.

Having thus briefly touched upon thoſe three Things, that are contained in the *matter* of the Exhortation; I now come to ſpeak a Word to the *manner* of Praiſes, by which the Exhortation is preſented to us, *Let Iſrael hope*; he doth not ſay, *Iſrael hath* hoped; *Iſrael did* hope, or *Iſrael can* Hope, *but LET Iſrael hope in the Lord.* LET is a Word very copious, and ſometimes ſignifies *this*, and ſometimes *that*, even according as the Nature or Reaſon of the Thing under Debate, or to be expreſſed, will with Truth and Advantage bear: *LET him Hope.*

First, Sometimes LET is equivalent to a Command; *Let every Soul be ſubject to the higher Powers*, this is a Command: *LET all Things be done decently and in order*, this alſo is a Command: So here, *LET Iſrael hope*, this alſo is a Command; and ſo enjoyns a Duty upon *Iſrael*; for why, ſince they ſeek for Mercy, ſhould they not have it? now a Command lays a very ſtrong Obligation upon a Man, to do this or any other Duty. He commandeth all Men every where to repent, but *Iſrael* only to hope in his Mercy: Now take the Exhortation and convert it into a Commandment, and it ſheweth us,

1. In what good earneſt God offers his Mercy to his *Iſrael*; he commands them to hope in him, as he is and will be ſo to them.

2. It ſuppoſes an Impediment in *Iſrael*, as to the Faculty of receiving or hoping in God for Mercy; we that would have God be merciful, we that cry and pray to him to ſhew us Mercy, have yet that Weakneſs and Impediment in our Faith, which greatly hindreth us from a ſtedfaſt hoping in the Lord for Mercy.

3. It ſuggeſteth alſo, that *Iſrael* Sins if he hopeth not in God; God would not that all ſhould attempt to Hope, becauſe they have no Faith; for he is for having of them firſt believe, knowing that it is in Vain to think of hoping, until they have believed; but *Iſrael* has believed, and therefore God has commanded them to hope, and they ſin if they obey him not in this, as in all other Duties. He commands thee, I ſay, ſince thou haſt believed in his Son, *to hope*, that is, to expect to ſee his Face in the next World with Joy and Comfort; this is hoping, this is thy Duty, this God commands thee.

Secondly, As this Word LET is ſometimes equivalent to a Command, ſo it is expreſſed ſometimes alſo to ſhew a *Grant* Leave, or Licenſe to do a Thing; ſuch are theſe that follow, *LET us come boldly to the Throne of Grace*; *LET us draw near with a true Heart*; *LET us hold faſt the Profeſſion of our Faith without wavering.* Here alſo this manner of expreſſing the Thing may be taken in the ſame Senſe, to wit, to ſhew that *Iſrael* has a Grant, a Leave, a Licenſe, to truſt in the Lord. And oh! what a Privilege is this, but who believes it? And yet as truly as God has granted to *Jacob*, to *Iſrael*, Repentance unto Life, and by that Means has made him fly for Refuge, to lay hold of Chriſt ſet before him as a Juſtifier; ſo has he granted him Leave and Licenſe to truſt in him for ever, and to hope for his Favour in the next World.

Heb. 4.16. Chap. 10. 22. 23.

And if you take the Word in this Senſe, to wit, for a Grant, Leave or Licence, to hope in God; Then

1. This ſhews how liberal God is of himſelf, and Things to *Iſrael*: Let *Iſrael* hope in me, truſt to me, expect good Things at my Hand, I give him Leave and Licence to do it: Let him live in a full Expectation of being with me, and with my Son in Glory, I give him Leave to do ſo; he has Licence from me to do ſo.

2. Underſtand the Word thus, and it ſhews us with what boldneſs and confidence God would have us Hope in him: They that have Leave and Licence to do a Thing, may do it with Confidence and Boldneſs, without miſgivings and reluctances of Mind, this is our Privilege; we may live in a full Aſſurance of Hope, unto the End, we may hope perfectly to the End, we have Leave, Licence, and a Grant to do it.

3. Underſtand the Word thus, and it alſo ſhews you how muddy, how dark thoſe of *Iſrael* are, and how little they are acquainted with the Goodneſs of their God, who ſtand ſhrinking at his Door like Beggars, and dare not in a godly ſort be bold with his Mercy: Wherefore ſtandeſt thou thus with thy If's and thy O-buts, O thou poor benighted *Iſraelite*! Wherefore putteſt thou thy Hand in thy Boſom, as being afraid to touch the Hem of the Garment of thy Lord? Thou haſt a Leave, a Grant, a Licence, to hope for good to come, thy Lord himſelf has given it to thee, ſaying; *Let Iſrael hope in the Lord.*

Thirdly, This Word LET is alſo ſometimes uſed by Way of Rebuke and Snub, *Let her alone*, for her Soul is vexed; *Let her alone*, why trouble ye her? Refrain from theſe Men, and *Let them alone*; and it may alſo ſo be taken here. But if ſo, then it implies that God in this Exhortation, rebuketh thoſe evil Inſtruments, thoſe fallen Angels,

2 Kin. 4. 27. Mark 14. 6. Act. 5. 38.

Angels, with all others that attempt to hinder us in the Exercise of this Duty. As
Ruth 2. 15, 16. *Boaz* said to his Servants, when *Ruth* was to glean in his Field; *Let her Glean even among the Sheaves, and reproach her not*: We have indeed those that continually endeavour to hinder us of living in the full Assurance of Hope, as to being with God and with Christ in Glory: But here's a Rebuke for such; *LET Israel Hope in the Lord*. And it shews us,

1. That what Suggestions come from Satan to make us that are *Israelites* to doubt, come not for that End, by vertue of any Commission that he hath from God; God has rebuked him in the Text, and you may
Zech. 1. 1, 2, 3. see it also elsewhere: These Temptations therefore are rather forged of Malice, and of despite to our Faith and Hope, and so should be accounted by us.

2. This shews us also, that we should take heed of crediting of that which comes unto us, to hinder our Hope in the Lord; lest we take part with Satan, while God rebuketh him, and countenanceth that which fights against the Grace of God in us.

3. It shews us also, that as Faith, so Hope cannot be maintained, but with great Difficulty, and that we should endeavour to maintain it, and Hope, tho' very difficultly.

2 Sam. 13. 6. Est. 9. 13. Fourthly, This Word *LET* is sometimes used by Way of Request or Entreaty: I pray thee LET *Tamar* my Sister come: LET it be granted to the Jews to do, &c. And if it be so to be taken here, or if in the best Sense this Interpretation of it may here be admitted, the consideration thereof is amazing; for then 'tis all one as if God by the Mouth of his Servant, the Penman of this Psalm, did entreat us to hope in him:
2 Cor. 5. 20. And why this may not be implyed here, as well as expressed elsewhere, I know not: God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God. Why should God beseech us to reconcile to him, but that we might hope in him? And if it be thus taken here, it shews,

1. The great Condescension of God, in that he doth not only hold out to us the Advantages of hoping in God, but desire that we should hope, that we might indeed be partakers of those Advantages.

2. It Teaches us also Humility, and that always in the Acts of Faith and Hope we should mix Blushing, and Shame, with our
Lam. 3. 29. Joy and Rejoycing: Kiss the Ground, Sinner; put thy Mouth in the Dust, if so there may be Hope.

Fifthly and Lastly, This Word is used sometimes by Way of Caution; Let him
1 Cor. 10. 12. that thinketh he standeth, take heed least he fall. LET us fear therefore least a
Heb. 4. 1. Promise being left us of entering into his Rest, any of you should seem to come short of it: And if it should be so taken here, Then,

1. This shews us the Evil of Despair, and that we at Times are incident to it; our daily Weaknesses, our fresh Guilt, our often Decays, our Aptness to forget the Goodness of God, are direct Tendencies unto this Evil, of which we should be aware; for it robs God of his Glory, and us of our Comfort, and gratifies none but the Devil and Unbelief.

2. It sheweth us that Despair is a Fall, a falling down from our Liberty; our Liberty is to hope; it is our Portion from God; for he hath said that himself will be the Hope of his People. To do the contrary, is therefore a falling from God, a departing from God, through an evil Heart of Unbelief. It is the greatest Folly in the World for an *Israelite* to despair; Why sayest thou O *Jacob*, and speakest O *Israel*, my
Isa. 40. 27, 28, 29, 30, 31. Way is hid from the Lord, and my Judgment is passed over from my God? Hast thou not known, hast thou not heard, that the everlasting God, the Lord, the Creator of the Ends of the Earth fainteth not? There is no searching of his Understanding. He gives Power to the Faint; and to them that have no Might, he increaseth Strength. Even the Youths shall faint and be weary, and the young Men shall utterly fall. But they that wait upon (that Hope in) the Lord, shall renew their Strength; they shall mount up with Wings as Eagles, they shall run and not be weary, and they shall walk and not faint.

Now we come to those Inferences that do naturally flow from this Exhortation, and they are in Number Four.

First, That HOPE, and the Exercise of *First inference.* it, is as necessary in its Place, as FAITH, and the Exercise of it. All will grant that there is need of a daily Exercise FAITH, and we are bid to HOPE unto the End: Because Hope is the Grace that relieveth the Soul, when dark and weary. Hope is as the Bottle to the faint and sinking Spirit. Hope calls upon the Soul, not to forget how far it is arrived in its Progress towards Heaven. Hope will point and shew it the Gate afar off; and therefore it is called the Hope of Salvation. Hope exerciseth it self upon God.

1. By those Mistakes that the Soul hath formerly been guilty of, with Reference to the Judgment that it hath made of God, and of his Dealings with it. And this is an excellent Vertue. *I said once*, says the
Lam. 3. 18, 19, 20, 21. Church, *that my Hope was perished from the Lord* (but I was deceived) *this I recall to Mind, therefore have I Hope.* That is, why, if I give Way to such distrusting Thoughts, may I not be wrong again? Therefore will I Hope. This Vertue, is that which belongs to this Grace only; for this and this only is it that can turn Unbelief and Doubts to Advantage.

I said in my haste, said *David*, *I am cut*
Psal. 31. 22, 23, 24. *off from before thine Eyes: nevertheless I was*

was miſtaken; thou heardeſt the Voice of my Supplications, when I cried unto thee. And what Uſe doth he make of this? Why, an Exhortation to all good Men to Hope, and to take Advantage to Hope from the ſame Miſtakes. I think I am caſt off from God, ſays the Soul; ſo thou thoughteſt afore, ſays Memory, but thou waſt miſtaken then, and why not the like again? and therefore will I hope. When I had concluded that God would never come near me more, yet after that he came to me again, and as I was then, ſo I am now, *therefore will I hope.*

2. *True* Hope, in the *right* Exerciſe of it upon God, makes no ſtick at Weakneſs or Darkneſs, but rather worketh up the Soul to ſome Stay, by theſe. Thus *Abraham*'s Hope wrought by his Weakneſs. And ſo *Paul*, when I am weak, then I am ſtrong. I will moſt gladly therefore rejoyce in mine Infirmities. But this cannot be done where there is no Hope; nor but by Hope: For it is Hope, and the Exerciſe of it, that can ſay, *now* I expect that God ſhould bring Good out of all this. And as for the Dark, it is its Element to act in *that*, *For Hope which is ſeen is not Hope.* But we muſt hope for that we ſee not. So *David*, *Why art thou caſt down, O my Soul? hope thou in God.* Chriſtians have no Reaſon to miſtruſt the Goodneſs of God, becauſe of their Weakneſs, &c. *I had fainted unleſs I had believed to ſee.* By Believing there, he means hoping to ſee, as the Exhortation drawn from thence doth import.

Rom. 4.

2 Cor. 12. 10.

Rom. 8. 24. Pſal. 27. 13, 14.

3. Hope will make uſe of our Calling, to ſupport the Soul, and to help it, by that, to exerciſe it ſelf in a Way of Expectation of Good from God. Hence the Apoſtle prays for the *Epheſians*, that they may be made to ſee what is the Hope of their Calling: That is, what Good that is which by their Calling they have Ground to hope is laid up in Heaven, and to be brought unto them at the Appearance of Jeſus Chriſt.

Epheſ. 1. 17, 18, 19.

For thus the Soul by this Grace of Hope will reaſon about this Matter. God has called me; ſurely it is to a Feaſt. God has called me to the Fellowſhip of his Son; ſurely it is, that I may be with him in the next World. God has given me the Spirit of Faith and Prayer; ſurely it is that I might hope for what I believe is, and wait for what I pray for. God has given me ſome Taſtes already; ſurely it is to encourage me to hope that he purpoſeth to bring me into the rich Fruition of the whole.

4. Hope will exerciſe it ſelf upon God by thoſe Breakings, wherewith he breaketh his People for their Sins. *The Valley of Achor muſt be given for a Door of Hope.* The Valley of *Achor*, what is that? Why the Place where *Achan* was ſtoned for his Wickedneſs, and the Place where all *Iſrael* was afflicted for the ſame. I ſay hope can gather by this, that God has a Love to the Soul. For when God hateth a Man, he chaſtiſeth him not for his Treſpaſſes. *If ye be without Chaſtiſement, whereof all are Partakers, then are ye Baſtards, and not Sons.* Hence *Moſes* tells *Iſrael*, that when the Hand of God was upon them for their Sins, they ſhould conſider in their Heart, *that as a Man chaſteneth his Son, ſo the Lord their God chaſtned them.* And why *thus conſider*, but that a Door might be opened for Hope to exerciſe it ſelf upon God, by this. This is that alſo that is intended in *Paul* to the *Corinthians*, *When we are judged we are chaſtned of the Lord, that we ſhould not be condemned with the World.* Is not here a Door of Hope? and why a Door of Hope? but that *by it*, God's People, when afflicted, ſhould go out by it, from Deſpair by Hope. But it is to be inferred.

Hoſ. 2. 15.

Joſh. 7.

Heb. 12. 8.

Deut. 8. 5.

1 Cor. 11. 32.

Secondly, *That the Exerciſe of Hope upon God is very delightful to him.* Elſe he would not have commanded and granted us a Liberty to hope, and have ſnubbed thoſe that would hinder. *Behold the Eye of the Lord is upon them that fear him: Upon them that hope in his Mercy: To deliver their Soul from Death, and to keep them alive in Famine.*

Second Inference.

Pſal. 33. 18, 19.

That God is much delighted in the Exerciſe of this Grace, is evident, becauſe of the Preparation that he has made for this Grace, wherewith to exerciſe it ſelf. *For whatſoever Things were writ aforetime, were writ for our Learning, that we through Patience and Comfort of the Scriptures might have Hope.*

Mark the whole Hiſtory of the Bible, with the Relation of the wonderful Works of God with his People, from the Beginning of the World, are written for this very Purpoſe, that we by conſidering and comparing, by Patience and Comfort of them might have Hope. The Bible is the Scaffold or Stage that God has builded, for Hope to play his Part upon in this World. It is therefore a Thing very delightful to God, to ſee Hope rightly giving its Colour before him. Hence he is ſaid, *to laugh at the Trial of the Innocent*: Why at his Trial? Becauſe his Trial puts him upon the Exerciſe of Hope. For then indeed there is Work for Hope, when Trials are ſharp upon us. By why is God ſo delighted in the Exerciſe of this Grace of Hope?

Job 9. 23.

1. Becauſe Hope is a head Grace and governing: There are ſeveral Luſts in the Soul that cannot be maſtered, if Hope be not in Exerciſe; eſpecially if the Soul be in great and ſore Trials. There is Peeviſhneſs and Impatience, there is Fear and Deſpair, there is doubting and miſ-conſtruing of God's preſent Hand, and all theſe become Maſters, if Hope be not ſtirring; nor can any Grace beſides, put a Stop to their tumultuous raging in the Soul. But now

Hope in God, makes them all huſh, takes away the Occaſion of their working, and lays the Soul at the Foot of God. Surely, ſaith the Pſalmiſt, I have behaved and quieted my ſelf as a Child that is weaned of his Mother, my Soul is even as a weaned Child. But how came he to bring his Soul into ſo good a Temper? why that is gathered by the Exhortation following; Let *Iſrael* hope in the Lord from henceforth and for ever. It was by hoping in the Lord that he quieted his Soul, and all its unruly ſinful Paſſions.

2. As Hope quaſheth and quieteth ſinful Paſſions; ſo it putteth into Order ſome Graces that cannot be put into Order without it: As Patience, Meekneſs, Silence, and Long-ſuffering, and the like. Theſe are all in a Day of Trial, out of Place, Order, and Exerciſe, where Hope forbeareth to work.

I never ſaw a diſtruſting Man, a patient Man, a quiet Man, a ſilent Man, and a meek Man, under the Hand of God, except he was dead in Sin, at the Time: But we are not now talking of ſuch. But now let a Man hope in the Lord, and he preſently concludes, this Affliction is for my good, a Sign God loves me, and that which
Luke 21. 19. will work out for me a far more exceeding and eternal Weight of Glory; and ſo it puts the Graces of the Soul into Order: Wherefore Patience, by which a Man is bid to poſſeſs or keep his Soul under the Croſs, is
1 Theſ. 1.3 called, *The Patience of Hope*. So in another Place, when he would have the Church patient in Tribulation, and continue inſtant
Rom. 12. 12. in Prayer, he bids them *Rejoyce in Hope*, knowing, that the other could not be done without it.

3. God takes much Delight in the Exerciſe of Hope, becauſe it conſtrueth all God's Diſpenſations, at preſent, towards it, for
Job 23.10. the beſt; *when he hath tried me I ſhall come forth like Gold*. This is the Language of Hope. God, ſaith the Soul is doing of me good, making of me better, refining of my inward Man. Take a Profeſſor that is without Hope, and either he ſuffereth Affliction of Pride and Oſtentation, or elſe he picks a Quarrel with God, and throws up All. For he thinks that God is about to undo him; but Hope conſtrueth all to the beſt, and admits no ſuch unruly Paſſions to carry the Man away.

4. Therefore Hope makes the Man, be the Trials what they will, to keep ſtill cloſe to the Way and Path of God. *My Foot,*
— 11. 12. ſaid *hoping Job, hath held his Steps, his Way have I kept and not declined, neither have I gone back from the Commandment of his Lips*. And again, *Our Heart is not*
Pſ. 44. 17, 18, 19, 20. *turned back, neither have our Steps declined from thy Way; though thou haſt ſore broken us in the Place of Dragons, and covered us with the Shadow of Death*. But how came they thus patiently to endure? Why, they by Hope put Patience and Prayer into Exerciſe. They knew that their God was as it were but aſleep, and that in his Time he would ariſe for their help, and when he did ariſe he would certainly deliver. Thus Rom. 8. is this Pſalm applied by *Paul*.

Thirdly, There is alſo inferred from this Exhortation, *That the Hope of thoſe that are not* Iſraelites, *is not eſteemed of God. Let* Iſrael *hope*. The Words are excluſive, ſhutting out the reſt. He doth not ſay, let *Amalek* hope, let *Babylon* or the *Babylonians* hope; but even in and by this Exhortation ſhutteth out both the reſt and their Hope, from his Acceptance. This being concluded, it follows, that ſome may hope, and not be the better for their Hope. *The Hypocrites Hope ſhall periſh: Their Hope ſhall be as the giving up of the Ghoſt:* Job 8. 13, 14. — 11. 20. — 27. 8. *For what is the Hope of Hypocrites?* Again, *The Hope of unjuſt Men periſheth*. There is Pro. 11.7. a Hope that periſheth, both it and he that hoped with it together. The Reaſons are, Third Inference.

1. Becauſe it floweth not from Faith and Experience, but rather from Conceit and Preſumption. Hope, as I have told you, if it be right, cometh of *Faith*, and is brought forth by *Experience*; but the Hope now under Conſideration is alone, and has no right Original, therefore not regarded. 'Tis not the Hope of God, but the Hope of Man; that is, It is not the Hope of God's working, but the Hope that ſtandeth in natural Abilities. *Thou waſheſt away* Job 14.19. Iſa. 28.17, 18, 19. *the Things that grow out of the Duſt of the Earth, and thou deſtroyeſt the Hope of Man.* Whatſoever in religious Matters is but of a carnal and earthly Exiſtence, muſt be waſhed away, when the overflowing Scourge ſhall at the End paſs over the World.

2. Becauſe the Lord's Mercy is not the Object of it. The worldly Man makes *Gold*, or an *Arm of Fleſh*, his Hope; that is, the Object of it, and ſo he deſpiſeth God. Or if he be a religious Hypocrite, his Hope terminates in his own Doings; *he truſteth*, or hopeth, *in himſelf that he is righteous*. All theſe Things are abhorred of God, nor can he with Honour to his Name, or in a Compliance with his own eternal Deſigns, give any Countenance to ſuch a Hope as this. Job 31.24. Jer. 3. 23. Luke 18.9.

3. This Hope has no good Effect on the Heart and Mind of him that hath it. It purifieth not the Soul, it only holds faſt a Lie, and keeps a Man in a Circuit, at an infinite Diſtance from waiting upon God.

4. This Hope buſieth all the Powers of the Soul about Things that are of the World, or about thoſe falſe Objects on which it is pitched; even as the Spider diligently worketh in her Web (unto which alſo this Hope is compared) in vain. This Hope will bring that Man that has it, and exerciſes it, to Heaven, when *Leviathian* is pulled out of the Sea with a Hook; or

or when his Jaw is bored thorough with a Thorn: But as he that thinks to do this, *hopeth in vain*; So, even so will the Hope of the other be as unsuccessful, *So are the Paths of all that forget God, and the Hypocrites Hope shall perish; whose Hope shall be cut off, and whose Trust shall be as the Spider's Web. He shall lean upon his House, but it* Job 8. 13, 14, 15. *shall not stand; he shall hold it fast, but it shall not endure.* This is the Hope that is not esteemed of God, nor the Persons that — 20. 4, 5, 6, 7, 8. have it, preferred by him a *whit before their own Dung.*

4thly, There is also inferred from these Words, *That Israel himself is subject to swerve in his Soul about the Object of Hope.* For this Text is to him (as a Command and Grant) so an Instruction by which he is to be informed, how and upon whom to set his Hope. That *Israel* is apt to swerve as to the Object of his Hope is evident, for that so much ado is made by the Prophets Psal. 78. 7. Jer. 3. 23, 24, 25. to keep him upon his God; in that so many Laws and Statutes are made to direct him Lam. 4. 17 to set his Hope in God: and also by his own Confession. The Fears also and the Murmurings and the Faintings that attend the godly in this Life, do put the Truth of this Inference out of Doubt. 'Tis true, the Apostle said that he had the Sentence of Death in himself, that he might not trust, or hope, in himself, but in God that raiseth the dead. But this was an high Pitch, *Israel* is not always here: there are many Things that hinder.

1. The Imperfection of our Graces. There is no Grace perfected in the godly. Now it is incident to Things defective, to be wanting in their Course. Faith is not perfect; and hence the sensible Christian feels what follows; Love is not perfect, and we see what follows; and so of Hope and every Rom. 4. other Grace; their Imperfection makes them stagger.

2. *Israel* is not yet beyond Temptations. There is a deal to attend him with Temptations, and he has a Soul so disabled by Sin, that at all Times he cannot fix on God, that made him, but is apt to be turned aside to lying Vanities. The very Thing that Jona. 2. 8. *Jonah* was ensnared with.

3. The promising Helps that seems to be in other Things, are great hindrances to a stiddy fixing, by Hope, on God; there are good Frames of Heart, Enlargements in Duties, with other the like, that have thorough the Darkness, and the Legality of our Spirits, been great hindrances to *Israel*. Not that their natural Tendency is to turn us aside; but our corrupt Reason getting the upper Hand, and bearing the Stroak in Judgment, perverts our Minds and Consciences to the making of wrong Conclusions upon them.

4. Besides, as the Mind and Conscience by Reason is oft deluded to draw these wrong Conclusions upon our good Frames of Heart, to the removing of our Hope from the right Object unto them; so by like Reason, are we turned by unwholsome Doctrines, and a carnal Understanding of Jer. 2. 11, 12, 13. the Word, to the very same Thing: Cisterns, broken Cisterns that can hold no Water, *Israel*, even God's People, are apt to make unto themselves to the forsaking of their God.

Thus have I gone through the first Part of the Text, which consists of an Exhortation to hope in the Lord: And have shewed you,

1. The Matter contained therein.

2. Something of the Reason of the Manner of the Phrase.

3. And have drawn, as you see, some Inferences from it.

I now come to the second Part of the Text, which is a Reason urged to enforce the Exhortation. Let *Israel* hope in the Lord. Why? *For with the Lord there is Mercy.* There is the *Reason*, let him Hope, for there is Mercy; let him hope in the Lord, for with him there is Mercy.

The Reason is *full* and *suitable*. For what is the Ground of Despair, but a Conceit that Sin has shut the Soul out of all Interest in Happiness; and what is the Reason of that, but a Persuasion that there is no help for him in God? Besides, could God do all but shew Mercy, yet the Belief of that Ability would not be a Reason sufficient to encourage the Soul to hope in God. For the Block, SIN, which cannot be removed, but by Mercy, still lies in the Way. The Reason therefore is *full* and suitable, having naturally an Inforcement in it, to the Exhortation.

And first to touch upon the Reason in a Way *general*, and then to come to it more *particularly*.

Let Israel hope in the Lord, for with the Lord there is Mercy. Mercy to be *bestowed*, Mercy *designed* to be bestowed.

First, Mercy to be bestowed. This must be the meaning: What if a Man has never so much Gold or Silver, or Food or Raiment; yet if he has none to communicate, what is the distressed, or those in want, the better! What if there be Mercy with God, yet if he has none to bestow, what Force is in the Exhortation, or what shall *Israel*, if he hopeth, be the better? But God has Mercy to bestow, to give. *He saith on this* Acts 13. 34. *wise, I will give you the sure Mercies of David.* And again, *The Lord give Mercy to* 2 Tim. 1. 16. *the House of Onesiphorus.* Now then here lies the Encouragement: The Lord has Mercy to *give*; he has not given away ALL his Mercy; his Mercy is not clean gone for ever. He has Mercy yet to give away, yet to bestow upon his *Israel*. Let Psal. 77. 8. *Israel* hope in the Lord, *for with the Lord there is Mercy.*

Secondly, As there is with God, Mercy to be *bestowed*, so there is Mercy *designed* to

to be beſtowed, or given to *Iſrael*. Some Men lay by what they mean to give away, and put that in a Bag by it ſelf, ſaying, this I deſign to give away, this I purpoſe to beſtow upon the Poor. Thus God, he deſigneth Mercy for his People. Hence the Mercy that God's *Iſrael* are ſaid to be Partakers of, is a Mercy *kept* for them. (And thou O God haſt *prepared* of thy goodneſs for the poor) and laid up for them. This is excellent and is true, *let Iſrael Hope in the Lord, for there is with him Mercy, kept, prepared*, and *laid up* for them. When God deſigns the beſtowing of Mercy, we may well hope to be Partakers. The Poor will go merrily to Weddings and Funerals, and Hope for an Alms all the Way they go, when they come to underſtand that there is ſo much kept, prepared and laid up for them by the Bridegroom, &c. But HE keepeth Mercy for Thouſands.

Exod. 34. 7. Dan. 9. 4. Pſal. 61. 7. Pſal. 68. 10. Pſal 30. 10.

Thirdly, As God has Mercies to *beſtow*, and as he has *deſigned* to beſtow them: So thoſe Mercies are no fragments or the leavings of others: but Mercies that are full and compleat to do for thee, what thou wanteſt, wouldeſt have, or canſt deſire. As I may ſo ſay, God has his Bags that were never yet untied, never yet broken up, but laid by him through a thouſand Generations, for thoſe that he commands to hope in his Mercy. As *Samuel* kept the *Shoulder* for *Saul*, and as God brake up that decreed Place for the Sea, ſo hath he ſet apart, and will *break up* his Mercy for his People: Mercy and Grace that he gave us before we had a Being, is the Mercy deſigned for *Iſrael*. Whole Mercies allotted to us; however Mercy ſufficient.

1 Sam. 9. 23, 24. Job 38. 10. 2 Tim. 1. 9.

But to be a little more diſtinct.

Firſt, I find that the *goodneſs* of God to his People is diverſly expreſſed in his Word, ſometimes by the Word, GRACE; ſometimes by the Word, LOVE; and ſometimes by the Word, *Mercy*: even as our *badneſs* againſt him is called, *Iniquity*, *Tranſgreſſion* and Sin.

When it is expreſſed by that Word, GRACE; then it is to ſhew, that what he doth, is of his *Princely Will*, his *Royal Bounty* and *Sovereign* Pleaſure. When it is expreſſed by that Word LOVE, then it is to ſhew us that his Affection *was*, and *is* in what he doth, and that he doth what he doth for us, with *Complacency*, and *Delight*. But when it is ſet forth to us under the Notion of *Mercy*, then it beſpeaks us to be in a State both *wretched* and *miſerable*, and that his Bowels and Compaſſions yearn over us in this our fearful plight.

Now the Holy Ghoſt chuſeth (as it ſhould ſeem) in this Place, to preſent us, with that goodneſs that is in God's Heart towards us, rather under the term of Mercy, for that, as I ſaid before, it ſo preſenteth us with our Miſery and his Pity, and Compaſſion; and becauſe it beſt pleaſeth us when we apprehend God in Chriſt, as one that has the Love of compaſſion and Pity for us. Hence we are often preſented with God's goodneſs to us to cauſe us to hope, under the Name of Pity and Compaſſion. In his Pity he redeemed them, and like as a Father pitieth his Children; ſo the Lord pitieth them that fear him. The Lord is very pitiful and of great Mercy, he alſo is gracious and full of Compaſſion. Thou O Lord! art a God full of Compaſſion, and thy Compaſſions fail not.

Iſa. 63. 9. Pſal. 103. 13. Jam. 5. 11. Pſal. 78. 37, 38. Pſal. 86. 15. Pſal. 111. 4. Lam. 3. 22. Pſal. 25. 6. Pſal. 103. 4. Pſal. 119. 156. Pſal. 40. 11.

The Words being thus briefly touched upon; I ſhall come to treat of two Things.

Firſt, more diſtinctly, I ſhall ſhew you what kind of Mercy is with the Lord, as a Reaſon to encourage *Iſrael* to hope.

Secondly, And then ſhall ſhew what is to be inferred from this Reaſon, *Let Iſrael hope in the Lord, for with the Lord there is Mercy.* For the firſt of theſe; firſt, with him there is TENDER Mercy, and therefore let *Iſrael* Hope. *Tender* Mercy is Mercy IN Mercy; and that which *Iſrael* of old had in high Eſtimation, cried much for, and choſe that God would deal with their Souls by that: *Withhold not thy tender Mercy from me*, ſaid *David*. *And according to the Multitude of thy tender Mercies blot out my Tranſgreſſions.* And again, *Let thy tender Mercy come unto me, that I may live:* Now of *this ſort* of Mercies God has a great many, a multitude to beſtow upon his People. And they are *thus* mentioned by the Word, to cauſe us to hope in him. And is not this alluring, is not this enticing to the *Iſrael* of God to hope, when the Object of their Hope is a God very pitiful, and of *tender* Mercy? Yea, a God whoſe tender Mercies are great, and many. Theſe are two Things that this Word tender Mercy importeth.

Pſal. 51. 1. Pſal. 119. 77.

1. The firſt is, that Sin will put a Believer, if he giveth Way thereto, into a very miſerable Condition.

2. That God would have them Hope, that tho' Sin may have brought any of them into this Condition, the Lord will reſtore them with much Pity and Compaſſion. *Let Iſrael hope in the Lord*, for with the Lord there is Mercy, Tender Mercy.

For the firſt of theſe, That Sin will put a Believer, if he gives Way thereto, into a very miſerable Condition, and that upon a double Account.

1. For that it will bring him into Fears of Damnation.

2. In that it will make his Soul to be much pained under thoſe Fears. We will wave the firſt, and come to the ſecond of theſe.

The Pains that Guilt will make, when it wounds the Conſcience, none knows, but thoſe to whom Sin is applied by the Spirit of God, in the Law. Yet all may read of it in the Experience of the godly; Where this Pain is compared *to a Wound in the*

Pſal. 38. 3, 5, 7, 8. Pſal. 102. 3. Pſal. 22. 14 Lam. 1. 13 Chap. 3. 4.

the Fleſh, to Fire in the Bones, to the putting of Bones out of joint, and *the breaking of them aſunder.*

He that knows what Wounds and broken Bones are, knows them to be painful Things: And he that knows, what Miſery Sin will bring the Soul into with its Guilt, will conclude the one comes no whit ſhort of the other. But now he that hath theſe Wounds, and alſo theſe broken Bones, the very Thoughts of a Man that can *cure*, and of a *Bone-ſetter*, will make him afraid, yea, quake for Fear; eſpecially if he knows that though he has Skill, he has a hard Heart, and Fingers that are like Iron. He that handleth a Wound had need have Fingers like Feathers, or Down; to be ſure the *Patient* wiſheth they were. *Tenderneſs* is a Thing of great worth to ſuch; and ſuch Men are much enquired after by ſuch; yea, their Tenderneſs is an Invitation to ſuch to ſeek after them. And the Thing is true in Spirituals. Wherefore *David* cried, as I ſaid before, *Have Mercy upon*
Pſal. 51. 1. *me, O Lord! according to the Multitude of thy tender Mercies, blot out my Tranſgreſſions.* O handle me tenderly, Lord handle me tenderly, cried *David*. O cure me I beſeech thee, and do it with thy TENDER Mercy.

Now anſwerable to this, the Lord is ſet forth to *Iſrael*, as one with whom is Mercy, conſequently *tender* Mercy, *Let* Iſrael *hope in the Lord*, for with the Lord there is tender Mercy.

2. God therefore would have the wounded and bruiſed, and thoſe whoſe Pains may be compared to the Pains and Pangs of broken Bones, to hope that he will reſtore them with much Pity and Compaſſion, or as you have it before, in Pity and *tender Mercy*. See how he promiſeth to do it, by the Prophet, *A bruiſed Reed ſhall he not*
Iſa. 42. 3. *break; and the ſmoaking Flax ſhall he not quench.* See how tender he is in the Action; *When he ſaw him, he had Compaſſion on*
Luke 10. *him, and went to him, and bound up his*
33,34,35. *Wounds, pouring in Oil and Wine, and ſet him on his own Beaſt, and brought him to an Inn, and took Care of him.* Every Circumſtance is full of Tenderneſs and Compaſſion. See alſo how angry he maketh himſelf with thoſe of his Servants, that handle the Wounded or Diſeaſed without this *Tenderneſs*; and how he catcheth them out of their Hand, with a Purpoſe to deal more gently with them himſelf. *The Diſeaſed* (ſaith he) *have ye not ſtrengthened, neither have ye healed that which was ſick;*
Ezek. 34. *neither have ye bound up that which was*
4,7,15,16. *broken; neither have ye brought again that which was driven away; neither have ye ſought that which was loſt; but with Force and with Cruelty have ye ruled them. Therefore ye Shepherds, hear the Word of the Lord: I will feed my Flock, and I will cauſe them to lye down, ſaith the Lord. I will ſeek that which was loſt, and bring again that which was driven away, and will bind up that which is broken, and will ſtrengthen that which was ſick.* Here is Encouragement to hope, even according to the Reaſon urged; *Let Iſrael hope in the Lord; for with the Lord there is Mercy,* tender Mercy.

Secondly, As with him is Mercy *tender*, ſo there is with him Mercy that is *Great* (for with him is great Mercy) *The Lord is long-ſuffering, and of great Mercy.* Num. 14. 18. When Tenderneſs accompanies want of Skill, the Defect is great; but when Tenderneſs and great Skill meet together, ſuch a Surgeon is a brave accompliſhed Man. Beſides, ſome are more plagued with the Senſe of the Greatneſs of their Sins, than others are; the Devil having placed or fixed the great Sting *there:* Theſe are driven by the *Greatneſs* of Sin into deſpairing Thoughts, hotter than Fire: Theſe have the Greatneſs of their Sin betwixt God and them, like a great Mountain; yea, they are like a Cloud, that darkneth the Sun and Air. This Man ſtands under *Caius*'s Gibbet, and has the Halter of *Judas*, to his own thinking, faſtned about his Neck.

And now, cries he, GREAT Mercy, or NO Mercy, for little Mercy will do me no Good: Such a poor Creature, thus expoſtulateth the Caſe with God. *Wilt thou* Pſ. 88. 10. *ſhew Wonders to the Dead? Shall the Dead ariſe and praiſe thee?* Lord! I have deſtroyed my ſelf, can I live? My Sins are more than the Sands, can I live? Lord, every one of them are Sins of the firſt Rate, of the biggeſt Size, of the blackeſt Line, can I live? I never read that Expreſſion but once in all the whole Bible. *For thy Names ſake, O Lord, pardon mine* — 25. 11. *Iniquity, for it is great:* Not that there was but one Man in *Iſrael* that had committed great Iniquities, but becauſe Men that have ſo done, have rather inclined to Deſpair, than to an Argument ſo againſt the Wind. If he had ſaid, *Pardon for they are little*, his Reaſon had carried Reaſon in it; but when he ſaith, *Pardon for they are great*, he ſeems to ſtand like a Man alone. This is the common Language, if our Tranſgreſſions be upon us, and we pine away in them, *How ſhall we then live?* Or thus, Ez. 33. 10. our Bones are dried, *our Hope is loſt, and* — 37. 11. *we are cut off for our Parts.* Wherefore to ſuch as theſe, *good* Wiſhes, *tender* Fingers and Compaſſion, without GREAT Mercy, can do nothing. But behold, O thou Man of *Iſrael*, thou talkeſt of *great Sins*; anſwerable to this, the Scripture ſpeaks of *great Mercy*; and thy great Sins are but the Sins of a *Man*, but theſe great Mercies are the Mercies of a *God*; yea, and thou art exhorted, even becauſe there is Mercy with him, therefore to truſt thy Soul with him; *Let Iſrael truſt in the Lord;*

for with the Lord there is Mercy; great Mercy.

This therefore is a Truth of ſingular Conſolation, That Mercy is with the Lord, that *tender* Mercy is with him, that *great* Mercy is with him; both *tender* and *great*: What would Man have more? But,

Thirdly, As great Mercy is with the Lord to encourage us to hope, ſo this Mercy that is great, is *rich*; *God is rich in Mercy*: There is *Riches* of Goodneſs, and *Riches* of Grace with him. Things may be great in *Quantity* and little of *Value*; but the Mercy of God is not ſo: We uſe to prize ſmall Things, when great Worth is in them; even a *Diamond* as little as a *Pea*, is preferred before a *Pebble*, though as big as a *Camel*. Why here is *rich* Mercy Sinner, here is Mercy that is rich and full of Virtue; a Drop of it will cure a Kingdom! Ah! but how much is there of it? ſays the Sinner. Oh! abundance, abundance, for ſo ſaith the Text; *Let us fall now into the Hand of the Lord, for his* (rich) *Mercies are great.* Some Things are ſo rich, and of ſuch Virtue, that if they do but touch a Man, if they do but come nigh a Man, if a Man doth but look upon them, they have preſent Operation upon him; but the very mentioning of Mercy, yea a very Thought of it, has ſometimes had that Virtue in it, as to cure a Sin-ſick Soul: Here is virtuous Mercy.

Eph. 2. 4. Rom. 2. 4. Eph. 1. 7. 2 Sam. 24 14.

Indeed Mercy, the beſt of Mercies, are little worth to a ſelf-righteous Man, or a Sinner faſt aſleep; we muſt not therefore make our Eſteems of Mercy, according to the Judgment of the ſecure and heedleſs Man, but according to the Verdict of the Word; nay, though the awakened Sinner, he that roareth for Mercy all Day long, by Reaſon of the Diſquietneſs of his Heart, is the likelieſt among ſinful Fleſh; or as likely as another, to ſet a ſuitable Eſtimate upon Mercy; yet his Verdict is not always to paſs in this Matter. None can know the RICHES of Mercy to the full, but he that perfectly knoweth the *Evil* of Sin, the *Juſtice* of God, all the *Errors* of Man, the *Torments* of Hell, and the *Sorrows* that the Lord Jeſus underwent, when Mercy made him a Reconciler of Sinners to God: But this can be known by none but the God whoſe Mercy it is: This is the Pearl of great Price.

The Richneſs of Mercy is ſeen in ſeveral Things.

Tit. 3. 5. Mat. 15. 22. 28. — 17. 15, 18. Pſal. 116. 3, 5, 6. — 94. 18. Rom. 9. 23

1. It can ſave from Sin, from great Sin, from all Sin.

2. It can ſave a Soul from the Devil, from all Devils.

3. It can ſave a Soul from Hell, from all Hells.

4. It can hold us up in the midſt of all Weakneſſes.

5. It can deliver from eternal Judgment.

Yea, what is it that we have, or ſhall need that this *vertuous* Mercy cannot do for us; *Let Iſrael hope in the Lord; for with the Lord is RICH Mercy, Mercy full of* Virtue, *and that can do great Things.*

Fourthly, As the Mercies that are with the Lord, are *tender*, *great*, and *rich*, *ſo there is a Multitude of them*, and they are called *manifold*: There is a Multitude of theſe rich and virtuous Mercies. By *Multitude*, I underſtand Mercies of every Sort or Kind; Mercies for this, and Mercies for the other Malady; Mercies for every Sickneſs, a Salve for every Sore. Some Things that are rich and very full of Virtue, have yet their Excellency extending it ſelf, but to ONE, or TWO, or THREE Things for help; and this is their Leanneſs in the midſt of their Excellencies. But it is not thus with the Mercy of God. Some Things that are rich and virtuous, are yet ſo only but at certain Seaſons; for there are Times in which they can do nothing: But it is not ſo with this *tender*, *great*, and *rich Mercy* of *God*. There are ſome Things, though rich, that are ſparingly made uſe of; but it is not ſo with this Mercy of God. There is a *Multitude* of them; ſo if one will not another will: There is a *Multitude* of them; ſo one or other of them is always in their Seaſon: There is a *Multitude* of them; and therefore it muſt not be ſuppoſed, that God is *niggardly* as to the Communicating of them.

Pſ. 69. 13. Neh. 9. 19.

As they are called a *Multitude*, ſo they are called *Mercies manifold*. There is no *ſingle* Flower in God's Goſpel-Garden, they are all double and treble; there is a Wheel within a Wheel, a Bleſſing within a Bleſſing, in all the Mercies of God. *Manifold*: A Man cannot receive one, but he receives many, many folded up, one *within* another. For Inſtance,

1. If a Man receiveth Chriſt, who is called God's tender Mercy; why he ſhall find in him all the Promiſes, Pardons, Juſtifications, Righteouſneſſes, and Redemptions, that are requiſite to make him ſtand clear before the Juſtice of the Law, in the Sight of God from Sin.

Luke 1. 76 78, 79. 1 Cor. 1. 29 Eph. 4. 32. 1 Cor. 1. 30

2. If a Man receive the Spirit, he ſhall have as folded up in that (for this is the firſt unfolding it ſelf) many, very many Mercies: He ſhall have the Graces, the Teachings, the Sanctifications, the Comforts, and the Supports of the Spirit; when he ſaith in one Place, *He will give the Spirit*; he calleth that in another Place, *The good Things of God.*

Ezek. 1. 4. Luk. 11. 13 Mat. 7. 11.

3. If Man receive the Mercy of the Reſurrection of the Body (and God's People ſhall aſſuredly receive that in its Time) what a Bundle of Mercies will be received, as wrapt up in that? He will receive Perfection, Immortality, Heaven, and Glory: And what is folded up in theſe Things, who can tell?

I name

I name but these three (for many more might be added) to shew you the *Plenteousness*, as well as the *Vertuousness*, of the Tender, Great and Rich, Mercy of God.

A *Multitude*: There is *Converting* Mercy, there is *Preserving* Mercy, there is *Glorifying* Mercy; and how many Mercies are *folded* up in every one of these Mercies? None but God can tell.

A *Multitude*: There are Mercies for the *faithful Followers* of Christ, for *those* of his that *backslide* from him, and also for *those* that *suffer* for him; and what Mercies, will by these be found *folded* up in their Mercies, they will better know, when they come to Heaven.

A Multitude of *preventing* Mercies, in Afflictions, in Disappointments, in Cross-Providences, there are with God: and what Mercies are *folded* up in these *afflicting* Mercies, in these *disappointing* Mercies, and in these *merciful* Cross-providences, must rest in the Bosom of him to be revealed, who only is wonderful in Counsel, and excellent in working.

A Multitude of *Common* Mercies; of every Day's Mercies, of every Night's Mercies, of Mercies in *Relations*, of Mercies in *Food* and *Raiment*, and of Mercies in the *want* of these Things there is; and who can number them? *David* said, *He daily was loaded with God's Benefits*: And I believe, if, as we are bound, we should at all Times return God Thanks, for all particular Mercies particularly; it would be a Burden intollerable, and would kill us out of Hand.

Psal. 68. 19.

And all this is written, that *Israel* might hope in the Lord; *Let Israel hope in the Lord; for with the Lord there is Mercy.*

Fifthly, As the Mercies that are with the Lord, are *Tender*, *Great*, *Rich*, a *Multitude* and *Manifold*; so they are Mercies that *diminish not in the using*, *but that rather increase in the exercising of them*: Hence it is said, Grace *aboundeth*, and *hath* abounded unto many; and that God is able to make all Grace *abound* towards us: The Grace of forgiveness I mean, wherein he hath *abounded* towards us: Now to *abound*, is to flow, to multiply, to increase, to greaten, to be more and more; and of this Nature is the Mercy that is with the Lord: Mercy that will *abound* and increase in the using. Hence he is said to pardon *abundantly*, to Pardon and *Multiply* to Pardon: And again to *exercise* loving kindness; to exercise it, that is, to *draw it out* to the length, to make the best Advantage and Improvement, of every Grain and Quantity of it. *The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and Truth.*

Rom. 5. 2, 15. 2 Cor. 9. 8. Eph. 1. 7, 8. Isa. 55. 7. Jer. 9. 24. Exod. 34. 6.

Mercy to a Man under Guilt, and fear of Hell-fire, seems as a little shrunk up, or shrivelled Thing, there appears no Quantity in it: There is Mercy, said *Cain*, but there is not *enough*, and he died under that Conceit: Nor is it as to *Judgment* and *Thought* many Times much better with the *Israel* of God. But behold when God sets Mercy to work, it is like the Cloud that at first was but like a Man's Hand, it increaseth until it hath covered the Face of Heaven: Many have found it thus, yea, they have found it thus in their Distress.

Gen. 4. 13. 1 Kin. 18. 41, 42, 43, 44.

Paul has this Expression; The Grace of our Lord was *exceeding abundant*; that is, increased towards me *exceedingly*.

1 Tim. 1. 13, 14, 15.

And this is the Cause of that Change of Thoughts, that is wrought at last in the Hearts of the Tempted; at *first* they doubt, at *last* they hope; at *first* they despair, at *last* they rejoyce; at *first* they quake, while they imagine how great their Sins are, and how little the Grace of God is; but at *last* they see such a Greatness, such a Largeness, such an abundance of Increase, in this multiplying Mercy of God, that with gladness of Heart, for their first Thoughts, they call themselves Fools, and venture their Souls, the next World, and their Interest in it, upon this Mercy of God.

I tell you Sirs, you must not trust your own Apprehensions nor Judgments with the Mercy of God; you do not know how he can *cause it to abound*; that which seems to be short and shrunk up to you, he can draw out, and cause to abound exceedingly. There is a *Breadth*, and *Length*, and *Depth*, and *Height* therein, when God will please to open it; that for Infiniteness can swallow up not only all thy Sins, but all thy Thoughts and Imaginations, and that can also drown thee at last. *Now unto him that is able* (as to Mercy) *to do exceeding abundantly, above all that we ask or think, according to the Power that worketh in us; unto him be Glory in the Church by Christ Jesus throughout all Ages, World without end*, Amen.

Eph. 3. 20, 21.

This therefore is a wonderful Thing, and shall be wondred at to all Eternity; that that River of Mercy, that at first did seem to be but *Ankle* deep, should so rise, and rise and rise, that at last it became, *Waters to swim in, a River that could not be passed over.*

Ezek. 47. 3, 4, 5.

Now all this is written that *Israel* might Hope: *Let Israel hope in the Lord; for with the Lord there is Mercy.*

Sixthly, As there is with God Mercies, Tender, Great, Rich, a Multitude, and Mercy that abounds; so to encourage us to trust in him, there is Mercy to compass us round about; *Many Sorrows shall be to the Wicked, but he that trusteth in the Lord, Mercy shall compass him about*: This is therefore the Lot of the *Israel* of God, that they shall, they trusting in their God, be compassed with Mercy round about. This is Mercy to do for us in this World, that we may arrive safely in that World, which is to come. Another Text saith, *For thou Lord wilt bless the Righteous; with Favour wilt thou compass him as with a Shield.*

Psal. 32. 10.

As with a Shield; this compassing of them therefore, is, to the End they may be defended

fended and guarded from them that ſeek their hurt: When *Eliſha* was in Danger by Reaſon of the Army of the *Syrians*; *Behold the Mountains were full of Horſes and Chariots of Fire, round about him*, to deliver him.

2 Kin. 6. 15,16,17.

Pſal. 71. 21 Zech. 9. 8. *Round about* on every Side; or as *David* hath it, *Thou ſhalt encreaſe my Greatneſs, and comfort me on every Side.* I will camp about mine Houſe, ſaith God, becauſe of the Army, becauſe of him that paſſeth by, and him that returneth.

This therefore is the Reaſon, why, notwithſtanding all our Weakneſſes, and alſo the Rage of Satan, we are kept and preſerved in a wicked World; we are compaſſed round about: Hence, when God asked Satan concerning Holy *Job*, he anſwered, *Thou haſt made a Hedge about him, and about his Houſe, and about all that he hath on every Side; I cannot come at him, thou compaſſeſt him, and keepeſt me out.*

Job 1. 10.

By this then is that Scripture opened, *Thou art my hiding Place, thou ſhalt preſerve me from Trouble, thou ſhalt compaſs me about with Songs of Deliverance*: And indeed it would be comely, if we, inſtead of doubting and deſpairing, did ſing in the Ways of the Lord; have we not Cauſe thus to do, when the Lord is round about us with Sword and Shield, watching for us againſt the Enemy, that he may deliver us from their Hand?

Pſal. 32. 7. Jer. 31. 12.

This alſo is the Reaſon why nothing can come at us, *but that it may do us good*: If the Mercy of God is round about us, about us on every Side; then no evil Thing can by any Means come at us, *but it muſt come through this Mercy*, and ſo muſt be ſeaſoned with it, and muſt have its *deadly* Poyſon, by it, taken away. Hence *Paul* underſtanding this, ſaith, *And we know that all Things work together for good to them that love God*: But how can that be, did they not come to us through the very Sides of Mercy? and how could they come to us ſo, ſince Satan pryeth to wound us deadly in every, or in ſome private Place, if Mercy did not compaſs us round about, round about as with a Shield?

Rom. 8. 28

He went round about *Job*, to ſee by what *Hog-hole* he might get at him, that he might ſmite him under the fifth *Rib*: But behold, he found he was hedged out round about, wherefore he could not come at him but through the Sides of Mercy; and therefore what he did to him muſt be for good. Even thus alſo ſhall it be in Concluſion with all the Wrath of our Enemies; when they have done what they can, by the Mercy of God, we ſhall be made to ſtand. *Why boaſteth thou thy ſelf in Miſchief* (ſaid *David*) *O mighty Man! the goodneſs of God endureth continually*: And that will ſanctifie to me whatever thou doeſt againſt me. This therefore is another ſingular Encouragement to *Iſrael* to hope in the Lord; for that there is with him Mercy

Pſal. 52. 1.

to compaſs us round about.

Here is I ſay, room for Hope, and for the Exerciſe thereof; when we feel our ſelves after the worſt manner aſſaulted.

Wherefore ſhould I fear (ſaid *David*) *in the Day of Evil, when the Iniquity of my Heels compaſſeth me about?* Wherefore, why now there is all the Reaſon in the World to fear, the Day of Evil is come upon thee, and the Iniquity of thy Heels doth compaſs thee about. The Hand of God is upon thee, and thy Sins, which are the Cauſe, ſtand round about thee, to give in Evidence againſt thee; and therefore thou muſt fear. No, ſaith *David*, that's not a ſufficient Reaſon; he that truſteth in the Lord, *Mercy ſhall compaſs him about.*

Pſal. 49. 5.

Here is Ground alſo to pray in Faith, as *David*, ſaying, *Keep me as the Apple of thine Eye, hide me under the Shadow of thy Wings, from the Wicked that oppreſs me, from my deadly Enemies, who compaſs me about.*

Pſal. 17. 8, 9.

Seventhly, As all this tender, Great, Rich, much abounding Mercy, compaſſeth us about; ſo that we may hope in the God of our Mercy, it is ſaid, *This Mercy is to follow us, ſurely Goodneſs and Mercy ſhall follow me all the Days of my Life, and I will dwell in the Houſe of the Lord for ever*: It ſhall follow me, go with me, and be near me, in all the Way that I go. There are theſe ſix Things to be gathered out of this Text, for the further Support of our Hope.

Pſal. 23. 6. Pſal. 32. 8.

1. It ſhall follow us to guide us in the Way. I will guide thee with mine Eye, ſays God, that is, in the Way that thou ſhalt go. The Way of Man to the next World, is like the Way from *Egypt* to *Canaan*: A Way not to be found out but by the Pillar of a Cloud by Day, and a Flame of Fire by Night: That is, with the Word and Spirit. Thou ſhalt guide me with thy Counſel, and afterward receive me to Glory. Thou ſhalt guide me from the firſt Step to the laſt, that I ſhall take in this my Pilgrimage. Goodneſs and Mercy ſhall follow me.

Pſal. 73. 24.

2. As God in Mercy will *guide*, ſo by the ſame he will *uphold* our goings in his Paths. We are weak, wherefore tho' the Path we go in, were never ſo plain, yet we are apt to ſtumble and fall. *But when I ſaid my Foot ſlippeth, thy Mercy O Lord help me up.* Wherefore we ſhould always turn our Hope into Prayer, and ſay, Lord, hold up my goings in thy Paths, that my Foot-ſteps ſlip not, be not moved; let Mercy follow me.

Pſal. 94. 18. Pſal. 17. 5.

3. As the God of our Mercy has Mercy to *guide* us, and *uphold us*; ſo by the ſame will he inſtruct us, when we are at a loſs, at a ſtand. I led *Iſrael* about, ſays God, I inſtructed him and kept him as the Apple of mine Eye. I ſay we are often at a loſs; *David* ſaid, after all his brave Sayings in the 119th Pſalm, *I have gone aſtray like a loſt*

Deut. 32. 10. Pſal. 119. 176.

a loſt Sheep, ſeek thy Servant. Indeed a Chriſtian is not ſo often out of the Way, as he is at a ſtand therein, and knows not what to do. But here alſo is his Mercy as to that. *Thine Ears ſhall hear a Word* Iſa. 30.21. *behind thee, ſaying, This is the Way, walk in it, when ye turn to the right Hand, and when ye turn to the left*; Mercy follows for this.

4. Mercy ſhall follow to carry thee when thou art faint; we have many fainting and Iſa. 40.11. ſinking Fits as we go. He ſhall gather the Lambs with his Arm, and carry them in Deut. 32. 13. his Boſom, or upon Eagles Wings. He made *Iſrael* to ride on the high Places of the Earth, and made him to ſuck Honey out of the Rock.

5. Mercy ſhall follow us to take us up when we are fallen, and to heal us of thoſe Wounds that we have caught by our Falls. Pſal. 145. 14. The Lord upholdeth all that fall, and raiſeth Pſal. 146. 8. up all thoſe that are bowed down. And again, the Lord openeth the Eyes of the blind; the Lord raiſeth up them that are bowed down; the Lord loveth the righteous. Or as we have it in another Place; The Steps of a good Man are ordered by the Lord: and he delighteth in his Way. Pſal. 37. 23, 24. Tho' he fall he ſhall not be utterly caſt down: for the Lord upholdeth him with his Hand. Here is Mercy for a hoping *Iſraelite*; and yet this is not all.

6. Mercy ſhall follow us to Pardon our Sins, as they are committed. For tho' by the Act of Juſtification, we are for ever ſecured from a State of Condemnation; yet as we are Children we need Forgiveneſs daily, and have need to pray, *Our Father forgive us our Treſpaſſes.* Now that we may have daily Forgiveneſs, for our daily Exod. 34. 8, 9. Sins and Treſpaſſes, Mercy and Goodneſs muſt follow us; or as *Moſes* has it: And he ſaid, if now I have found Grace in thy Sight, O Lord! let my Lord I pray thee go amongſt us (for it is a ſtiff-necked Num. 14. 18, 19. People) and pardon our Iniquity and our Sin, and take us for thine Inheritance. Joyn to this, that Prayer of his, which you find in *Numbers*; Now I beſeech thee let the Power of my Lord, be great according as thou haſt ſpoken, ſaying; The Lord is long-ſuffering and of great Mercy, forgiving Iniquity, and Tranſgreſſion, and by no Means clearing the Guilty; viſiting the Iniquity of the Fathers, upon the Children, unto the third and fourth Generation. Pardon I beſeech thee the Iniquities of this People according to the Greatneſs of thy Mercy, and as thou haſt forgiven this People from *Egypt*, even until now, or hitherto.

How many Times think you did *Iſrael* ſtand in need of Pardon, from *Egypt*, 'till they came to *Canaan*? Even ſo many Times wilt thou need Pardon from the Day of thy Converſion, to the Day of Death; To the which, God will follow *Iſrael* that he may dwell in the Houſe of the Lord for ever.

7. As all this *Tender, Great, Rich, Abounding, Compaſſing, Mercy*, ſhall *follow Iſrael* to do him good; ſo ſhall it do him every good Turn, in delivering of him from every Judgment that by Sin he hath laid himſelf obnoxious to, *with rejoycing. For Mercy rejoyceth againſt Judgments*, That is Jam. 2.13. (applying it to the Mercy of God towards his) it rejoyceth in delivering us from the Judgments that we have deſerved; yea, it delivereth us from all our Woes with rejoycing. In the Margent it is, *glorieth*; It glorieth in doing this great Thing for us. I have thought, conſidering how often I have procured Judgments and Deſtructions to my ſelf, that God would be weary of pardoning, or elſe that he would pardon with grudging. But the Word ſaith, *he fainteth* Iſa. 80.21. Jer. 32.41. *not nor is weary, I will rejoyce over them to do them good, with my whole Heart, and with my whole Soul.* This doing of us good with rejoycing, this ſaving of us from deſerved Judgments with rejoycing; this getting the Victory over our Deſtructions, for us with rejoycing; oh! it is a marvelous Thing. *O ſing unto the Lord a new Song,* Pſal. 98.1. *for he hath done marvelous Things: his right* Rom. 8.37 *Hand, and his holy Arm hath gotten him* Coloſ. 2. *the Victory.* The Victory for us, as *Paul* 15. ſaid, we are more than Conquerors through him, and this he did with Triumph and Rejoycing. The Heart is ſeen oft Times, more in the Manner, than in the Act that is acted; more in the *Manner* of doing, than in *doing* of the Thing. The wickedneſs of the Heart of *Moab*, was more ſeen in the manner of Action than in the Words that he ſpake againſt *Iſrael. For ſince thou* Jer. 48.27 *ſpeakeſt againſt him thou skippedſt for Joy.* Obad. 10. So *Edom* rejoyced, at he Calamity of his 11, 12, 13, 14. Brother, he looked on it and rejoyced, and in his rejoycing appeared the badneſs of his Heart, and the great ſpite that he had againſt his Brother *Jacob.*

Now, my Brethren, I beſeech you conſider, that God hath not only ſhewed you Mercy, but hath done it with *rejoycing*: Mercy doth not only follow you, but it follows you with rejoycing; Yea, it doth not only prevent your ruin, by your repeated Tranſgreſſions procured, but it doth it with rejoycing. Here is the very Heart of Mercy ſeen, in that it rejoyceth againſt Judgment.

Like unto this is that in *Zephaniah*; *The* Zeph. 3. 17, 18. *Lord thy God in the midſt of thee is mighty: he will ſave, he will rejoyce over thee with Joy, he will reſt in his Love, he will joy over thee with ſinging.*

There are *many* Things that ſhew with what an Heart Mercy is of God extended, as is afore deſcribed to *Iſrael* for his Salvation: but this, that it acteth with rejoycing, that it ſaveth with rejoycing! and gets the Victory over judgment with rejoycing! is a wonderful one, and one that ſhould be taken Notice of by *Iſrael*, for his Encouragement to hope. *Let Iſrael hope in the Lord*, for with him there is Mercy, Ten-

der, Great, Rich, multiplying Mercy: Mercy that compaſſeth us about, that goeth with us all the Way, and Mercy that rejoyceth to overcome every Judgment that ſeeketh our Deſtruction, as we go toward our Father's Houſe and Kingdom.

It is ſaid in the Word, God delighteth in Mercy: *Who is a God like unto thee that pardoneth Iniquity, and paſſeth by the Tranſgreſſion of the Remnant of his Heritage? he retaineth not his Anger for ever, becauſe he delighteth in Mercy.* Mich. 7. 18.

Here then is a Reaſon of the rejoycing of Mercy, againſt Judgment; why, Mercy is God's Delight, or as another hath it, *Mercy pleaſeth thee.* What a Man delights in, that he will ſet on Foot, and that he will ſeek to manage, that he will promote, and that he will glory in the Succeſs and Proſperity of: why, the Text ſaith, God delighteth in Mercy; nor do I believe, (how odious ſoever the compariſon may ſeem to be) that ever Man delighted more in Sin, than God hath delighted in ſhewing Mercy. Has Man given himſelf for Sin? God has given his Son for us, that he might ſhew us Mercy. Has Man lain at wait for Opportunities for Sin? God has waited to be gracious, and that he might have Mercy upon us. Has Man, that he might enjoy his Sin, brought himſelf to a Morſel of Bread? why Chriſt, Lord of all, that he might make room for Mercy, made himſelf the pooreſt Man. Has Man, when he has found his Sin, purſued it with all his Heart? Why God, when he ſets a ſhewing Mercy, ſhews it with rejoycing, for he delighteth in Mercy. Joh. 3.16. Iſa.30.18. Luk.9.58. 2 Cor.8.9.

Here alſo you may ſee the Reaſon why ALL God's Paths are Mercy and Truth, to his. I have obſerved that what a Man loveth, he will accuſtom himſelf unto, whether it be Fiſhing, Hunting, or the like. Theſe are his Ways, his Courſe, the Paths wherein he ſpends his Life, and therefore he is ſeldom found out of one or another of them. Now, ſaith *David*, ALL the Paths of the Lord are Mercy, &c. he is never out of them. For wherever he is, ſtill he is coming towards his *Iſrael* in one or other of theſe Paths ſtepping Steps of Mercy. Pſal. 25. 10.

Hence again it is that you find, that at the end of every Judgment, *there is Mercy*; and that God in the midſt of *this*, remembers that. Yea, Judgment is in Mercy, and were it not for *that*, Judgment ſhould never overtake his People. Wherefore let *Iſrael* hope in the Lord, ſeeing with him is all this Mercy. Hab. 2. 3. 1 Cor. 11. 32.

Eighthly, Beſides all this, The Mercy that is with God, and that is an Encouragement to *Iſrael* to hope in him, *is everlaſting*, *The Mercy of the Lord is from everlaſting to everlaſting upon them that fear him*: From everlaſting to everlaſting: That is more, more than I ſaid. Well, Pſal. 103. 17.

1. Then *from everlaſting*, that is, from before the World began; ſo then, Things that are, and are to be hereafter, are to be managed according to thoſe Meaſures that God in Mercy took for his People then. Hence it is ſaid, that he has bleſſed us according as he choſe us in Chriſt, before the World began; that is according to thoſe Meaſures and Grants that were by Mercy allotted to us then. According to that other ſaying, according to his Mercy *he ſaved us*, that is, according as Mercy had allotted for us before the World began; according to his own Purpoſe and Grace, which was given us in Chriſt before the World began. This is Mercy from everlaſting, and is the Ground and Bottom of all Diſpenſations that have been, are, or are to come to his People. And now tho' it would be too great a Step a to-ſide, to treat of all thoſe *Mercies* that of neceſſity will be found to ſtand upon that which is called Mercy *from everlaſting*; yet it will be to our purpoſe, and agreeable to our Method, to conclude, that Mercy TO *everlaſting*, ſtands upon THAT; even as Vocation, Juſtification, Preſervation, and Glorification, ſtandeth upon our being choſen in Chriſt before the Foundation of the World. Here then is the Mercy that is with God, and that ſhould encourage *Iſrael* to hope. The Mercy that has concerned it ſelf with them, is Mercy *from everlaſting*. Nor may it be thought that a few Quarrels of ſome brain-ſick-fellows will put God upon taking new Meaſures for his People; what Foundation has been laid for his, before he laid the Foundation of the World, ſhall ſtand, for that it was laid in Chriſt by Vertue of Mercy, that is, from everlaſting. The old Laws, which are the *Magna Charta*, the ſole Baſis of the Government of a Kingdom, may not be caſt away for the Pet that is taken by every little Gentleman againſt them. We have indeed ſome Profeſſors that take a great Pet againſt that Foundation of Salvation, that the Mercy that is *from everlaſting* has laid; but ſince the Kingdom, Government and Glory of Chriſt is wrapped up in it; and ſince the Calling, Juſtification, Perſeverance, and Glorification of his Elect, which are called, *his* Body, and *Fulneſs*, is wrapt up therein: it may not be laid aſide nor deſpiſed, nor quarrelled againſt by any, without Danger of Damnation. Ephes. 1. 4. Tit. 3. 5. 2 Tim. 1. 9. Rom. 8. 29, 30. Rom. 9. 11

Here then is the Mercy with which *Iſrael* is concerned, and which is with God as an Encouragement to them that ſhould hope, to hope in him. 'Tis Mercy *from everlaſting*; 'tis Mercy of an ancient date; 'tis Mercy in the Root of the Thing. For it is from this Mercy, this Mercy from everlaſting, that all, and all thoſe Sorts of Mercies, of which we have diſcourſed before, do flow. It is from this, that Chriſt the Saviour flows; This is it, from which that *Tender* Mercy, that *Great* Mercy, that *Rich* Mercy, and that Mercy that aboundeth

eth towards us, doth flow; and ſo of all the Reſt. Kind brings forth its Kind, know the Tree by his Fruit, and God by his Mercy in Chriſt. Yea, and know what God was doing before he made the World, by what he has been doing ever ſince.

And what has God been doing for and to his Church, from the Beginning of the World, but extending to, and exerciſing loving Kindneſs and Mercy for them? therefore he laid a Foundation for this in Mercy from everlaſting.

2. But Mercy FROM everlaſting, is but the Beginning (and we have diſcourſed of thoſe Mercies that we have found in the Bowels of this already) wherefore a Word of that which is TO everlaſting alſo. From everlaſting to everlaſting. Nothing can go beyond *to everlaſting*; wherefore this, *to everlaſting* will ſee an end of all. The Devil will tempt us, Sin will aſſault us, Men will perſecute; but can they do it *to everlaſting*? If not, then there is Mercy to come to God's People at laſt; even when all Evils have done to us what they can. After the Prophet had ſpoken of the inconceivable Bleſſedneſs that God hath prepared for them that wait for him: He drops to preſent Wrath, and the Sin of God's People in this Life: This done, he mounts up again to the firſt, and ſaith, *in thoſe is Continuance*, that is, the Things laid up for us are everlaſting, *and* (therefore) we ſhall *be ſaved*. How many Things ſince the Beginning, have aſſaulted the World to deſtroy it, as Wars, Famines, Peſtilences, Earthquakes, &c. and yet to this Day it abideth. But what is the Reaſon of that; Why *God liveth*, upon whoſe Word, and by whoſe Decree it abideth. *He hath eſtabliſhed the Earth and it abideth:* It ſtandeth faſt, and cannot be moved. Why, my Brethren, Mercy liveth, Mercy is everlaſting, *His Mercy endureth for ever:* And therefore the Church of God liveth, and when all her Enemies have done their All, this is the Song that the Church ſhall ſing over them; *They are brought down and are fallen, but we are riſen, and ſtand upright.* Everlaſting Mercy, with everlaſting Arms, are underneath.

Iſa. 54. 4, 5
Pſ. 119. 90
— 93. 1.
— 96. 10.
— 136.
— 20. 8.
Deut. 33. 27.

And as this ſhews the Cauſe of the Life of the Church, notwithſtanding her ghoſtly and bodily Enemies, ſo it ſheweth the Cauſe of her Deliverance from her repeated Sins. As God ſaid of *Leviathan, I will not conceal his Parts*, &c. ſo it is very unbecoming of God's People to conceal their Sins and Miſcarriages, for it diminiſheth this Mercy of God. Let therefore Sin be acknowledged, confeſſed, and not be hid nor diſſembled; 'tis to the Glory of Mercy that we confeſs to God and one another what we are, ſtill remembring this, but Mercy is everlaſting.

As this ſhews the Reaſon of our Life, and the Continuance of that, notwithſtanding our repeated Sins; ſo it ſhews the Cauſe of the receiving of our Graces, from ſo many Decays and Sickneſs. For this Mercy will live, laſt, and out-laſt all Things that are corruptible and hurtful unto *Iſrael*. Wherefore *let Iſrael hope in the Lord*, for this Reaſon, *for with the Lord there is Mercy*.

1. *Tender Mercy* for us.
2. *Great Mercy* for us.
3. *Rich Mercy*.
4. *Manifold Mercy*.
5. *Abounding Mercy* towards us.
6. *Compaſſing Mercy* wherewith we are ſurrounded.
7. *Mercy* to follow us wherever we go.
8. *Mercy* that rejoyceth againſt Judgment.
9. And, *Mercy* that is from everlaſting to everlaſting.

All theſe Mercies are with God, to allure, to encourage, and uphold *Iſrael* in Hope.

I come now to the ſecond Thing, which is to ſhew what is to be *inferred* from this Reaſon. And,

First Inference.

Firſt, Thus to be ſure, is to be *inferred*, That *Iſrael*, as the Child of God, is a pitiful Thing of himſelf; one that is full of Weakneſſes, Infirmities, and Defects; ſhould we ſpeak nothing of his Tranſgreſſions. He that is to be attended with SO many Mercies, abſolutely neceſſary Mercies, (for there is not in theſe Mercies, ONE that can be ſpared) muſt needs be in himſelf a poor, indigent Creature: Should you ſee a Child attended with ſo many *Engines* to make him go, as the Child of God is attended with *Mercies* to make him ſtand, you would ſay, What an infirm, decrepid, helpleſs Thing is this? Alas, I have here counted up Mercies in Number nine: If I had counted up nine hundred and ninety-nine, all had been the ſame, for the Child of God would not have *one* to ſpare. The Text ſaith, *The Earth is full of the Mercy of the Lord*, and all little enough to preſerve his *Iſrael*. Indeed thoſe that I have preſented the Reader with, are the chief Heads of *Mercies*; or the head Mercies from which many others flow: But however, were they but ſingle Mercies, they ſhew with great Evidence our Deficiency; but being double they ſhew it much more.

Pſ. 119. 64

Should it be ſaid, there is ſuch a Lord has a Son, a poor decrepid Thing; he is forced to wear Things to ſtrengthen his Ankles, Things to ſtrengthen his Knees, Things to ſtrengthen his Loins, Things to keep up his Bowels, Things to ſtrengthen his Shoulders, his Neck, his Hands, Fingers; yea, he cannot ſpeak but by the Help of an Engine, nor chew his Food but by the Help of an Engine; What would you ſay? What would you think? Would you not ſay ſuch a one is not worth the Keeping, and that his Father cannot look for any Thing from him, but that he ſhould

live

live upon high Charge and Expence, as long as he liveth; beſides all the Trouble ſuch an one is like to be of to others. Why this is the Caſe: *Iſrael* is ſuch an one, nay a worſe: He cannot LIVE without *tender Mercy*, without *great Mercy*, without *rich Mercy*, without *manifold Mercy*, and unleſs Mercy *abounds* towards him. He cannot *Stand* if Mercy doth not *compaſs* him round about, nor *Go* unleſs Mercy follows him. Yea, if Mercy that rejoiceth againſt Judgment doth not continually flutter over him,
Job 4. 19. the very Moth will eat him up, and the Canker will conſume him. Wherefore it is neceſſary to the making of *Iſrael* live and flouriſh, that everlaſting Mercy ſhould be over his Head, and everlaſting Mercy under his Feet, with all the afore-mentioned Mercies, and more in the Bowels of it.

But I ſay, doth not this ſufficiently ſhew, had we but Eyes to ſee it, what a ſad and deplorable Creature the Child of God of himſelf is? Oh! this is not believed, nor conſidered as it ſhould. Vain Man would be wiſe, ſinful Man would be holy, and poor, lame, infirm, helpleſs Man, would be ſtrong, and fain perſuade others that he hath a Sufficiency of himſelf. But I ſay, If it be ſo, what need all this Mercy? If thou canſt go luſtily, what means thy Crutches? No, no, *Iſrael*, God's *Iſrael*, when awake, ſtand aſtoniſhed at his being ſurrounded with Mercies, and cries out, *I*
Gen. 32. 10 *am not worthy of the leaſt*, (*I am leſs than the leaſt of all thy Mercies, and*) *thy Truth which thou haſt ſhewed to thy Servant.*

Second Inference. Secondly, This alſo ſheweth how ſorely the Enemies of *Iſrael* are bent to ſeek his Deſtruction. The Devil is by way of Eminency called the Enemy of God's People:
1 Pet. 5. 8. *The Devil your Adverſary.* And this, that there are ſo many Mercies employed about us, and all to bring us to the Place which God has appointed for us, doth demonſtrate it. Should you ſee a Man that was not to go from Door to Door, but he muſt be clad in a Coat of Mail, muſt have an Helmet of Braſs upon his Head, and for his Life-guard not ſo few as a thouſand Men to wait upon him; would you not ſay, Surely this Man has Store of Enemies at hand, ſurely this Man goes continually in Danger of his Life? Why this is the Caſe, Enemies lie in wait for poor *Iſrael* in every Hole; he can neither eat, drink, wake, ſleep, work, ſit ſtill, talk, be ſilent; worſhip his God in publick or in private, but he is in Danger of being ſtabbed, of being deſtroyed. Hence, as was ſaid before, he is compaſſed about with Mercy as with a Shield. And again, 'tis ſaid con-
Mich. 7. 20 Pſ. 91. 4. 2 Sam. 22. 31. cerning theſe, *God's Truth* (his Mercy) *ſhall be thy Shield and Buckler.* And again, *He is a Buckler to all them that truſt in him:*
Pſ. 35. 2. Yea, *David*, being a Man ſenſible of his own Weakneſs, and of the Rage and Power of his Enemies, cries out to his God to take hold of Shield and Buckler, and to ſtand up for his Help. But what need theſe Things be aſſerted, promiſed, or prayed for, if *Iſrael* had no Enemies, or none but ſuch, he could, as we ſay, make his Party good with all? Alas their Cries, their Tears, Sighs, Watchings, and Outcries at ſundry Times, make this beyond all Shew of Doubt, a Truth.

If *Solomon* uſed to have about his Bed, no leſs than threeſcore of the valianteſt of *Iſrael*, holding Swords, and being expert in War, every one with his Sword upon Song. 3. 7, 8. his Thigh, becauſe of Fear in the Night, (and yet thoſe Fears were only concerning Men) What *Guard* and *Safe-guard* doth God's poor People need, who are continually, both Night and Day, roared upon by the unmerciful fallen Angels of Hell?

I will add, if it be but duly conſidered, all this Guard and Safe-guard by Mercy notwithſtanding, how hardly this People do eſcape being deſtroyed for ever; yea, how will Heart-broken and Loins-broken many of them with much Difficulty get to the Gates of Heaven? It will be eaſily concluded that her Enemies are ſwifter than Eagles, ſtronger than Lions; and that they often overtake her between the Streights.

To ſay nothing of the many thouſands that dare not ſo much as once think of true Religion, becauſe of the Power of the Enemy which they behold (when alas they ſee no body but the very *Scare-crows* which the Devil hath ſet up, for I count the Perſecutor of God's People, but the Devil's Scare-crow, the old one himſelf lies quat: Yet) I ſay, how are they frighted! How are they amazed! What a many of the Enemies of Religion have theſe Folks ſeen to Day! Yea, and they will as ſoon venture to run the Hazard of Hell-fire, as to be engaged by THESE Enemies in THIS Way. Why, God's People are fain to go through them all, and yet no more able than the other to do it, of themſelves. They therefore are girded, compaſſed, and defended by this Mercy, which is the true Cauſe indeed of their godly Perſeverance.

Third Inference. Thirdly, A third Thing that I infer from theſe Words is, *what a loving God has Iſrael? Truly God is good to Iſrael.* Let the redeemed of the Lord ſay ſo. A loving God, that ſhould take this Care of him, and beſtow ſo many Mercies upon him. Mercies of all Sorts, for all Caſes, for all manner of Relief, and Help againſt all manner of Perils. What is Man that God ſhould ſo unweariedly attend upon him, 1 Sam. 25. and viſit him every Moment? Is he a ſe- 20.
cond God, is he God's Fellow, is he of the Job 25. 6. higheſt Order of Angels! or what is he? Oh! he is a Flea, a Worm, a dead Dog, ſinful Duſt and Aſhes; he comes up like a Flower, and is cut down, and what a Thing is it that God ſhould ſo much as open his Eyes upon ſuch an one! But then,

what

Job 14. 2, 3 — 7. 17. what a Thing is it that God ſhould *magnify* him, and that he ſhould ſet his HEART upon him! Yea, that he ſhould take him into Acquaintance with him, give his Angels to be all miniſtring Spirits for him! Yea, engage his Mercy for him, his tender, great, manifold, and everlaſting Mercy for him, to compaſs him round with all, as with a Shield, that nothing might work his Ruin, for ever and ever!

It may well be ſaid, *God is Love*, Man may well ſay ſo. *O give Thanks unto the* 1 Joh. 4. 16 Pſ. 107. 1, 2, 3. *Lord for he is good, for his Mercy endureth for ever. Let the Redeemed of the Lord ſay ſo, whom he hath redeemed from the Hand of Enemy.*

If it be Love for a fellow Creature to give a Bit of Bread, a Coat, a Cup of cold Water; What ſhall we call this? when God, the great God, the Former of all Things, ſhall not only give an Alms, an Alms to an Enemy, but ſhall riſe up, take Shield and Buckler, and be a Guard, a Protection, a Deliverer from all Evil, until we come into his heavenly Kingdom?

This Love is ſuch, as is not found on Earth, nor to be parallelled among the Creatures. None hopes thus but one that is good. Nor does any believe as they ſhould, that God doth love as theſe Things declare he does. Our Heart ſtaggereth at the Greatneſs of the Thing, and who is it that has any Reaſon left in him, and knows any thing of what a wretched Thing Sin hath made him, that can without Starting, ſo much as hear of all this Mercy? But,

Fourth Inference. Fourthly, Another Thing that I *infer* from theſe Words is this, *what Ground is here for Iſrael to hope in the Lord?* The Lord is not that broken Reed of *Egypt*, on which if a Man lean, it will go into his Hand and pierce it. God's Word is ſtedfaſt for ever, even the Word by which we are here exhorted to hope. Nor ſhall we have Cauſe to doubt of the Cauſe of the Exhortation, to ſuch a Soul-quieting Duty, for Mercy is with the Lord: *Let Iſrael re-* Pſ. 149. 2. *joice in him that made him; let the Children of Zion be joyful in their King:* For with the Lord there is Mercy, wherewith to beautify the Meek with Salvation. What ſayeſt thou, Child of God? Has Sin wounded, bruiſed thy Soul, and broken thy Bones? Why, with the Lord there is *tender* Mercy. Art thou a Sinner of the firſt Rate, of the biggeſt Size? Why, with the Lord there is *great* Mercy for thee. Have thy Sins corrupted thy Wounds, and made them putrify and ſtink? Why, with the Lord there is *rich*, that is, *virtuous* Mercy for thee. Are thy Sins of divers Sorts? Why, here is a *Multitude* of *manifold* Mercies for thee. Doſt thou ſee thy ſelf ſurrounded with Enemies? Why, with the Lord there is Mercy to *compaſs* thee about withal. Is the Way dangerous in which thou art to go? Surely *Goodneſs* and *Mercy* ſhall *follow* thee, all the Days of thy Life. Doth Iniquity prevail againſt thee? The Mercy of this Lord *aboundeth* towards thee. Doth Judgments for thy Miſcarriages overtake thee? There is with thy Lord Mercy that *rejoiceth* to deliver thee from thoſe Judgments. What ſhall I ſay? There is Mercy from everlaſting to everlaſting upon thee. What wouldeſt thou have? There is Mercy underneath, Mercy above, and Mercy for thee on every Side, therefore *let Iſrael hope in the Lord.* I will add, it is the greateſt Unkindneſs thou canſt return to the Lord, to doubt this Mercy notwithſtanding. Why what wilt thou make of God, is there no Truth (nor Truſt to be put) in him, notwithſtanding all that he hath ſaid? Oh the Depravedneſs of John 8. 45. Man's Nature! becauſe he ſpeaketh the Truth, therefore we believe him not: The Odiouſneſs of Unbelief is manifeſt by this, yea, alſo the Unreaſonableneſs thereof. God is true, his Word is true; and to help us to hope in him, how many Times has he fulfilled it to *others*, and that before our Eyes? Hope then; 'tis good that a Man ſhould hope: Hope then; it pleaſes God that thou ſhouldſt hope: Hope then to the End, for the Grace that is to be brought unto thee will ſurely come, with Chriſt thy Saviour.

Men that have given up themſelves to Rom. 1. 18 their Sins, hope to enjoy ſome Benefit by them, though the Curſe of God, and his Wrath is revealed from Heaven againſt them for it; and yet thou that haſt given thy ſelf to God by Chriſt, art afraid to hope in his Mercy: For Shame, hope, and do not thus diſhonour thy God, wound thine own Soul, and ſet ſo bad an Example to others. I know thou haſt thy Objections in a Readineſs to caſt in my Way, and were they made againſt *Doctrine*, Reaſon would that ſome Notice ſhould be taken of them; but ſince they are made againſt Duty, Duty urged from, and grounded upon a Word which is ſtedfaſt for ever; thou deſerveſt to be blamed, and to be told, that of all Sins that ever thou didſt commit, thou now art managing the vileſt, while thou art giving Way to, and fortifying of Unbelief and Miſtruſt, againſt this Exhortation to Hope, and againſt the Reaſon for Encouragement to the Duty. But I ſhall paſs from this to the third Thing found in the Text, and that is, the *Amplification* of the Reaſon. I told you that there was in the Text, theſe three Things; Firſt, an *Exhortation* to the Children of God to hope in the Lord; *Let Iſrael hope in the Lord.* Secondly, A Reaſon to enforce that Exhortation, *For with the Lord there is Mercy.* Thirdly, An *Amplification* of that Reaſon; *And with him is plenteous Redemption.* I have gone through the two firſt, and ſhall now come to this laſt.

In theſe laſt Words, which I call the Amplification of the Reaſon, we have two Things.

Firſt, A more particular Account of the Nature of the Mercy, propounded for an Encouragement to *Iſrael* to hope.

Secondly, An Account of the Sufficiency of it.

The Nature of the Mercy propounded, is expreſſed by that Word *Redemption*: The Sufficiency of it is expreſſed by that Word *plenteous*; *Let Iſrael hope in the Lord*; *for with the Lord there is Mercy, and with him is* plenteous *Redemption.*

Redemption may be diverſly taken, as ſhall be further ſhewed anon; but for as much as the Term here, is made mention of *indefinitely*, without nominating of this or that Part of Redemption particularly; I ſhall ſpeak to it in the general, with Reſpect at leaſt to the main Heads thereof.

To *redeem*, is to fetch back, by ſufficient and ſuitable Means, thoſe at preſent in an inthralled, captivated, or an impriſoned Condition; and there are two Sorts of this Redemption.

1. Redemption by Purchaſe.
2. Redemption by Power.

Redemption by Purchaſe is, from the Cauſe of Captivities.

Redemption by Power, is from the Effects.

If we ſpeak of Redemption by Purchaſe, then three Things preſent themſelves to our Conſideration.

1. The Perſon redeeming.
2. The Nature of the Price paid to redeem withal.
3. The Thing or State from which this Redeemer, with this Price redeemeth.

The Subject of this Redemption (or Perſon redeemed is *Iſrael*) of him we have ſpoken before.

Mat. 1. Luke 2. For the Perſon redeeming, it is *Jeſus of Nazareth*; Jeſus that was born at *Bethlehem*, at the Time, and as the Scriptures relate.

Now with Reference to his Perſon, we have two Things to enquire after.

1. What this Perſon was.
2. How he addreſſed himſelf to this Work.

Prov. 8. John 1. Heb. 1. This Jeſus was and is, the natural and eternal Son of God Almighty, without Beginning or End, from Everlaſting; the Creator and Upholder of the World.

How he addreſſed himſelf to the Work of Redeeming, take as follows.

Luke 2.31, 32, 33, 34, 35. 1. He became true Man; for he was conceived through the Power of the Holy Ghoſt, in the Womb of a Maid, and in the Fulneſs of Time, brought forth of her, true, real, natural Man; I ſay, though not in the worſt, yet in the beſt Senſe.

Being thus brought forth without Spot or Blemiſh.

2. He began to addreſs himſelf to the Work.

1. By Works preparatory, and then by the Act it ſelf. The Works preparatory were as follow.

Rom. 5. 19. Ex. 28. 40. Ex. 40. 13. 1 Pet. 1. 19. 1. He prepares himſelf a Prieſtly Robe, which was his own obediential Righteouſneſs; for without theſe holy Garments, he might not adventure to come into the Preſence of God to offer his Gift.

2. Before he offered his Gift for the People, he was to be himſelf ſanctified to his Office. And that,

1. By Blood.
2. By Prayers and Tears.

Ex. 29. 19, 20, 21, 22. 1. By Blood; for before *Aaron* was to offer his Sacrifice for the People, he muſt himſelf be ſprinkled with Blood: And becauſe Jeſus could not be ſprinkled with the Blood of Beaſts, therefore was he ſprinkled with that of his own: Not as *Aaron* was, upon the *Tip* of his *Ear*, and upon the *Tip* of his *Toe*; but from *Top* to *Toe*, from Head to Foot; his Sweat was Blood. So that from his Agony in the Garden, to the Place where he was to lay down the Price of our Redemption, he went as conſecrated in his own Blood.

Luke 22. 44.

Heb. 5. 5, 6, 7, 8. 2. He offered alſo his Sacrifice of ſtrong Crying and Tears, as his Drink-Offering to God, as a Sacrifice preparatory, not propitiatory in purſuit of his Office; not to purge his Perſon.

This is the Perſon redeeming, and this was his Preparation to the Work.

Now the Redemption is often aſcribed particularly to his Blood; yet in general, the Act of his redeeming of us, muſt either more remotely, or more nearly, be reckoned from his whole Suffering for us in the Fleſh; which Suffering I take to begin at his Agony, and was finiſhed when he was raiſed again from the Dead. By his Fleſh I underſtand his whole Man, as diſtinguiſhed from his Divine Nature; and ſo *that* Word doth comprehend his Soul, as well as his Body, as by the fifty-third of *Iſaiah* appears. His Soul after that Manner which was proper to it; and his Body after that Manner which was proper to it.

His Sufferings began in his Soul, ſome Time before his Body was touched, by Virtue of which was his bloody Sweat in his Body: The Sorrows of his Soul began at the Apprehenſion of what was coming from God, for our Sakes upon him; but the bloody Sweat of his Body, was from that Union it had with ſuch a Soul.

Lev. 1. 3. John 10. 18 Gal. 3. 13. Heb. 12. 10. Iſa. 53. 6. Heb. 9. 22. His Sufferings were from the Hand of God, not of Man; not by Conſtraint, but of his own Will: And they differ from ours in theſe ſix Things.

1. His Sufferings were by the Rigor of the Law; ours according to the Tenor of the Goſpel.

2. His Sufferings were from God's Hand

Hand immediately; ours by and through a Mediator.

Isa. 53. Lam. 3. 33. 1 Cor. 15. 12. 3. God delighted himself in every Stroak he gave him; he doth not willingly grieve nor afflict his People.

Lam. 3. 39 Heb. 9. 26 Rom. 10. 3, 4. 4. He suffered as a common or publick Person; we for our own private Offences.

Deut. 8. 5. 2 Chron. 6. 27. Act. 2. 24. 5. He suffered to make amends to Justice, for the Breach of an Holy Law; we to receive some small Correction, and to be taught to amend our Lives.

Eph. 4. 31. Chap. 5. 2. 6. He was delivered from the Nature of suffering, by the Merit of his Person and Sufferings; we from ours, by the Mercy of God, through Christ.

Redemption then by a Price, was this, the Blood of Christ which he willingly suffered to be spilt on the Cross, before the Face of God. The *Cause* of this Price was our Sins, by which we were justly delivered up to the Curse, the Devil, Death and Hell; and should everlastingly have so continued, but that this Price of Redemption was for us paid. Hence it is said Christ died for us, Christ died for our Sins, Christ gave himself for our Sins; we have Redemption through his Blood, the forgiveness of Sins; and that we are bought with this Price.

Now in all this Christ respected the Holiness of the Law, and the worth of our Souls; giving full Satisfaction to the one, for the Love that he bear to the other: And this has redeemed his People from Sin and the *Curse*, the *Cause* of our Captivity.

Secondly, But besides this, there is Redemption by *Power*, and that respecteth *that* or *those* Things, unto which we become not *legally* indebted by our Transgression: There was that unto which we became *legally* indebted, and that was the Justice and Holiness of the Law; now from this because God had said it (for his Word Gen. 2. 17. made it so) there could be no Deliverance, but by a *Reverend* and *Due Respect* to its *Command* and *Demand*, and an Answer to every Whit of what it could require; for Mat. 5. 18. not one Tittle, not one Jot or Tittle of the Law could fail.

Jesus Christ therefore with respect to the Law, that he might redeem us, paid a full, and a sufficient Price of Redemption; but as for these Things that hold us Captive, not for any Injury we had done to them, but of Power, Tyranny, or the like; from them he redeemed us by Power. Hence when he had made Satisfaction or Amends for us to the Law, he is said to lead *Captivity Captive*, to *spoil Principalities and* Ephes. 4. 8. *Powers*, and to make a shew of *them* openly. Col. 2. 16. But to take *Captive*, and to *Spoil*, must be understood of what he did, not to the Law, but to those others of our Enemies from which we were to be redeemed, not by *Price* but by *Power*. And this second Part of Redemption is to be considered under a twofold Head.

First, That these were overcome Personally, in and by himself for us.

Secondly, That they shall be overcome also, in and by his Church through the Power of his Spirit.

For the first, these were overcome Personally, in and by himself for us; to wit, at his Resurrection from the Dead. For as by his Death he made amends for our Breach of the Law, so by his Resurrection he spoiled those other Enemies; to wit, *Death*, the *Devil*, and the *Grave*, &c. unto which we were subjected, not for any Offence we had committed against them, but for our Sin against the Law; and Men when they have answered to the Justice of the Law, are by Law and Power delivered *from the Prison*. Christ therefore by Power, by his glorious Power, did overcome the Devil, Hell, Sin and Death, then when he arose and revived from his Grave; and so got the Victory over them, in and by himself for us: For he engaging as a common or publick Person for us, did on our Behalf what he did, both in his Death and Resurrection: So then as he died for us, he rose for us; and as by his Death he redeemed us from some, so by his Resurrection from other of our Enemies. Only it must be considered, that this Redemption as to the fulness of it as yet, resides in his own Person only, and is set out to his Church as she has need thereof, and that orderly too. First that Part thereof, which respecteth our Redemption from the Law; and then that part of it, which respecteth our Redemption from those other Things. And although we are made Partakers of Redemption from the curse of the Law in this Life, so far forth as to be justified therefrom, and also as to the receiving of an earnest, while here, of being wholly possessed of the Glory of the next World hereafter; yet we neither are, nor shall be redeemed from all those Things, which yet our Head has, as Head, got a compleat and eternal Victory over, until just before he shall deliver up the Kingdom to the Father, that God may be all in all; *For the last Enemy* 1 Cor. 15. *that shall be destroyed is Death*: Death as it 26. has hold upon us (for Death as it had hold on our Head, was destroyed, when HE rose from the Dead; but Death as we are subject to it) shall not be destroyed, until we all and every one of us shall attain to the Resurrection from the Dead: A *Pledge* of Col. 3. 1, which we have by our Spiritual Resurrection, 2, 3, 4. Eph. 4. 30. from a State of Nature to a State of Grace, Luke 20. a *Promise* of which we have in the Word of 35. the Truth of the Gospel; and an Assurance of it we have by the Resurrection of Christ Act. 17. from the Dead: Wherefore let us hope. 30, 31.

Now as to Redemption from the Law, and from those other Things from which we are, and are to be redeemed with Power; do but consider the different Language which the Holy Ghost useth, with Reference to our Redemption from each.

1. When

1. When it ſpeaketh of our Redemption from the juſt Curſe of the Law, which we have ſufficiently deſerved, it is ſaid to be done, not by *deſtroying*, but by fulfilling the Law: *Think not* (ſays Chriſt) *that I am come to deſtroy the Law and the Prophets; I am not come to deſtroy, but to fulfil: For verily I ſay unto you, till Heaven and Earth paſs, one Jot or one Tittle ſhall in no wiſe paſs from the Law, till all be fulfilled:* For it became him, as our Redeemer, to fulfil all, and all manner of Righteouſneſs, by doing and ſuffering what juſtly ſhould have been done or born of us.

Mat. 5. 17, 18. Rom. 8. 3, 4, 5. Gal. 3. 13, 14.

2. But now when our Redemption from thoſe other Things is made mention of, the Dialect is changed; for when we read, to the end we might be delivered from them, Chriſt was to deſtroy and aboliſh them; that through Death, he might deſtroy him that had the Power of Death, which is the Devil, and (ſo) deliver. And again, O Death I will be thy Plagues! O Grave I will be thy Deſtruction! And again, that the Body of Sin might be deſtroyed: And I have the Keys of Hell, and of Death, having thereby ſufficiently declared, that the Power of it is deſtroyed as to *Iſrael*, who are the People concerned in this Redemption.

Heb. 2. 14. 1 Tim. 1. 10. Hoſ. 13. 14. Rom. 6. 6. Rev. 1. 18.

Now, as was hinted before, the Redemption is already obtained and that compleatly, by the Perſon of Chriſt for us, as 'tis written, He has obtained eternal Redemption for us; yet theſe Enemies, Sin, Death, the Devil, Hell, and the Grave, are not ſo under the Feet of his, as he will put them, and as they ſhall be in Concluſion under the Feet of Chriſt; I ſay they are not; wherefore as the Text alſo concludeth, this Redemption is with the Lord, and under our Feet they ſhall be by the Power of God towards us, and for this let *Iſrael* hope.

Heb. 9. 24. Ch. 2. 8, 9. 2 Cor. 13. 4.

The Sum then is, God's People have with the Lord Redemption, and Redemption in Reverſion; Redemption and Redemption to come; all which is in the Hand of the Lord for us, and of all we ſhall be poſſeſſed in his Time: This is that called plenteous Redemption, *for with him is plenteous Redemption.*

A little therefore to touch upon the Redemption that we have in *Reverſion*, or of the Redemption yet to come.

Firſt there is yet much Sin and many Imperfections, that cleave to our Perſons and to our Performances, from which, though we be not yet in the moſt full Senſe delivered, yet THIS Redemption is with our Lord, and we ſhall have it in his Time: and in the mean Time it is ſaid, it ſhall not have Dominion over us, *Sin ſhall not have Dominion over you, for you are not under the Law, but under Grace*: We are by what Chriſt HAS done, taken from under the Law, the Curſe; and *muſt* by what Chriſt WILL do, be delivered from the very being of Sin. He gave himſelf for us, that he might redeem us from all Iniquity, that he might preſent us to himſelf a glorious Church, not having Spot or Wrinkle or any ſuch Thing, but that we ſhould be without Blemiſh: That we are already without the being of Sin, none but Fools and Madmen will aſſert; and that we ſhall never be delivered from it, none but ſuch Men will affirm neither. It remains then, that there is a Redemption for *Iſrael* in *Reverſion*, and that from the being of Sin; and of this it is that the Text alſo diſcourſeth, and for which let the godly Hope.

Rom. 6. 14. Tit. 2. 13, 14. Epheſ. 5. 25, 26, 27.

Secondly, We are not yet QUITE free from Satan's aſſaulting of us; though our Head by himſelf, and that for us, has got a compleat Conqueſt over him; but the Time is coming, and himſelf knows that it is but a little while to it, in which he ſhall for ever be *bruiſed* under our Feet. Be wiſe unto that which is good, and ſimple concerning Evil, and the God of Peace ſhall bruiſe, tread down Satan under your Feet ſhortly: Some may think that this Text, will have a fulfilling of the Ruin and downfal of Antichriſt, and ſo it may; but yet it will never be wholly fulfilled, as long as Satan ſhall have any Thing to do with one of the Children of God. There is therefore a Redemption in Reverſion for the Children of God from Satan, which they are to hope for, becauſe this Redemption is with the Lord their Head, and that to manage and bring about for them: For he ſhall bruiſe him under their Feet in his Time.

Rom. 16. 20.

Thirdly, There is yet belonging to the Church of God, a Redemption from what remains of Antichriſt, although as yet he is ſtronger than we, which I alſo call a Redemption in *Reverſion*, for that it is yet to come, nor ſhall it be accompliſhed till the Time appointed: In this Redemption, not only *Saints*, but *Truths* will have a Share; yea, and many alſo of the Men, that belong not to the Kingdom of Chriſt and of God.

This Redemption God's People are alſo to hope for, for it is with their Lord, and he has promiſed it to them, as the Scripture doth plentifully declare.

Fourthly, There is yet a Redemption to come, which is called the *Redemption of our Body*: Of this Redemption we have both the *Earneſt* and the *Seal*, to wit, the Spirit of God. And becauſe the Time to it is long, therefore we are to wait for it; and becauſe it will be, *that* upon which all our Bleſſedneſs will be let out to us, and we alſo let into it; therefore we ſhould be comforted, at all the Signs of the near Approach thereof: Then, ſaith Chriſt, look up and lift up your Heads. The Bodies of Saints are called the purchaſed Poſſeſſion; *Poſſeſſion*, becauſe the whole of all that ſhall be ſaved, ſhall be for a Temple or Houſe for God to dwell in, in the Heavens: A *purchaſed* Poſſeſſion, becauſe the Body as well as

Rom. 8. 23. Epheſ. 1. 14. Ch. 4. 30. Luk. 21. 28. 1 Cor. 6. 14, 15, 16, 17, 18, 19, 20.

as the Soul, is bought with the Price of Blood. But what then doth he mean by the Redemption of this purchaſed Poſſeſſion? I anſwer, he meaneth the raiſing it up from the Dead; I will ranſom them from the Power of the Grave, I will redeem them from Death. And then ſhall be brought to paſs that ſaying, that is written, *Death is ſwallowed up of Victory*; That ſaying, that is *this*, and that in *Iſaiah*, for they ſpeak both the ſelf ſame Thing

Hoſ. 13. 14. 1 Cor. 15. Iſa. 25. 8.

Levit. 25. And this was ſignified by *Moſes*, where he ſpeaks of the Year of *Jubilee*, and of the Redemption of the Houſe that was ſold in *Iſrael*, how of that Year it ſhould return to the Owner. Our Bodies of Right are God's, but Sin ſtill dwells in them; we have alſo ſold and forfeited them to Death and the Grave, and ſo they will abide; but at the Judgment Day, that bleſſed *Jubilee*, God will take our Body, which originally is his, and will deliver it from the Bondage of Corruption, unto which by our Souls, through Sin, it has been ſubjected; he will take it I ſay, becauſe 'tis his, both by Creation and Redemption, and will bring it to that perfect Freedom, that is only to be found in Immortality and eternal Life; and for this ſhould *Iſrael* hope.

From what hath been ſaid to this firſt Thing, it appears that the Mercy that is with God for his People (as it is in general what has been deſcribed before, ſo it) is redeeming Mercy, or Mercy that has with it the Vertue of Redemption: Of the advantageouſneſs of this Mercy, we will further diſcourſe by and by: But now we will look into the ſecond Thing, that from this *Amplification* of the Reaſon, was propounded to be ſpoken to; to wit, *An Account of the Sufficiency of this Redemption*; *Let* Iſrael *hope in the Lord*; *for with the Lord there is Mercy, and with him is* [plenteous] *Redemption.*

The Sufficiency or Plenteouſneſs of it may be ſpoken to as it reſpecteth the many Difficulties and Dangers, that by Sin we have brought our ſelves into; or as it reſpecteth the ſuperabundant Worth that is found therein, let the Dangers attending us be what they will; though we ſhould not be acquainted with the half or the hundredth Part thereof.

To ſpeak to it as it reſpecteth thoſe particular Difficulties and Dangers, that by Sin we have brought our ſelves unto; and that,

1. By ſhewing the Suitableneſs of it.

2. By ſhewing the Sufficiency of the Suitableneſs thereof.

The Suitableneſs of it lieth in the fit Application thereof, to all the Parts of Thraldom and Bondage.

Iſa. 53. 2 Cor. 5. 21. Gal. 4. 4. Ch. 3. 13. 1. Have we ſinned? Chriſt had our Sins laid upon his Back; yea, of God was made, that is, reputed Sin for us.

2. Were we under the Curſe of the Law, by Reaſon of Sin? Chriſt was made under the Law, and bare the Curſe thereof to redeem. Rom. 3. 23 Col. 1. 20. Rom. 6. 23 Act. 26. 18 2 Tim. 2. 26.

3. Had Sin ſet us at an indefinite Diſtance from God? Chriſt has become by the Price of his redeeming Blood, a Reconciler of Man to God again.

4. Were we by Sin ſubject to Death? Chriſt died the Death to ſet us free therefrom.

5. Had our Sins betrayed us *into*, and *under Satan*'s Slavery? Chriſt has ſpoiled and deſtroyed this Work, and made us free Citizens of Heaven. Heb. 2. 14 Epheſ. 2. 19.

Thus was our Redeemer made, as to thoſe Things, a ſuitable *Recoverer*, taking all and miſſing nothing, that ſtood in the Way of our Happineſs; according to that a little below the Text; *And he ſhall redeem Iſrael from all his Iniquities*: That is, from them together, with their evil Fruits.

Now as to the *Sufficiency* that was in this *Suitableneſs*, that is declared by his Reſurrection, by his Aſcenſion, by his Exaltation to the right Hand of God, that is alſo declared by God's putting all Things under his Feet, and by giving of him to be Head over all Things for his Redeemed ſakes. It is alſo further declared, in that God now threatneth none but thoſe that refuſe to take Jeſus for their Saviour, and for that he is reſolved to make his Foes his Foot-ſtool: What are more natural Conſequences flowing from any Thing, than that by theſe Things is the ſufficiency of the ſuitableneſs of Redemption by Chriſt proved?

For all theſe Things followed Chriſt, for, or becauſe he humbled himſelf to the death of the Croſs, that he might become a Redeemer; therefore God raiſed him up, took him to his Throne, and gave him Glory, that your Faith and Hope might be in God by him. Phil. 2. 8. 1 Pet. 1.

2. But alas! what need we ſtand to prove the Sun is light, the Fire hot, the Water wet! What was done by him, was done by God, for he was true God; and what Compariſon can there be betwixt God and the Creature, betwixt the worth of God's Acts, and the Merit of the Sin of poor Man! And can Death or Sin, or the Grave hold us, when God ſaith, *give up!* Yea, where is *that*, or *he*, that ſhall call into Queſtion the ſuper-abounding Sufficieney that *is* in the Merit of Chriſt, when God continueth to diſcharge Day by Day; yea, hourly, and every Moment, Sinners from their Sin, and Death, and Hell, for the ſake of the Redemption, that is obtained for us by Chriſt.

God be thanked here is Plenty; but no want of any Thing. Enough, and to ſpare. It will be with the merit of Chriſt, even at the End of the World, as it was with the five Loaves, and two Fiſhes, after the five thouſand Men, beſides Women and Children

had ſufficiently eaten thereof. There was to the View of all at laſt, more than ſhewed it ſelf at firſt. At *firſt* there was but five Loaves and two Fiſhes, which a Lad carried. At *laſt* there were twelve Baskets full, the weight of which I ſuppoſe, not the ſtrongeſt Man could bear away. Nay, I am perſuaded that at the end of the World, when the damned ſhall ſee what ſufficiency there is left of Merit in Chriſt, beſides what was beſtowed upon them that were ſaved by him, they will run mad for anguiſh of Heart to think what Fools they were, not to come to him, and truſt in him that they might be ſaved as their fellow Sinners did. But this is revealed, that *Iſrael*, that the godly may hope and expect. *Let* Iſrael *therefore hope in the Lord*, for with him is plenteous Redemption.

Now as this laſt Clauſe, as I termed it, Is the *Amplification* of the Reaſon going before; ſo it ſelf yieldeth *amplifying* Reaſons as a Concluſion of the whole. For

Firſt, Add *Redemption* unto *Mercy*, and then Things ſtill are heightned, and made greater. And it muſt, becauſe the Text adds it, and becauſe both the Nature of God, the Holineſs of his Law, and the preſent State of the Sinner that is to be ſaved, requireth that it ſhould be ſo. God is Juſtice, as well as Mercy; the Law is Holy and Juſt; that Man that is to be ſaved, is not only a Sinner, but polluted. Now then, that Mercy and Juſtice may meet and kiſs in the Salvation of the Sinner, there muſt be a Redemption; that the Sinner may be ſaved, and the Law retain its Sanction and Authority, there muſt be a Redemption; that the Sinner may be purged, as well as pardoned, there muſt be a Redemption. And, I ſay, as there muſt, ſo there is. *For with the Lord there is Mercy, and with him is plenteous Redemption.* Mercy is the *Original*, the *Cauſe*, and the Manager of our Redemption. Redemption is the Manifeſtation, and the compleating of that Mercy. If there had been no Mercy, there had been no Redemption: Mercy had been defective, as to us, or muſt have offered violence to the Law and Juſtice of God, and have ſaved us contrary to that Word, *in the Day thou eateſt thou ſhalt die*; and curſed is every one that continueth not in all Things written in the Book of the Law to do them. But now, Redemption coming in by Mercy, the Sin is done away and the Sinner ſaved, in a Way of Righteouſneſs.

Secondly, By *Law* as well as *Grace*. That is, in a Way of *Juſtice* as well as in a Way of *Mercy*. Hence it ſaith, we are juſtified
Rom. 3. 24 freely by Grace, *through the Redemption that is in Jeſus Chriſt*. Through the Redemption that is in Jeſus Chriſt, whom God hath ſet forth to be a Propitiation through Faith in his Blood, and ſo, to ſhew the World the Equity of his proceeding with Sinners in the ſaving of their Souls. As if God ſhould ſay to all thoſe who ſtumble at the Salvation of Sinners by Grace: Behold, I act according to Law and Juſtice: For of Grace I ſave them through a Redemption, and therefore, am faithful and juſt to my Law, as well as free and liberal of my Mercy. Wherefore thus I declare I am righteous, faithful and juſt in paſſing over or remitting of Sin. Nay the Matter ſo ſtandeth now betwixt me and the ſinful World, that I could not be juſt if I did not juſtify him that hath Faith in the Blood of Jeſus, ſince by that Blood my Juſtice is appeaſed for all that this or that Sinner has done againſt my Law.

This is a Way that God, nor any Child of his, need be aſhamed of before any that ſhall call in Queſtion the Legality and Juſtneſs of this Procedure. For why may not God be merciful, and why may not God be juſt? and ſince he can be both merciful and juſt in the Salvation of Sinners, why may he not alſo ſave them from Death and Hell? Chriſt is God's Salvation, and to ſhew that he is not aſhamed of him, he hath preſented him and the Way of Redemption by him, *before the Face of all People.* Nor is the Luk. 2. 30. 31, 32.
SON, who is become, with Reſpect to the Act of Redemption, the Author of eternal Salvation, aſhamed of this his doings. *I* Iſa. 50. 6. *gave my Back to the Smiter, ſaith he, and my Cheeks to them that plucked off the Hair, I hid not my Face from ſhame and ſmiting.* This he ſpeaks, to ſhew what was ſome of his ſuffering, when he engaged in the Work of our Redemption, and how heartily he did bear and go through them. For, ſays he, the Lord God will help me, that is, juſtifie me in it, therefore I ſhall not be confounded, therefore have *I ſet my Face like a* Ver. 7, 8. *Flint, for I know that I ſhall not be aſhamed.* And if God and his Son Jeſus Chriſt, are neither of them *aſhamed* to own this Way of Salvation; why ſhould the Sinners concerned *thereabout*, be afraid *thereupon* to venture their Soul?

I know, ſaith he, I ſhall not be aſhamed. I ſhall not, that is, when all Things come to Light, and every Thing ſhall appear above-board; when the Heart and Soul of this undertaking of mine ſhall be proclaimed upon the Houſe Tops, I know I ſhall not be aſhamed.

It was alſo upon this Account that *Paul* Rom. 1. Epheſ. 1. 8. ſaid, he was not aſhamed of the Goſpel. For he knew that he was a Declaration of the higheſt Act of Wiſdom, that ever God Ver. 7. did ſpread before the Face of the Sons of Men. And of what Wiſdom is the Goſpel a Declaration? but of that of Forgiveneſs of Sins by Grace, through the Redemption that is by the Blood of Jeſus Chriſt? *In whom we have Redemption through his Blood, even the Forgiveneſs of Sins, according to the Riches of his Grace, wherein he hath abounded towards us in all Wiſdom and Prudence,*

And

And as *Paul* ſpeaketh here as a *Miniſter*, ſo he ſpeaketh after the ſame manner alſo, as he is *a Believer, ſaying, I am not aſhamed* (of this Goſpel) *for I know whom I have believed*, (or truſted with my Soul) *and I am perſuaded that he is able to keep that which I have committed unto him, againſt that Day.* Wherefore ſeeing that Mercy is not preſented to us alone, or ſingly, but as accompanying, and concerning with Redemption; it is manifeſt enough that Mercy ſtandeth not above, and conſequently, that it ſaveth none but in, by, and through a Redeemer. *He that believeth not in Chriſt ſhall be damned.* But what needs that, if Mercy could ſave the Soul without the Redemption that is by him? If any ſays, Chriſt is the Mercy of God to us: True, if you count him a Redeemer, a Worker out of a Redemption for us by his Death and Blood upon the Croſs. But otherwiſe he is none, I mean, if you make him a Law-giver and a Saviour only, as he has ſet an Example to us to get to Heaven by doing Commandments, or by treading in his Steps. Yea, though you ſay his Commandment is, That we believe in him. For take the Work of Redemption by his Blood, from the Curſe out of his Hand; and then what concerning him is left for me to believe, but as was ſaid before, that he is a Law-giver, and as ſuch, at beſt but a Pattern to us to get to Heaven as here? And whoſo counteth him as ſuch, is ſo far off from counting of Chriſt the Mercy of God to us, that they make him a contradictor of Mercy, both in the Fountain and all the Streams of it. For to propound Life eternal to us, through the Obſervation of Laws, is to ſet before us that which contradicteth Grace and Mercy; let the Work be what it will; nor will it help at all to ſay, that they that do the Law of Chriſt, or that take him for their Law and Example, ſhall be ſure of Mercy to paſs by their Shortneſs of attaining to the Perfection of what is ſet before them. For all this might have been done, and not one Drop of Blood ſpilt for the Redemption of Man. Beſides this makes Chriſt's Death as a Redeemer, as an Act unadviſedly undertaken; for what need he have died, if his Doctrine and Example had been ſufficient, through that which they call Mercy, to have brought the Soul to Glory? *If Righteouſneſs comes by the Law, than Chriſt is dead in vain.* I will add, put Man's Righteouſneſs, God's Mercy, and Chriſt's Redemption altogether, and they will not ſave a Man, though the laſt two *alone* will ſufficiently do it; but this third is a Piece, when put to that, does, inſtead of mending, make the Rent worſe. Beſides, ſince Man's Righteouſneſs cannot be joined in Juſtification with God's Mercy and Chriſt's Redemption, but through a Disbelief of the Sufficiency of them, ſhould it be admitted as a Cauſe, though but the leaſt Cauſe thereof, what would follow, but to make that curſed Sin of Unbelief a good Inventor, and a neceſſary Worker in the Manner of the Juſtification of a Sinner? For I ſay, *Unbelief* is the Cauſe of this Hodge-Podge in any, and the Effects of it are ſhewed in the ninth Chapter of the Epiſtle of *Paul* to the *Romans*, at the latter end thereof.

2 Tim. 1. 11, 12.

Gal. 2. 20.

And there are three Things that follow upon that Opinion that denieth the abſolute Neceſſity of the ſhedding of the Blood of Chriſt for the Redemption of Man, that Mercy might be let out to him.

1. It followeth from thence, That there is no ſuch Attribute as abſolute Juſtice in God; Juſtice to ſtand to his Word, and to vindicate every Tittle of his Law: For let but this be granted, and the Death of Chriſt muſt be brought in, or by Juſtice the Floodgate of Mercy ſtill be ſhut againſt ſinful Man; or that God muſt have Mercy upon Man, with the Breath of his Word.

2. It alſo followeth from the Premiſes, That Chriſt's Death was of Pleaſure only, and not of Neceſſity alſo; contrary to the Scripture, that makes his Death the Effect of both: Of Pleaſure, to ſhew how willing God the Father was that Chriſt ſhould die for Man: Of Neceſſity, to ſhew that Men could not be ſaved without it. Of Pleaſure, to ſhew how Juſtice did deal with him for our Sin: Of Neceſſity, to ſhew that Mercy could not be communicated to us without it.

Iſa. 53. 10. Mat. 26. 39 Acts 17. 3.

3. There alſo followeth therefrom, that by the Blood of Chriſt we have not Redemption from Law and Juſtice, as to the condemning Part of both, but that rather this Title is given to it for Honour and Glory, to dignify it: As the Name of God is alſo given to him. For they that affirm the one, are bold to affirm the other. For as by them is concluded, that there is no Neceſſity, why the Blood of Chriſt ſhould be counted the abſolutely neceſſary Price of our Redemption from the Curſe of the Law and Severity of Juſtice; ſo by them it is concluded, that it is not neceſſary to hold that Chriſt the Redeemer is naturally, and co-eternally God as the Father. But *let Iſrael hope in the Lord*, for with him is Mercy, and with him is plenteous Redemption.

Thirdly, Muſt there be Redemption by Blood added to *Mercy*, if the Soul be ſaved? This ſhews us what an horrible Thing the Sin of Man is: Sin as to the Nature of it, is little known in the World. Oh! it ſticks ſo faſt to us, as not to be ſevered from us, by all the Mercy of God, do but exclude Redemption by the Blood of Chriſt. I will ſay it over again. All the Mercy of God cannot ſave a Sinner, without Reſpect to Redemption from the Curſe of the Law, by the Death and Blood of Chriſt. *Without ſhedding of Blood* Heb. 9. 22.

is

is no Remiſſion. No Remiſſion, no Pardon, or paſſing by of the leaſt Tranſgreſſion without it. Tears! Chriſt's Tears will not do it: Prayers! Chriſt's Prayers will not do it: An holy Life! the holy Life that Chriſt lived, will not do it; as ſevered from his Death and Blood. The Word Redemption, therefore muſt be well underſtood, and cloſe ſtuck to, and muſt not be allowed as properly ſpoken, when we talk of Deliverance from Sin, the Law, and God's Curſe, unleſs it be applied particularly to
Gal. 3. 13. the Death and Blood of Chriſt. We have
Eph. 1. 7. Redemption through his Blood. Chriſt
Rev. 1. 5. has redeemed us from the Curſe of the Law, being made a Curſe for us; as it is
— 5. 9. written, *Curſed is every one that hangeth on a Tree.* He has redeemed us to God by his Blood. *For thou waſt ſlain, and haſt redeemed us to God by thy Blood.* This is the Redemption that is joined with Mercy; yea, that is the Fruit thereof; and it is that without which Sin cannot be removed out of the Sight of God. *Moſes*, that was a better Preacher of the Law, and the Sufficiency of the Righteouſneſs thereof, than any now can pretend to be, yet he full well declared by all his bloody Sacrifices, that the Blood and Death of Jeſus Chriſt, is of abſolute Neceſſity for the Redemption of the Soul. Beſides he tells us that the Man that ſhould flee to the City of Refuge, from the Avenger of Blood, ſhould not be at Liberty from the Law, unleſs he kept himſelf cloſe in that City until the Death of the High-Prieſt. Mark the Word, *Ye ſhall take no*
Numb. 35 32. *Satisfaction for him that is fled to the City of his Refuge, that he ſhould come again to dwell in the Land, until the Death of the High-Prieſt.* Wherefore Chriſtian Man, know thou thy Sin in the Nature of it, and perſuade thy ſelf that the removing of it from before the Face of God, is by no leſs Means, than the Death and Blood of Chriſt.

But it is a poor Shift that the Enemies of the Truth are put to, when to defend their Errors, they are forced to diminiſh Sin, and to enlarge the Borders of their Fig-Leaf-Garments, and to deny or caſt away, as much as in them lies, one of the Attributes, the Juſtice of God. Indeed they will ſay they abhor to do thus, and all erroneous Perſons will put the beſt Face they can upon their bad Matters; but the natural Conſequences of Things amount to it, nor can they, when Men ſtick cloſe to their Sides, avoid the Charge.

Fourthly, Then here you ſee the Reaſon of that free Courſe that Mercy hath among the Sons of Men, and why it doth, as has been ſhewed before, what it doth: Why, Juſtice is content; Blood hath anſwered the Demands of Juſtice. The Law has nothing to object againſt his Salvation, that believeth in Jeſus Chriſt. Blood has ſet the Door open, for us with Boldneſs to go to God for Mercy, and for God to come with his abundant Grace to us. *We*
Heb. 10. 19, 20. *have Boldneſs, Brethren, to enter into the Holieſt by the Blood of Jeſus, by a new and living Way, which he has conſecrated for us through the Vail, that is to ſay, his Fleſh.* This is the WAY that *Moſes* deſired to find, when God ſo largely ſpake to him of his Mercy. *Thou haſt ſaid*, ſays *Moſes* to God, *I know thee by Name, and thou haſt found Grace in my Sight. Now, therefore I pray thee, if I have found Grace in thy*
Ex. 33. 12, 13. *Sight, ſhew me thy Way that I may know thee*, &c. What if it ſhould be applied thus? Thou now talkeſt of Mercy, but in thy Words to us from the Mount, thou ſpakeſt Fire and Juſtice; and ſince thou haſt delivered us ſo holy a Law, and art reſolved that the leaſt Tittle thereof ſhall by no Means fall to the Ground; by what Means is it that Mercy ſhould come unto us? Well, ſaith God, I will ſhew thee my Way, I will put thee in a Clift of the Rock, which was a Figure of Chriſt: For
Jer. 23. John 14. 6. Chriſt ſays, *I am the Way*, This done he proclaimed his Name, and ſhewed him how he could be gracious, and gave him the Sign of his being merciful, a Promiſe that his Preſence ſhould go with him. The breaking then of the Body of Jeſus was (the renting of the Vail) that out of which came Blood, that the Way to God might be, living; and not Death, or Sword, or Flame, to the poor Children of Men.

Out hence therefore bubbleth continually, the *tender* Mercy, the *great* Mercy, the *rich* Mercy, the abundant Mercy, multiplying Mercy, and every other Mercy of God to us for our preſent and everlaſting Good.

Not that God was ſparing of his Mercy, and would not part with it unleſs paid for it; for this WAY of Redemption by Blood, was his Contrivance, the Fruit of his Wiſdom. So then, God was big with Mercy
Eph. 1. 8. for a ſinful World; but to be continually extending of Mercy, ſince Sin and Juſtice,
Gen. 3. 24. becauſe of the Sanction of the Law, lay in the way, as a turning flaming Sword, there did lie the Work; ſo it was concluded, that Mercy might, in a Way of Juſtice, be let out to Sinners, Chriſt the Son of God ſhould die for the Sin of Man. By which Means the Outcries of the Law and Juſtice againſt us for our Sins did ceaſe, and Mercy flowed from Heaven like the Waters of
Mich. 7. 18, 19. *Noah*, until it became a Sea.

By Redemption by Blood therefore, is this great Myſtery, That a juſt God can ſave that Man that has broken that Law, that God has ſaid he will inflict the Penalty for the Breach thereof upon, and do his Juſtice no Wrong, expounded; not by a Relaxation of the Puniſhment, as the doltiſh Wiſdom of this World imagines; but by an inflicting of the exacteſt Juſtice upon that Nature that has offended. If the

Queſtion

Queſtion be asked, How a juſt God can ſave that Man from Death that by Sin has put himſelf under the Sentence of it? Any Fool can anſwer, *by a Pardon.* And if it be asked, But what will become of the *Threatning* wherewith he threatned the Offender? He that knows no Myſteries, can ſay, *why Man muſt repent of his Sin, and God of his Threatning.* But if it be asked, How God can *execute* his Threatning to the utmoſt, and yet deliver the Sinner by his Mercy from it; the Sinner that has deſerved it, and yet be juſt to his Law, faithful to his Law, and one that will ſtand by every Tittle of his Law? This, to expound, is too high for a *Fool.* Therefore theſe Men are for deſpiſing of Myſteries, and for counting of Myſteries in the Goſpel, *Follies.*

But this Key of Heaven is no where but in the Word of the Spirit, it is not ſeen in the Law, nor in the Reaſon, or Righteouſneſs of the World. To puniſh *the Juſt for the Unjuſt*, and to make *him to be Sin for us, who knew no Sin, that we might be made the Righteouſneſs of God in him*, ſeems unreaſonable; ſo croſs to the Wiſdom of Man, are the *Words* of this Lock. Wherefore uſually, when they come at this Doctrine, they belch out their Frumps, their Taunts, their Scoffs, and their Scorns againſt it; and in Oppoſition thereto, comment, exalt, cry up, and ſet on high, *Socinianiſm, Mahometaniſm*, Mans *ragged Righteouſneſs*, or any Thing. But we will paſs theſe Things.

1 Pet. 3. 18
2 Cor. 5. 21

Fifthly, The Knowledge of Redemption, and the Faith of Redemption, is the only Means of ſettling, compoſing, and upholding the Soul of the throughly awakened, in the Hope of enjoying a Portion in Mercy for ever. What ſenſleſs, ſecure, beſotted, and deluded Men conclude of themſelves, and of the Means of future Happineſs, is one Thing; and what the throughly awakened Soul concludes upon, is another. And I ſay, one throughly awakened about the Nature of God, the Nature of Sin, and the Worth of the Soul, will find but little Eaſe of Mind, notwithſtanding Notions of Mercy, until he comes and ſees that he muſt be ſaved by Mercy and Juſtice both, and that to be ſure he ſhall never do until he is taught that by the Blood of Chriſt the Law is, as to the Curſe that is in it againſt the Sinner, taken out of the way.

Col. 2.

Theſe Things, *Sin* and *Juſtice*, are too great to be played with by him, that ſhall ſee them in the Height of the Law, and that ſhall feel them in their Terror upon a trembling Conſcience. But when the Soul ſhall ſee that a Propitiation is made to Juſtice by Blood, then and not till then, it ſees Sin taken away; and when it ſees, by this Means, Sin taken away, then it can behold to hope in the Mercy of God. Yea, and it will be as hard to wring off him that is ſettled here, from this Belief to another, as it would be to perſuade him that ſtands upon ſound Ground, to venture his Life upon a ſhaking bottomleſs Quag. Oh! it is a pleaſant Thing for the wounded Conſcience to taſt the Sweetneſs of redeeming Blood! This is like the beſt Wine that goes down ſweetly; this carries with the laſt of it, the very Tang of eternal Life. And know, that dead Works, or Works of Death, will abide in the *Conſcience*, notwithſtanding all Talk and Notions of Mercy, until *that* be purged with Blood applied thereto, by the Spirit and Faith. This is *one* of the *three* that abide to witneſs on Earth, that *God hath given us eternal Life, and that this Life is in his Son*; becauſe he died for us and roſe again.

John 6. 51, 52, 53, 54, 55, 56.
Heb. 9. 14.
1 John 5. 8, 9, 10, 11.

This therefore is that that will eſtabliſh a Man with that Peace that ſhall not be ſhaken, becauſe by *this*, ſuch an one ſeeth the Juſtice of God is quieted. For Peace is made by the Blood of the Croſs: Peace with God for Sinners? Yea, God himſelf by the Blood of the Croſs has made it, that by him, Chriſt, he might reconcile to himſelf all Things, whether they be Things in Earth, or Things in Heaven. Nor will a Man that is truly ſpiritually wiſe, *reſt*, till he comes where God towards Man doth reſt; but that can be only there, where ſuch Means are offered for the taking away of Sin, that are of a ſweet ſmelling Savour to God. *Now this is the Offering that Chriſt offered*, to wit, *himſelf*; for Chriſt loved us, and hath given himſelf for us, an Offering and a Sacrifice to God for a ſweet ſmelling Savour. Therefore it is it, the Body of his Fleſh through Death that we are preſented holy, unblameable, and unreproveable in his Sight by. Wherefore it muſt be true which was ſaid before, to wit, That the Knowledge of Redemption, and the Faith of Redemption, is the only Means of ſettling, compoſing, and upholding of the Soul of the throughly awakened, in the Hope of enjoying a Portion in Mercy for ever.

Col. 1. 20.
Eph. 5. 1.
Col. 1. 21.

He that hath the Son of God, hath the Father, hath Life; becauſe with him is the *Means* of Peace with the Father; and ſo of eternal Life: But then, to have the Son, is to believe *on him*, and on the *Father through him*: On him, that he is the Saviour by his Blood; and on the Father through him, as believing, that he, for his Son's Sufferings, is pacified with us, and of his Grace hath forgiven us, through him, all Treſpaſſes.

1 John 2. 23. — 5. 10, 11. 1 Cor. 1. 30. 2 John 9. Eph. 4. 32.

Sixthly, The Knowledge and Faith of *this* Redemption, *fortifieth the Chriſtian againſt Temptations.* We that do believe, know what it is to be aſſaulted by the Devil, and to have knotty Objections caſt into our Minds by him; we alſo know what Advantage the vile Sin of Unbelief will

get upon us, if our Knowledge and Faith in this Redemption, be in the leaſt, below the common Faith of Saints, defective. If we talk of Mercy, he can talk of Juſtice; if we talk of Grace, he can talk of the Law. And all his Words, when God will ſuffer it, we ſhall find as ſharp and as ſubject to ſtick in our Minds, as bearded Arrows are to ſtick in Fleſh. Beſides, he can and doth, and that often, work in our Fancies and Imaginations ſuch Apprehenſions of God, that he ſhall ſeem to be to us, one that cannot abide us, one that hates us, and that lieth in wait to deſtroy us. And now if any Body ſpeaks to us of Mercy, we think we might hope in that, had we nothing to trouble us but the Guilt of actual Sins: But we ſee our Nature as full of the Filth of Sin, as the Egg is of Meat, or the Toad of Poiſon. Which Filth vilely recoileth againſt the Commandments, flyeth in the Face of God, and continueth all his Judgments. This is felt; this is ſeen by the Sinner, who cannot help it; nor can he be brought to that Conſideration as
Rom. 7. to ſay, *It is no more I.* Now what ſhall this Man do? ſhall he look to the Commandment? There is Death. Shall he look to God? There is Juſtice. Shall he look to himſelf? There is Sin out of Meaſure. Let him look then to one as dying; to the
Rev. 5. 6. *Lamb as it had been ſlain*; and there let him ſee himſelf by this Lamb, as curſed, and a dying of a curſed Death for this Sin that doth ſo fright and ſo diſtreſs the Soul. Then let him turn again, and behold this Lamb alive and well, and highly exalted by this God, that but juſt before laid the Curſe of the Law upon him; but let him be ſure to reckon that he has died for his Sins by the Perſon of Chriſt, and it will follow, that this Man is now acquitted; becauſe Chriſt is ſtill alive. Say I, theſe Things as a Man? ſaith not the Goſpel the very ſame?

Rom. 6. 6. Chap. 7. 1. As to Chriſt's dying for us; as alſo that we are dead to the Law by the Body of Chriſt.

Ver. 1. 2. And that we ſhould ſo reckon as to this Matter, becauſe that God has transferred our ſin from us to him.

Ver. 2. Firſt, did not Chriſt die for us; and dying for us, are we not become dead to the Law by the Death of his Body? Or will the Law ſlay both him and us, and that for the ſame Tranſgreſſion? If this be con-
Ver. 3. cluded in the Affirmative, what follows, but that Chriſt though he undertook, came ſhort in doing for us? But he was raiſed
Ver. 4. up from the Dead, and believing marrieth us to him as riſen, and that ſtops the Mouth of all. I am crucified with Chriſt, our old Man was crucified with him, and we are become dead to the Law by the Body of Chriſt. What then?

Secondly, Why, reckon your ſelves to be dead indeed unto Sin, but active unto God through Jeſus Chriſt. Ay, but ſays the Soul, How can I reckon thus, when Sin is yet ſtrong in me? *Anſwer.* Read the Words again, He ſaith not, Reckon your ſelves to be dead indeed unto Sin, in your ſelves; but dead unto it, through Jeſus Chriſt. Not alive unto God, in your ſelves; but alive unto God through Jeſus Chriſt. For Chriſt in his Death and Reſurrection preſenteth me. As I died, *by him*; I roſe again, *by him*; and live through the Faith of the Goſpel in the Preſence of God, *by him.* This muſt in the firſt Place be allowed and believed, or no true Peace can come near the Soul, nor the Soul be prepared to aſſoil the Aſſaults of the Adverſary. Let therefore thy Faith, if thou wouldeſt be a Warrier, Oh thou faint-hearted Chriſtian! be well inſtructed in this. Then will thy Faith do thee a two-fold Kindneſs. 1*ſt*, It will conform thee to the Death and Reſurrection of Chriſt: And 2*dly*, It will give thee Advantage, when thou ſeeſt Sin ſtrange in thy ſelf, yet to conclude that by Chriſt thou art dead thereto, and by him alive therefrom: Nor can there but two Objections be made againſt this. The firſt is to queſtion whether any are ſaid to die and riſe, by the Death and Reſurrection of Chriſt? Or if it ſo may be ſaid; yet whether thou art one of them. To the firſt, the Scripture is full. To the ſecond, thy Faith muſt be ſtrong: For let go Faith here, and all falls flat to the Ground, I mean as to Comfort and Conſolation. Chriſt died for us, or in our Stead, therefore by the Word of God I am allowed ſo to reckon. Chriſt roſe and revived, though he died for me, therefore I roſe and revived by Chriſt. Unleſs any does hold, that though he died in a common, ye he roſe as conſidered but in a ſingle Capacity. Now then, if Satan comes and tells me of my Sins; I anſwer, Chriſt has taken them upon himſelf. If he comes and tells me of the Death that is due to me for Sin, by the Curſe of the holy Law? I anſwer, I have already undergone that by Chriſt. If he asks me how I know that the Law will not lay hold of me alſo? I anſwer, Becauſe Chriſt is riſen from the Dead. If he asks me by what Authority I take upon me thus to reaſon? I tell him, by the Authority and Allowance of the holy and moſt bleſſed Goſpel, which ſaith, *He was deli-* Rom. 4. 25.
vered for our Offences, and was raiſed again for our Juſtification. And to encourage 2 Cor. 3.
thee thus to believe, and thus to hold, 16, 17, 18.
when thou art in an Hour of Temptation; This is the Way to ſee Mercy ſtand and ſmile upon thee; for Mercy will ſmile upon him that ſhall thus believe. This is the Way to put Faith and Hope James 4. 7.
both to work againſt the Devil; and to do this is very pleaſing to God. This is the 1 Pet. 5. 9.
Way to make that Hell-hound retreat and leave off to aſſault. And, This is the Way to find an Anſwer to many Scriptures,

with

with which elſe thou wilt not know what to do, as with many of the Types and ſhadows; yea, and with the moral Law it ſelf.

Beſides, thus believing ſetteth thy Soul againſt the Fear of Death, and Judgment to come; for if Chriſt be raiſed from the Dead who died for our Sins: and if Chriſt who died for our Sins is entred into Glory, I ſay again, if Chriſt who died for our Sins has purchaſed us to himſelf, and is purpoſed that the Fruit of this his Purchaſe ſhall be that we may behold his Face in Glory, then caſt off ſlaviſh Fear of Death and Judgment: For Chriſt being raiſed from the Dead, dieth no more; Death hath no more Dominion over him.

Seventhly, the Knowledge and Faith of this Redemption prepareth Man to an holy Life. By an holy life I mean, a Life according to the moral Law, flowing from a Spirit of thankfulneſs to God, for giving of his Son to be my Redeemer. This I call an holy Life, becauſe it is according to the Rule of Holineſs, the Law; and this I call a holy Life, becauſe it floweth from ſuch a Principle as giveth to God the Heart, and Life, for the Gift beſtowed on us.

What Pretences ſoever there are to holineſs, if it floweth not from thankfulneſs for Mercy received, it floweth from a wrong Principle, and ſo cannot be good. Hence Men were required, of old, to ſerve the Lord with joyfulneſs, for the abundance of all Things; and threatned, if they did not, that they ſhould ſerve their Enemies in Hunger and in Thirſt, in Nakedneſs, and in the Want of all Things. But then, though there are many Mercies that lay an Obligation upon Men to be holy; yet he that ſhall want the Obligation that is begotten by the Faith of redeeming Mercy, wanteth the main Principle of true Holineſs; nor will any other be found ſufficiently to ſanctifie the Heart to the cauſing of it to produce ſuch a Life. Nor can ſuch Holineſs be accepted, becauſe it comes not forth in the Name of Chriſt. That that obliged *David*, was, forgiving and redeeming Mercy; and that that obliged *Paul* was, the Love that Chriſt ſhewed to him in dying for his Sins, and in raiſing from the dead. *Paul* alſo beſeecheth the *Romans* by the redeeming, juſtifying, preſerving and electing Mercy of God, that they preſent their Body a living Sacrifice, holy, acceptable to God; which is, ſaith he, your reaſonable Service. For we muſt be holy and without blame before him *in Love*.

Deut. 28. 47, 48.

Pſal. 103. 1,2,3,4,5. 2 Cor. 5. 14, 15.

Rom. 12. 1. Epheſ. 1. 4.

Hence all along they that are exhorted to Holineſs in the New Teſtament, are exhorted to it upon the Suppoſition of the Benefit of Redemption, which they have received by Jeſus Chriſt. Walk in Love as Chriſt loved us. *If there be any Conſolation in Chriſt, if any Comfort of Love, if any Fellowſhip of the Spirit, if any Bowels of Mercies, fulfil ye my Joy, that ye be like-minded, having the ſame Love*, &c. *If ye then be riſen with Chriſt, ſeek thoſe Things that are above where Chriſt ſitteth on the right Hand of God. Set your Affections on Things above, not on Things on the Earth. For ye are dead, and your Life is hid with Chriſt in God; when Chriſt who is our Life ſhall appear, then ſhall we appear with him in Glory. Mortifie therefore your Members which are upon the Earth*, &c. *Wherefore laying aſide all Malice and all Guile, and Hypocriſie, and Envy, and all Evil-ſpeaking, as new born Babes deſire the ſincere Milk of the Word, that ye may grow thereby, if ſo be ye have taſted that the Lord is gracious.* I will conclude this with that of *Peter* to thoſe, to whom he wrote concerning this very Thing. Be obedient Children, ſaith he, not faſhioning your ſelves according to the former Luſts, in your Ignorance; but as he which hath called you is holy, ſo be ye holy in all Manner of Converſation: becauſe it is written; Be ye holy, for I am holy. And if ye call on the Father, who without Reſpect of Perſons judgeth according to every Man's Work, paſs the Time of your Sojourning here in fear: For as much as ye know that ye were not redeemed with corruptible Things, as Silver and Gold, from your vain Converſation received by Tradition from your Fathers, but with the precious Blood of Chriſt, as of a Lamb without Blemiſh and without Spot.

Col. 3. 1, 2, 3, 4. 5. 1 Pet. 2. 1, 2, 3. Chap. 1. 14, 15, 16, 17, 18, 19.

From all which it appears, that Mercy by Chriſt, or from the Benefit of Redemption by the precious Blood of Chriſt, I ſay from the Faith of that, flows that which is Holineſs indeed.

And I believe that thoſe very Men that are pleaſed to taunt at this kind of Inference, would condemn a Man was he laid under theſe Obligations concerning Things of this Life, and yet did carry it as one not touched thereby. We will make an Inſtance: Suppoſe a *Socinian* ſhould thorough his contracting a great Debt, be forced to rot in Priſon, unleſs redeemed by Silver and Gold: And ſuppoſe a Man unto whom this *Socinian* was an Enemy, ſhould lay down the whole Debt to the Creditor that this *Socinian* might be at Liberty, might trade and live comfortably in this World: And if after this, this *Socinian* ſhould taunt at them that ſhould tell him he is engaged to this Redeemer, ought to love and reſpect this Redeemer, what would they ſay, but that this *Socinian* that *was* a Debtor, is an inconſiderate and ſtupified Raſcal. Why this is the Caſe: *Paul* was a Debtor to the Law and Juſtice of God; Jeſus Chriſt his Son, that *Paul* might not periſh for ever, paid for him a Price of Redemption, to wit, his moſt precious Blood. But what! ſhall *Paul* now, though redeemed from perpetual Impriſonment in Hell, be as one that never was beholding to Jeſus Chriſt, or if others ſay he was, taunt at them for their ſo ſaying! No, he ſcorns it. Though the

Love

Love of Chriſt, in dying to pay a Price of Redemption, will not engage a *Socinian*, yet it will engage a true Chriſtian to think and believe that he ought to live to Jeſus, that died for him and roſe again.

I know it will be objected, that the *Satisfactioniſts*, as the quaking Pen is pleaſed to call them, ſhew but little of this to the World. For their Pride, Covetouſneſs, Falſe-dealing, and the like, ſince they profeſs as I have ſaid, ſhews them as little concerned to the full, as to the *Socinian* under Conſideration.

I anſwer, it muſt be that the Name of Chriſt ſhould be ſcandalized through ſome that profeſs him; and they muſt anſwer it at the Tribunal of the great Judge: yet what I have ſaid, ſtands faſt as a Rock that cannot be moved.

Eighthly, The Knowledge and Faith of Redemption, is a very great Encouragement to Prayer. It is great Encouragement for the Poor to go even to a Prince for what he wanteth, when he conſidereth that what he goeth to him for, is the Price
Joh. 15. 16 of Redemption. All Things that we want we muſt ask the Father for, in the Name of
Pſal. 25. 11. Chriſt; we muſt ask it of him for the ſake
Dan. 9. 17. of his redeeming Blood, for the ſake of the Merit of his Paſſion. Thus *David* means when he ſays, *for thy Name ſake do it*; and *Daniel*, when he ſaith here, *for the Lord's ſake*. For Jeſus Chriſt is God's great Name, and to do for his Sake, is to do, for what worthineſs is in him.

Unworthineſs; The Conſideration of Unworthineſs, is a great ſtumbling Block to the tempted when he goes to ſeek the Lord. But now, remembring the worthineſs of Chriſt, and that he is now on the right Hand of God on purpoſe to plead *that* on the Behalf of the Petitioner, this is great Encouragement.

The Jews, by God's Ordinance, when they went Morning and Evening by their Prieſt, to ſpeak with God, were to offer a
Exod. 29. 38, 39, 40, 41, 42, 43, 44, 45, 46. Lamb for a Burnt-Offering, and it muſt be thus continually. Now this Lamb was a Figure of the Sacrificing of the Body of Chriſt which was to be offered for them in Time to come: and in that it was to be continually, Morning and Evening ſo repeated, what doth it ſignifie, but that we ſhould remember to go, when we went to God, in the Name and Faith of the Merits of Jeſus Chriſt for what we ſtood in need of? This will ſupport, and this will encourage, for now we ſee that the Thing deſired (it being according to his Will) is obtained for us by the Sacrificing of the Body of Jeſus Chriſt, once for all.

1 Sam. 7. 8, 9. When *Iſrael* begged of *Samuel* that he would not ceaſe to cry to the Lord their God for them; 'Tis ſaid, he took a *ſucking Lamb*, and offered it for a Burnt-offering wholly unto the Lord; and *Samuel* cried unto the Lord for *Iſrael*, and the Lord heard him.

But why did he take a ſucking Lamb, and why did he offer it, and that wholly unto the Lord, as he cried, but to ſhew to *Iſrael*, that he was not heard for his own, or for his Righteouſneſs Sake, but for the Sake of Chriſt, whoſe Merits were prefigured by *Samuel*'s burning of the Lamb?

Alſo when *David* ſpake for himſelf to *Saul*, he put himſelf upon this; If, ſaith he, the Lord hath ſtirred thee up againſt me, *let him accept a Sacrifice*, a Smell, or a ſweet ſmelling Sacrifice, a Figure of the ſatisfactoryneſs of the Sufferings of Jeſus Chriſt. 1 Sam. 26. 19.

What is the meaning of all theſe Paſſages, if not to ſhew that when we go to pray to God, we ſhould turn away our Face from every Thing of ours, and look to God, only by the Price of Redemption paid for us by Jeſus Chriſt, and plead that alone with him as the great prevailing Argument, and that by, and for the Sake of which he giveth Pardon and Grace to help in Time of need?

Wherefore, wouldeſt thou be a praying Man, a Man that would pray and prevail; why pray to God in the Faith of the Merits of Chriſt, and ſpeed.

Ninthly, For this is the very Cauſe why *This* is added in the Text, to wit, the Plenteouſneſs of Redemption, it is, I ſay, that Men ſhould hope to partake by it, of the Goodneſs and Mercy of God. *Let Iſrael hope in the Lord*, for with the Lord there is Mercy; and with him is *plenteous Redemption*. Mercy and Redemption, Mercy through a Redeemer, therefore *let Iſrael hope*. It muſt alſo be noted, that this Word Redemptiou is as it were the explicatory Part of the Text, for the helping of *Iſrael* to hope. As who ſhould ſay, as there is with God Mercy, ſo there is with him a Way to his Mercy, and that Way is Redemption, or a Price paid for your Sins; and that you ſhould not be diſcouraged through the Greatneſs of your Sins, I tell you, there is with God plenty of this Redemption, or a Price paid to the full; to an over and above. It alſo is as if he had ſaid, forget not this, for this is the Key of all the reſt, and the great Support to the Saints in Prayer, or while they wait upon God in any of his Appointments to encourage them to hope.

Tenthly and Laſtly, This alſo ſhould teach the Saints when they Sing or Praiſe the Lord, they ſhould not ſing of Mercy only, but of Mercy and Judgment too; *I will ſing of Mercy and Judgment, unto thee O Lord will I ſing*: Of Mercy and Judgment, or Juſtice in the Manifeſtation of it as ſmiling upon our Forgiveneſs. When *Hannah* ſang of, and rejoyced in God's Salvation, ſhe ſang aloud of Holineſs; ſaying, *There is none holy as the Lord*; Holy in keeping his Word, though it coſt the Blood of his Son: This alſo is that that is called a helping of his Servant *Iſrael* in Remembrance Pſal. 101. 1. 1 Sam. 2. 1, 2. Luke 1. 49, to 80.

brance of his Mercy, and the performing of the Mercy promiſed; even the Oath that he ſware to our Father *Abraham*, that he would grant unto us, that we being delivered out of the Hands of our Enemies (by a Redeemer) might ſerve him without Fear, &c.

When you praiſe therefore, remember Chriſt and his Blood, and how Juſtice and Judgment took hold on him that they might not take hold on thee; yea, how they by taking hold on him, left a Way to thee to eſcape. *Iſaac* ſhould have been ſacrificed, had not the Lord provided a *Ram*; and thou thy ſelf ſhouldeſt have been damned, had not the Lord provided a *Lamb*. Hence Chriſt is called the *Lamb of God that taketh away the Sins of the World*; that taketh them away by the Sacrifice of himſelf: Sing therefore in your Praiſes unto *God*, and to the *Lamb*.

Gen. 22. 13.

Rev. 5.

I would come now to ſpeak one ſhort Word of Uſe to the whole. And

Firſt, This ſtill ſhews more and more, what a ſad State God's People have brought themſelves into by Sin: I told you before that the Revelation of ſo much Mercy as is preſented unto us by the firſt Part of the Text, ſufficiently declared our State to be miſerable by Sin. But what ſhall we ſay, when there muſt be added to that, the Heart Blood of the Son of God, and all to make our Salvation compleat? For albeit Mercy is eſſential to our Salvation, and that without which can be no Salvation: yet it is the Blood that maketh the Attonement for the Soul, that propitiates, and ſo makes capable of enjoying of it. 'Twas Mercy and Love, as I ſaid afore, that ſent one to ſhed his Blood for us; and it is the Blood of him that was ſent, that puts us into the Enjoyment of Mercy. Oh! I have thought ſometimes, what bloody Creatures hath Sin made us! The Beaſts of the Field muſt be ſlain by Thouſands before Chriſt came, to ſignifie to us we ſhould have a Saviour; and after that, he muſt come himſelf and die a worſe Death than died thoſe Beaſts, before the Work of ſaving could be finiſhed. O Redemption, Redemption by Blood, is the Heart-indearing Conſideration! This is that which will make the Water ſtand in our Eyes, that will break an Heart of Flint, and that will make one do as they do, that are in Bitterneſs for their Firſt-born.

Lev. 17. 10, 11. Rom. 3. 24, 25.

Zech. 12. 10.

Sinner, wouldſt thou have Mercy? wouldſt thou be ſaved? Go thou then to the Blood of the Croſs, as ſet forth in the Word of the Truth of the Goſpel, and there thou ſhalt find that Mercy that thou haſt need of firſt; for there is a Mercy that may be called a *firſt* Mercy, and that is the Mercy that gives Admittance into, an Intereſt in all the reſt: Now the Mercy that doth this, is that which reconcileth us to God; but that cannot other Things do, if we ſtand off from the Blood of the Croſs. Wherefore we are ſaid to be reconciled to God, by the Death of his Son: *For if when we are Enemies we are reconciled to God by the Death of his Son; much more being reconciled, we ſhall be ſaved by his Life.*

Rom. 5. 5, 6, 7, 8, 9, 10

According to that other ſaying, *He that ſpared not his own Son, but delivered him up for us all, how ſhall he not with him alſo freely give us all Things?* In both theſe Places, the Son of God and our Redeemer, is ſet forth to us in the firſt Place, as the only one that reconcileth to God the Sinner by the Blood of his Croſs; wherefore to this Chriſt, as Crucified, the Sinner muſt come firſt; becauſe nothing elſe can reconcile to God; and if thou be not reconciled to God, what art thou but an Enemy to him, partake of what Mercy thou canſt? Go to him, did I ſay? receive him into the Arms of thy Faith, hold him faſt, for he is a Saviour, yea, carry him as ſet forth by the Goſpel, Dying for thee, and pray God for his Sake to beſtow upon thee, all thoſe Mercies that will compaſs thee about as with a Shield, and follow thee all thy Days till thou entereſt in at the Doors of Eternity; and this is the Way to ſpeed. For he that hath the Son hath Life, in the beginning of it; and he that holds faſt the Son, ſhall have Life in the Conſummation of it. I do the oftner touch upon this Matter, becauſe this Chriſt is the Door, in at which whoſoever entreth ſhall be ſaved; but he that climbs up any other Way, ſhall be judged as a Thief and a Robber. But

Chap. 8. 31, 32.

Col. 1. 20

Joh. 10. 1.

Secondly, Is Chriſt, as crucified, the Way and Door to all Spiritual and Eternal Mercy? And doth God come to the Sinner, and the Sinner again go to God in a ſaving Way, by him, and by him only? And is there no other Way to the Father but by his Blood, and through the Vail, that is to ſay, his Fleſh? Then this ſhews the Danger upon what Pretence ſoever, of caſting of the daily Sacrifice, and ſetting up in its Place the Abomination that maketh deſolate; I mean of caſting away of a crucified Chriſt, and the ſetting up the Vanity of moral Obedience, as the more ſubſtantial and moſt acceptable Thing with God. I call not a crucified Chriſt the daily Sacrifice, as if I thought he often ſuffered for Sin, ſince the Foundation of the World: But becauſe the Vertue of that one Offering is that, and only that by the which we daily draw nigh unto God; and becauſe the Vertuouſneſs of that one Sacrifice, will for ever abide beneficial to them that come to God, to the World's end, by him.

Heb. 10. 19, 20.

But I ſay, into what a miſerable plight have ſuch People put themſelves, that have caſt off coming to God by Chriſt, as he is the Propitiation for their Sins, and that ſeek to come another Way? ſuch are relapſed again to Gentiliſm, to Paganiſm, to Heatheniſm: nor will it help at all to ſay, they rely on the Mercy and Goodneſs of

God; for there is no ſuch Thing as ſpiritual and eternal Mercy can come from God to him, that comes not to him by Chriſt. The Turks, if I be not miſtaken, have this for the beginning of every Chapter in their Alcoran, *The Lord God, Gracious and Merciful*, yet are counted Unbelievers, and are verily ſo, for they have not received the Faith of Chriſt: *The Lord God, Gracious and Merciful*, will not ſave them, no not by Grace and Merciful, unleſs repenting of their preſuming upon Mercy, without a bloody Sacrifice, they come to him
Act. 4.12. by his Son. Men therefore that have laid aſide the neceſſity of Reconciliation to God by the precious Blood of Chriſt, are in a damned State; nor will it help at all to ſay, they do indeed believe in him. I am not ſo void of Reaſon, as to think that they that have caſt away Chriſt as he is a Propitiatory Sacrifice with God for Sin, ſhould alſo caſt away his Name out of their Mouths; no, his Name is too Honourable, and the Profeſſion of it too Glorious for them to do ſuch a Thing. But retaining his Name, and the Notion of him as a Saviour, they yet caſt him off, and that in thoſe very Things wherein the eſſential Part of his Sacrifice, the Merit of it, and his everlaſting Prieſthood conſiſts: And in this lies the Myſtery of their Iniquity.

They will have him to be a Saviour, but it muſt not be by fulfilling of the Law for us; but it muſt not be by the putting of his glorious Righteouſneſs, that which he performed by ſubjecting himſelf to the Law, on our Behalf, upon us; but it muſt not be by Waſhing of us from our Sins in his own Blood; but it muſt be by his kingly and prophetical Offices: When as for his kingly and prophetical Office, he puts thoſe People under the Government of them, that he has afore made to ſtand juſtified before God, from the Curſe of the Law by his Prieſthood. Nor dare they altogether deny that Chriſt doth ſave his People as a Prieſt, but then their Art is to confound theſe Offices, by pleading that they are in effect but one and the ſelf ſame Thing; and then with a Noiſe of Morality and Government, they joſtle the Merit of his Blood, and the Perfection of his juſtifying Righteouſneſs out of Doors; and ſo retaining the Name of Chriſt in their Mouths, they caſt thoſe Things of Chriſt that they like not, under Feet; which Things, who have not the Faith of, muſt not, cannot ſee the Kingdom of God.

The Term [Mercy] is but a general Sound, and is as an Arrow ſhot at *Rovers*, unleſs the Death and Blood of the Son of God be ſet before us, as the Mark or Mean by which our Spirits are to be directed to it. What Profit ſhall a Man have; and what ſhelter or Succour ſhall he find, in hearing of the moſt exact Relation of the Strength of the moſt impregnable Caſtle in the World, unleſs he knows the Door, and entreth in by that, into that Place of Strength, in the Time when the Enemy ſhall purſue him? Why this is the Caſe: *We hear a Noiſe of Mercy, and of being at Peace with God: what a good God God is, and what a bleſſed Thing it is to be a Child of God; how many Privileges the Children of God have, and what will be their Exaltation and Glory in the next World*: And all the while they that tell us theſe Things, conceal from us the Way thereto, which is *Chriſt*, not in the naming of him, but in the right adminiſtring of his Goſpel to us.

Chriſt, and Faith in him as a Saviour, not in the Name only, but in the true Senſe thereof, is the Mark, as I have ſaid, from which if any ſwerve, they err from the ſaving Way, and ſo come nothing near that Mercy that can ſave them. Hence Iſa. 5. 26. Ch. 11.10. Ch. 49.22. Ch. 62.10, 11. Chriſt is called a *Standard*, an *Enſign*; *And in that Day there ſhall be a Root of Jeſſe, which ſhall ſtand for an Enſign of the People, to it ſhall the Gentiles ſeek, and his Reſt ſhall be glorious.* And again, *Thus ſaith the Lord God, I will lift up mine Hand to the Gentiles, and ſet up my Standard to the People. Go through, go through the Gates, prepare you the Way of the People, gather out the Stones, lift up a Standard for the People. Behold the Lord hath proclaimed to the End of the World; ſay ye to the Daughter of Zion, behold thy Salvation cometh.* Behold his Reward is with him, and his Work before him: Hence again he is called the Captain (the Chieftain) of our Salvation, and him without whom there neither is nor can be any.

But now the Men of this Confederacy, rather than they will ſubmit themſelves to the Righteouſneſs of God, will lay Odiums and Scandals upon them that preach they ſhould. Not forſooth, if you will believe Rom. 10.3 them, but that they are highly for the Righteouſneſs of God, let it be that which they count ſo; but then to be ſure it ſhall never be the perſonal Performances of Chriſt, by which they that believe in him, are juſtified from all Things: But that which they call firſt Principles, dictates of Humane Nature, Obedience to a Moral Precept, followed and Ver. 4. done as they have Chriſt for an Example, not underſtanding that Chriſt in his own Doings, is the End of all theſe Things to every one that believeth. But if it be urged, that Gentiles and Pagans are poſſeſſed with thoſe very Principles, only they have not got the Art as our Men have, to cover them with the Name of Chriſt and Principles of Chriſtianity; then they fall to commending the Heathens and their Philoſophers, and the natural Motives and Principles by which they were acted; preferring of them much before what by others are called the Graces of the Spirit and Principles, upon what the Doctrine of the free Grace and Mercy of God by Chriſt are grounded. But as I ſaid, all the good that ſuch Preachers can do as to the next World, is,

is, to draw the People away from their *Enſign*, and their *Standard*, and ſo lead them among the Gentiles and Infidels, to ſeek by *their* Rules, the Way to this unſpeakable Mercy of God.

Wherefore their State being thus deplorable, and their Spirits thus incorrigible; they muſt be pitied, and left and fled from, if we would live.

Thirdly, is Chriſt Jeſus, *the Redemption*; and as ſuch, the very Door and Inlet into all God's Mercies! Chriſtian-Man, look well to thy ſelf that thou goeſt no whether and doeſt nothing, I mean in any Part of religious Worſhip, &c. But as thou art in him. *Walk* in him, *ſpeak* in him, *grow* in him, for he is the *All*. And though others regard not to hold *the Head*, from which all the Body by Joynts and Bands have Nouriſhment miniſtred; yet have thou a Care: This is he that is thy Life, and the length of thy Days, and without whom no true Happineſs can be had. Many there be that count this but a low Thing, they deſire to ſoar aloft, to fly into new Notions, and to be broaching of new Opinions, not counting themſelves happy, except they can throw ſome new-found fangle, to be applauded for, among their novel Hearers: But fly thou to Chriſt for Life; and that thou mayeſt ſo do, remember well thy Sins, and the Judgment and Wrath of God; and know alſo that he is merciful; but at Mercy none can come, but through the curſed Death Chriſt underwent. And although ſome of the wanton Profeſſors of our Age, may blame thee for poring ſo much upon thy Sins, and the Pollution of thy Nature, yet know that there is an Advantage in it. There be ſome alive in the World, who, though they count the Nature and Commiſſion of Sin, the very Evil of Evils, yet can ſay, that the Remembrance of how vile they are, and of what Evils they have committed, has been to them, a Soul-humbling, a Chriſt-advancing, and a Creature-emptying Conſideration. Though Sin made Death bitter to Chriſt, yet Sin makes Chriſt ſweet to his. And though none ſhould ſin *that* Grace might abound, yet where Sin has abounded, Grace doth much more abound, not only as an Act of God, but alſo in the *Eye* of Faith.

2 Cor. 12. 18, 19. Coloſ. 2. 6, 7. Epheſ. 4. 15. Coloſ. 2. 19.

A Sight of the *Filth*, and a Senſe of the *Guilt* of Sin, makes a Pardon to ſuch a Soul more than empty Notion; and makes the *mean* through which the Pardon comes, more to be deſired than is either Life or Limb. This is it that makes the ſenſible Soul prize the Lord Jeſus, while the Self-Juſticiary laugheth him to ſcorn. This is it which makes the awakened Sinner caſt away his own Righteouſneſs, while the Self-conceited one makes it his Advocate with the Father.

Some indeed count their own doings the only Darling of their Soul, while others caſt it to the Dogs. And why ſhould a Man cumber himſelf with what is his, when the good of all that is in Chriſt, is laid, and to be laid out for him? Not that a Believer caſts off to do good, for he knows that what good thing is done in Faith and Love, is acceptable to God and profitable to his Neighbour: But this is it, he ſetteth not his good Deed againſt the Judgment of God; he cometh not in his own Good: When he comes to God for Forgiveneſs of Sins, then he ſees nothing, knows nothing, mentions nothing as Righteouſneſs, but that which Chriſt wrought out in the Days of his Fleſh, and that only. But how then is what he doth, accepted of God? verily as the Duty of a Son, and as the Work of one that is juſtified. We muſt therefore conclude, that there is acceptation, and acceptation: acceptation of the Perſon, and acceptation of his Performance. Acceptation of the Perſon, may be conſidered with reſpect to Juſtification from the Curſe, and ſo Acceptation there can be none, but through the one Offering of the Body of Jeſus Chriſt once for all. Alſo the Acceptation of a Duty done by ſuch a Perſon is by Virtue of the ſelf-ſame Offering, the Perſon being conſidered as ſtanding juſt through Chriſt before God. And the Reaſon why a juſtified Perſon muſt have his Duties accepted the ſame Way, as is his Perſon, is becauſe juſtifying Righteouſneſs, ſets not the Perſon free from Sin, ſave only in the Sight of God and Conſcience, he remaineth ſtill infirm in himſelf, and ſtandeth ſtill in Need of the freſh and continual Application of the Merits of the Lord Jeſus, which alſo the Soul receiveth by Virtue of Chriſt's Interceſſion. I ſpeak now of Acceptation with reference to the Juſtice of the Law, and the Judgment of God upon Perſon or Work, according to the ſelf-ſame Law. For ſo they both muſt be aceepted through the ſelf-ſame Mediator, or they cannot be accepted at all. Nor is it a thing to be wondered at that a Man ſhould ſtand juſt in the Sight of God, when polluted and defiled in his own Sight. He ſtands juſt before God in the Juſtice of his Son, upon whom God looks, and for whoſe ſake he accepts him. May not a ſcabbed, mangy Man, a Man *all* over-run with Blanes and Blotches, be yet made beautiful to the View of a Beholder, through the Silken, Silver, Golden Garment that may be put upupon him, and may cover all his Fleſh?

Why the Righteouſneſs of Chriſt is not only *unto*, but *upon* all them that believe. And whoſo conſiders the Parable of the wretched Infant, ſhall find that before it was waſhed with Water, it was wrapt up, or covered, as 'twas found in its Blood, in, and with the skirt of *his* Garment that found it in its Faith. And *then* he waſhed it with Water, and *then* he ſanctified it by the anointing Oil of the Spirit of God. Rom. 3. 22. Ezek. 16. 8, 9.

I ſpeak

I ſpeak thus to thee Chriſtian Reader, partly, becauſe in the Faith of theſe things is thy Life, and becauſe I would yet inforce the Exhortation upon thee with the Reaſon and the Amplification thereof. To wit, to put thee upon truſting in the Lord through the Encouragement that thou haſt in redeeming Mercy ſo to do.

Some may ſay, Will God ſee that which is not, and will he judge a Man juſt that is a Sinner? But I will anſwer, The Man that had the Rainbow about his Head, was to *look on*; or be *looked* upon, while he ſhone like a Jaſper and a Sardix-ſtone. The Blood of the Paſchal Lamb was to be *looked* upon by him that came to deſtroy the Land of *Egypt*, in their Firſt-born. I add, The Rainbow that God gave to *Noah* for a Token that he would no more deſtroy the Earth with the Waters of the Flood, was to be *looked* upon, that God might remember to ſhew Mercy to his People. Now all theſe meet in the Man Chriſt Jeſus, who is the only one, for the ſake of whom the Sinner that believeth in him, ſtands acquitted in the Sight of God. His is the Blood, he is the *Prince*, that's more than the *token* of the Covenant: nor do all the Colours in the *Rainbow* appear ſo beautiful in the Eyes of Man, as does the Garment of Chriſt; which is from his Loins, even upward, and from his Loins even downward, in the Eyes of the God of Heaven: and wilt thou ſay theſe are things that are not! Alſo he can legally judge a Man juſt that is a Sinner. Do but admit of a diverſe Conſideration, and God will ſo conſider of that Sinner which he juſtifieth, in Deſpite of all the Teeth in thy proud Mouth. *He juſtifies the Ungodly.* Not that *were*, but that *are* ſuch *now*, in the Judgment and Verdict of the Law, might deal with them in their own Perſons as Men. He will then conſider them in his Son; in, and under the skirt of his Son: He will conſider them as waſhed in the Blood of his Son, and will alſo conſider, that in him is no Sin, and ſo he will deal with them. We know that he was manifeſt to take away our Sins, and in him is no Sin.

Rev. 4. 3. Exod. 12. 13. Gen. 9. 8, to 18. Ezek. 1. 27, 28. Rom. 4. 5. Chap. 5. 8, 9, 10. 1 Joh. 3. 5.

What though I have broke a thouſand Pound in my Creditors Debt; yet if another will diſcharge the whole freely, what has the Law to do with me, as to that?

Or what if I cannot but live upon the ſpend all my days; yet if my Friend will always ſupply my Need, and through his Bounty, keep me from Writ, Bailiff, or Gaol, is it not well for me? Yea, what, if what I can get, ſhall be laid up for me for hereafter, and that my Friend ſo long as there is Death or Danger in the Way, will himſelf ſecure me, and bear my Charges to the World's end; may I not accept thereof and be thankful? Bleſſed be God for Jeſus Chriſt! I believe he is more than all this to me. *In the Lord ſhall all the ſeed of Iſrael be juſtified, and ſhall glory.* I know Similitudes will not hold in all things; but we that believe, are ſet free from the Curſe of the Law by another Man's Obedience: *for by the obedience of one, ſhall many be made righteous.* Let then the believer, as was ſaid, ſtudy and pray, and read God's Word continually, for the ſake of the Glory of this Truth, that it may be made more his own, and that his Conſcience may be more and more ſettled in the Power and Glory thereof.

Iſa. 45. 25. Rom. 5. 19.

Fourthly, As the Chriſtian ſhould moſt labour to get into the Power and Glory of this Doctrine, ſo let him ſee *that he holds it faſt.* This Doctrine is *foreign* to Fleſh and Blood; it is not *Earthly*, but from Heaven. It is with many that begin with this Doctrine, as it is with Boys that go to the Latin School; they learn till they have learned the Grounds of their Grammar, and then go home and forget all. How have many, that as to the Grounds of Chriſtian Religion, one would think, had been well taught, yet not taking ſuch Heed thereto as they ſhould, they have *let ſlip all*, and their Hearts have been filled with the world again, or elſe have drunk in ſome Opinion that has been diametrically oppoſite to what they profeſſed of the Truth before? Wherefore, haſt thou any thing of the Truth of Chriſt in thy Heart? *hold that faſt* that no Man takes thy Crown. Yea, grow in Grace, and in the Knowledge of our Lord and Saviour Jeſus Chriſt.

Mat. 16, 17. Heb. 2. 1, 2, 3, 4. Rev. 3. 11. 2 Pet. 3. 18.

He that will retain and hold faſt the Doctrine of Redemption, and ſo by that, have, through Faith, an Inlet into all the abounding Mercy of God, muſt not deal in God's Matters with a ſlack Hand. 'Tis not enough for them that would do ſo, to be content with Sermons, Family-Duties, and other Publick Aſſemblies for Worſhip; but there muſt be a continual Exerciſe of the Mind about theſe Matters, and a Labour of the Soul to retain them in their Glory, and Sweetneſs; elſe they will *firſt* as to their Excellency, *then* as to the very Notion of them, *ſlip* from the Heart and be gone. Not that there is Treachery, or Deceit *therein*; but the Deceit lies in the Heart about them: He that will keep Water in a Sieve, muſt uſe more than ordinary Diligence. Our Heart is the leaking Veſſel; And *therefore we ought to give the more earneſt heed to the things that we have heard, leſt at any time we ſhould let them ſlip.*

Heb. 2. 1, 2, 3.

That this Doctrine may remain with us, we muſt alſo mortify our carnal Reaſon, for that makes Head againſt the Truth thereof, and what can *fooliſhneſs* do elſe! And the Wiſdom of this world, which is carnal Reaſon in its Improvements, is Fooliſhneſs with God. It is not ſubject to the Law of God, neither indeed can it be. It judges this Doctrine that we have been ſpeaking of,

of, Fooliſhneſs: Wherefore, it muſt be avoided, oppoſed, and mortified: and the Word of Faith the more carefully ſubmitted to. *Truſt in the Lord with all thy heart, and lean not to thine own underſtanding.* See here, truſting in the Lord, and leaning to our own Underſtanding are Oppoſites; wherefore, they muſt either be reconciled, or one quite adhered unto, in a way of Mortification of the other. Now 'tis ſafeſt in this Matter to keep a continual Guard upon our carnal Powers, and to give up ourſelves to the Conduct of our God, and in all our Ways acknowledge him that he (not ourſelves) may direct our Paths. 'Tis a great thing for a Man, when the Word, and his Reaſon claſhes, then to adhere to the Word, and let his Reaſon fall to the Ground. And this indeed is Chriſtianity in the Practic Part thereof. The Spirit of Chriſt in the word is to be hearkned unto, above all things.

1 Cor. 1. 20, 21, to 26. Prov. 3. 5. ver. 6. 2 Cor. 10. 3, 4, 5.

There muſt alſo be a continual War maintained upon all the Luſts of the Fleſh, that they may not draw away the Heart from the Study and Delight, the Love and Faith of the things that are hid in Chriſt. This I ſay, muſt be done, elſe the Heart cannot be at Liberty to wait upon the Lord without Diſtraction, for the further Communications of himſelf in his Son, according to his bleſſed Goſpel, to us. Many Chriſtians are lean in their Faith and too barren in their Lives, and all for want of being diligent here. Wherefore having Faith in this bleſſed Lord Jeſus Chriſt, as has been afore diſcourſed; in the next Place, giving all Diligence, add to your Faith, Vertue; and to Vertue, Knowledge; and to Knowledge, Temperance; and to Temperance, Patience; and to Patience, Godlineſs; and to Godlineſs, Brotherly Kindneſs; and to Brotherly Kindneſs Charity. For if theſe things be in you and abound, they make you that you ſhall neither be barren nor unfruitful in the Knowledge of our Lord and Saviour Jeſus Chriſt. There is a Method that the Holy Ghoſt has preſcribed in the Word, for them that have Faith to obſerve; and without the Obſervation thereof, tho' they indeed may be of the Number of them that ſhall be ſaved, yet they ſhall not have much, nor do much for Chriſt and his Name, in this World. Now the unskilful, that are ſo in the Word of Righteouſneſs, finding this Method, and not diſcerning to whom it belongs, forthwith apply it to all; and forgetting that Faith muſt go before, they preſs them as Duties Preparatory to Faith, or elſe ſo call that which is not ſo; and ſo the Blind leading of the Blind, both fall into the Ditch, and are ſmothered. But do thou, O Child of God, *diſtinguiſh*, and keep Faith and Duty for Juſtification of thy Perſon in the Sight of God, far aſunder; alſo be ſure to let Faith go before, and be always with thy

Isa. 28. 9. 2 Pet. 1. 5, 6, 7, 8.

Saviour: But add unto thy Faith, Virtue; &c. not as though thy Faith could not lay hold of Chriſt, unleſs accompanied with theſe, but to ſhew that thy Faith is of the right kind, as alſo for the imboldening of thee to an holy Endeavour, yet to preſs further into his everlaſting Kingdom, his Word; for he that lacketh theſe things, is blind, and cannot ſee afar off, and has forgotten that he was purged from his old Sins.

Fifthly, That thou mayeſt keep ſtedfaſt to this Doctrine, take heed of being offended, or of ſtumbling at the Word, becauſe of the offenſive Lives and Converſations of ſome that are Profeſſors of the ſame. There will be Offences, and 'tis needful there ſhould; yea, Scandals and Hereſies alſo, that they that are approved of God may be made manifeſt among you. There are many Cauſes of the offenſive Lives of them that profeſs this Faith, ſome of which I will give a touch upon here.

1 Cor. 11. 19.

First, Many that adhere to, and profeſs this Goſpel, are ſhort of the Power and Glory of the things which they profeſs: Now the Word, the Word only, will not bring thoſe that profeſs it into a Conformity to it; into a Conformity in Heart and Life. Wherefore they that know it only in Word, live ſcandalous Lives, to the Reproach of the Faith, the imboldening of its Enemies, the ſtumbling of the ignorant, and Grief of the Godly, that are ſo indeed; and muſt bear their Judgment in the next World.

1 Cor. 4. 18, 19, 20.

Secondly, This alſo flows from the Wiſdom of Hell: The Devil knows that the Faith of the Goſpel rightly profeſſed, is, not only *ſaving* to thoſe in whom it is; but *alluring* unto Beholders; wherefore that he may prevent the beauteous Luſtre thereof, he ſows his *Tares* among God's Wheat, and goes his way, that is, to the end, thoſe that ſtumble, may not ſee what he hath done; or whoſe are the Tares indeed. Now by theſe the Sun-ſhine of the Faith of the true Profeſſors of this bleſſed Goſpel is clouded: Yea, and the World made believe, that *ſuch* as the *worſt* are, *ſuch* are the *beſt*; that there is never a Barrel better Herring, but that the whole Lump of them are in truth, a Pack of Knaves. Now has the Devil got the Point aimed at, and has cauſed many to fall; but behold ye now the good Reward theſe Tares ſhall have at the Day of Reward for their Doings. *As therefore the Tares are gathered and burned in the fire, ſo ſhall it be in the end of this World.* The Son of Man ſhall ſend forth his Angels, and they ſhall gather out of his Kingdom all things that offend, and them that do Iniquity, and ſhall caſt them into a Furnace of Fire, there ſhall be wailing and gnaſhing of Teeth.

Mat. 13. 37, 38, 39. ver. 40. ver. 41. ver. 42.

Thirdly, It alſo happeneth, ſometimes, through the Anger and Judgment of God

againſt Sinners, that ſome of them truly gracious, do fall; as *David*, *Peter*, &c. The which is a great Tryal to the Godly, a Wound to the Perſons fallen, and a Judgment of God to the World: For ſince theſe laſt would not be converted, nor made turn to God by the convincing Glory that has attended their Faith in a holy and unblameable Life annexed, God has ſuffered them to fall that they alſo might ſtumble and fall, and be daſhed in Pieces by their Vices.

But thou Chriſtian Man, be not thou offended at any of theſe Things; do thou look unto Jeſus, do thou look unto his Word, do thou live by Faith, and think much of thy latter End; do thou be baſe in thine own Eyes, be humble and tender, and pray to God always; do thou add to thy Faith Vertue, and to Vertue what elſe is mentioned; and give Diligence to make thy Calling and Election ſure, *for if thou doſt theſe Things thou ſhalt never fall: For ſo an Entrance ſhall be miniſtred unto you abundantly, into the everlaſting Kingdom of our Lord and Saviour Jeſus Chriſt.*

2 Pet. 1. 10, 11.

Sixthly, If it be ſo, that there is ſo much Mercy in the Heart of God for his People, and that Jeſus his Son has by his Blood, made ſo living a Way for us that we might enjoy it, and the Benefit of it for ever, *Then let Iſrael hope*; for to that End is this Goodneſs revealed; *Let Iſrael hope in the Lord; for with the Lord there is Mercy, and with him is plenteous Redemption.* Hope! who would not hope to enjoy Life eternal, that has an Inheritance in the God of *Iſrael? Happy art thou O Iſrael; who is like unto thee, O People ſaved by the Lord, the Shield of thy help, and who is the Sword of thy Excellency!* Did but the People of God ſee to what they are born, and how true the God of Truth will be to what by his Word they look for at his Hands, they would be above alway; they would be weary of Life, of Eſtates, of Relations; they would groan earneſtly under all their Enjoyments to be with him, who is their Life, their Nation, and their Glory for ever. But we profeſs, and yet care not for dying; we profeſs, and yet long not for the coming of the Day of God; we profeſs the Faith, and yet by our whole Life ſhew to them that can ſee, how little a Meaſure of it we have in our Hearts. The Lord lead us more into the Power of Things; then ſhall the Vertues of him that has ſaved us, and called us out of Darkneſs into his marvelous Light, and the Savour of his good Knowledge be made known to others, far otherwiſe than it is, *Amen.*

Deut. 33. 29.

Seventhly and Laſtly, Sinner, doth not all this Diſcourſe make thy Heart *twitter* after the Mercy that is with God, and after the Way that is made by this plenteous Redemption thereto? Methinks it ſhould; yea, thou couldeſt not do otherwiſe, didſt thou but ſee thy Condition; look behind thee, take a View of the Path thou haſt trodden this many Years: Doſt thou think that the Way that thou art in, will lead thee to the ſtrait Gate, Sinner? Ponder the Path of thy Feet with the greateſt Seriouſneſs; thy Life lies upon it; what thinkeſt thou? But make no Anſwer, till in the Night, till thou art in the Night Watches, *Commune with thine own Heart upon thy Bed*, and then ſay, what thou thinkeſt of, whether thou art going.

Pſal. 4. 4

Oh that thou wert ſerious! Is not it a Thing to be lamented, that Madneſs and Folly ſhould be in thy Heart while thou liveſt, and after that to go to the Dead, when ſo much Life ſtands before thee, and Light to ſee the Way to it: Surely Men void of Grace and poſſeſt of Carnal Minds, muſt either think that Sin is nothing, that Hell is eaſie, and that Eternity is ſhort; or elſe that whatever God has ſaid about the puniſhing of Sinners, he will never do as he has ſaid; or that there is no Sin, no God, no Heaven, no Hell, and ſo no good or bad hereafter; or elſe they could not live as they do. But perhaps thou preſumeſt upon it, and ſayſt, I ſhall have Peace, though I live ſo ſinful a Life: Sinner, if this wicked Thought be in thy Heart, tell me again, doſt thou thus think in earneſt? Canſt thou imagine thou ſhalt at the Day of Account out-face God, or make him believe thou waſt what thou waſt not? Or that when the Gate of Mercy is ſhut up in Wrath, he will at thy Pleaſure, and to the reverſing of his own Counſel, open it again to thee? Why ſhall thy deceived Heart turn thee aſide, that thou canſt not deliver thy Soul, nor ſay, is there not a Lie in thy right Hand?

Eccl. 9. 3.

THE

THE

Desire of the Righteous Granted:

OR, A

DISCOURSE of the Righteous Man's Desires.

PROV. XI. 23. The Desire of the Righteous is only good.
PROV. X. 24. The Fear of the Wicked, it shall come upon him; but the Desire of the Righteous shall be granted.

THIS Book of the *Proverbs*, is so called, because it is such as containeth hard, dark and pithy Sentences of Wisdom, by which is taught unto young Men, *Knowledge and Discretion.* Chap. 1. 2,3,4,5,6. Wherefore this Book is not such as discloseth Truths, by Words antecedent or subsequent to the Text, So as other Scriptures generally do, but has its Texts or Sentences more independent; for usually *each* Verse standeth upon its *own* Bottom, and presenteth by it self, some singular Thing to the Consideration of the Reader: So that I shall not need to bid my Reader look back to what went before, nor yet to that which follows, for the better opening of the Text: and shall therefore come immediately to the Words, and search into them, for what hidden Treasures are contained therein.

1. The Words then, in the first Place, present us with the *general* Condition of the whole World; for all Men are ranked under one of these Conditions; the *Wicked* or the *Righteous*: *For he that is not Wicked, is Righteous; and he that is not Righteous, is Wicked.* So again, *Lay not wait (O Wicked Man) against the dwelling of the Righteous, spoil not his Dwelling-Place.* I might give you out of this Book, many such Instances, for it flows with such; but the Truth hereof is plain enough.

The World is also divided by other general Terms, as by these; Believers, Unbelievers; Saints, Sinners; Good, Bad; Children of God, and Children of the Wicked one, &c. These, I say, are general Terms, and comprehend not this, or that Sect, or Order of each, but the whole: The Believer, Saint, Good, and Child of God, is one, to wit, the *Righteous*: The Unbeliever, the Sinner, the Bad, and the Child of the Devil, is one, to wit, the *Wicked*; as also the Text expresses them; so that I say, the Text, or these two Terms in it, comprehend all Men: The one, all that shall be saved; the other all that shall be Damned for ever in Hell-fire. Psal. 9.17. Psal. 11.6.

The [Wicked] who is he? But the Man that loves not God, nor to do his Will: The [Righteous] who is he? But the Man that loveth God, and his Holy Will to do it.

Of the Wicked there are several Sorts, some more ignorant, some more knowing; the more ignorant of them are such, as go to be executed, as the *Ox* goes to the Slaughter or as a *Fool* to the Correction of the Stocks: That is, as Creatures whose Ignorance makes them as unconcerned, while they are going down the Stairs to Hell. But alas their Ignorance will be no Plea for them before the Bar of God! for it is written, *It is a People of no Understanding; therefore he that made them, will not have Mercy on them, and he that formed them will shew them no Favour.* Prov. 7. 22. Isa. 27.11.

Though I must confess, the more knowing the Wicked is, or the more Light and Goodness such a one sins against, the greater will his Judgment be; these shall have greater Damnation: *It shall be more tolerable at the Judgment for Sodom than for them.* Luk. 10. 10,11,12. Ch. 20.47

There is a wicked Man that goes blinded, and a wicked Man that goes with his Eyes open to Hell; there is a wicked Man that *cannot* see, and a wicked Man that *will not* see the Danger he is in, but Hell-fire will open both their Eyes. Luk. 16. 23.

There are that are Wicked, and cover all with a Cloak of Religion; and there are that proclaim their Profaneness, but they will meet both in the Lake that burns with Fire and Brimstone; *The Wicked shall be turned into Hell, and all the Nations that forget God.* Psal. 9.17.

There are also several Sorts (if I may so express my self) of those that are truly Righteous, as Children, Young-men, Fathers, or Saints that fear God, *both small and great.* Some have more Grace than some, and some do better improve the Grace they have, than others of their Brethren do; some also are more valiant for the Truth upon the Earth, than others of their Brethren are: Yea, some are so swallowed up with God, and Love to his Word and Ways, that they are fit to be a Pattern or Example in Holiness, to all that are about them; and some again have their Light shining so dim, that they render themselves suspicious to their Brethren, whether they are of the Number of those that have Grace or no. But being gracious they shall not 1 Joh. 2. Rev. 11. 18.

be

be loſt, although ſuch will at the Day of Reward ſuffer loſs: For this is the Will of the Father that ſent the Son to be the Savi-
1 Cor. 3. 15. Joh. 6. 37. 38, 39. our of the World, *That of all that he had given him he ſhould loſe nothing, but ſhould raiſe it up at the laſt Day.*

Secondly, In the next Place, we are here preſented with ſome of the *Qualities* of the *Wicked* and the *Righteous*; the Wicked *has his Fears*, the Righteous *has his Deſires*.

The Wicked has his Fears; the Fear of the Wicked it ſhall come upon him, and the Deſire of the Righteous ſhall be granted.

Indeed it ſeems to the Godly that the Wicked feareth not, nor doth he after a Godly Sort; for he that feareth God aright muſt not be reputed a Wicked Man. The Wicked through the Pride of his Countenance declareth that he feareth not God aright, becauſe he doth not graciouſly call upon him: But yet for all that, the Wicked at Times, are *haunted*, ſorely *haunted*, and
Job 18. 11, to 15. that with the worſt of Fears; *Terrors* (ſays *Bildad*) *ſhall make him afraid on every ſide*: And again, *His Confidence ſhall be rooted out of his Tabernacle, and it ſhall bring him to the King of Terrors.*

A Wicked Man, though he may hector it at Times with his proud Heart, as though he feared neither God nor Hell; yet again at Times, his Soul is even drowned with
Job 24. 14, to 18. Terrors; *The Morning is to them even as the ſhadow of Death, if one knew them, they are in the Terrors of the ſhadow of Death.*

At Times, I ſay, it is thus with them, eſpecially when they are under warm Convictions, that the Day of Judgment is at Hand, or when they feel in themſelves, as if Death was coming as a Tempeſt, to ſteal them away from their Enjoyments, and Luſts, and Delights; then the Bed ſhakes on which they lye, then the proud Tongue doth faulter in their Mouth, and their Knees knock one againſt another; then their Conſcience ſtares, and roars, and tears, and arraigns them before God's Judgment Seat, or threatens to follow them down to Hell, and there to wreck its Fury on them, for all the Abuſes and Affronts this wicked Wretch offered to it in the Day in which it controuled his unlawful Deeds.

Oh! none can imagine what fearful Plights a wicked Man is in ſometimes; though God in his juſt Judgment towards them, ſuffers them again and again, to ſtifle
2 Pet. 2. 7, 8, 9. and choak ſuch Awakenings, from a Purpoſe to reſerve them unto the Day of Judgment to be puniſhed.

Thirdly, In the third Place, as the Wicked has *his Fears*, ſo the Righteous *has* his *Deſires*; *The Deſire of the Righteous ſhall be granted*: But this muſt not be taken excluſively, as if the *Wicked* had *nothing* but Fears, and the *Righteous nothing* but Deſires. For both by Scripture and Experience alſo, we find, that the Wicked has his Deſires, and the Righteous Man his Fears.

1. For the *Wicked*, they are not without *their* Deſires, *Let me die the Death of the Righteous, and let my laſt End be like his*, was the Deſire of wicked *Balaam*: Num. 23. 10. And another Place ſaith, *The Wicked boaſteth of his Heart's Deſire.* That he is for Heaven as well as the beſt of you all, but yet, even then, he bleſſeth the Covetous whom the Lord abhorreth. Pſal. 10. 3.

Wicked Men have their Deſires and their Hopes too, *but the Hope and Deſire of unjuſt Men periſheth*; yea, and though they look and long too all the Day long, with Deſires of Life and Glory, yet *their* Fears, and them *only* ſhall come upon them; for they are the Deſires of the *Righteous* that ſhall be granted. Prov. 11. 7. Ch. 14. 32. Pſal. 112. 10.

The *Deſires* of the Wicked want a good Bottom, they flow not from a ſanctified Mind, nor of Love to the God, or the Heaven now deſired; but only from ſuch a Senſe, as Devils have of Torments, and ſo as they, they cry out, *I beſeech thee torment me not.* Luk. 8. 28. Ch. 16. 24.

But their Fears have a ſubſtantial Foundation, for they are grounded upon the View of an ill-ſpent Life, the due Reward of which is Hell-fire; the Unrighteous ſhall not inherit the Kingdom of God, their Place is without; *for without are Dogs and Sorcerers, and Whoremongers, and Murderers, and Idolaters, and whoſoever loveth and maketh a Lie.* 1 Cor. 6. 9, 10. Rev. 22. 14, 15.

Their Fears therefore have a ſtrong Foundation; they have alſo Matter to work upon, which is *Guilt* and *Juſtice*, the which they ſhall never be able to eſcape, without a Miracle of Grace and Mercy. Heb. 2. 3

Therefore it ſaith, and that with Emphaſis, *The Fear of the Wicked it ſhall come upon him*, wherefore his Deſires muſt die with him: for the Promiſe of a Grant of that which is deſired, is only entailed to Righteouſneſs, *The Deſire of the Righteous ſhall be granted:* But grant not O Lord, the Deſire of the Wicked, ſaid *David.* Pſal. 140. 8.

2. Nor are the Righteous without their Fears, and that even all their Life long, *Through Fear of Death, they* ſome of them, *are all their Life-time ſubject to Bondage.* Heb. 2. 15

But as the Deſires of the Wicked ſhall be fruſtrate, ſo ſhall alſo the Fears of the Godly; hence you have them admoniſhed, yea, commanded not to be afraid, neither of Devils, Death nor Hell; for the Fear of the Righteous ſhall not come upon them to Eternal Damnation, *The Deſire of the Righteous ſhall be granted.* Iſa. 35. 4. Chap. 41. 10, 13, 14. Ch. 43. 1. Ch. 44. 28. Luk. 8. 50. Ch. 12. 32. Rev. 1. 17.

No, they are not to fear what *Sin* can do unto them, not what all their Sins can do unto them; I do not ſay they ſhould not be afraid of Sinning, nor of thoſe temporal Judgments that Sin ſhall bring upon them, for of ſuch Things they ought to be afraid, as ſaith the Pſalmiſt, *My Fleſh trembleth for Fear of thee, and I am afraid of thy Judgment.* Pſal. 119. 120.

But

But of Eternal Ruin, of that they ought not to be afraid with ſlaviſh Fear; *Wherefore ſhould I fear*, ſaid the Prophet, *in the Days of Evil, when the Iniquity of my Heels* Pſal.49.5. *ſhall compaſs me about?* And again, *Ye have* 1 Sam.12 20,21,22. *done all this Wickedneſs, yet turn not aſide from following the Lord; for the Lord will not forſake his People, for his great Name ſake.*

The Reaſon is, becauſe the Righteous are ſecured by their Faith in Chriſt Jeſus; alſo their Fears ſtand upon a Miſtake of the Nature of the Covenant, in which they are wrapped up, which is ordered for them in all Things, and ſure. Beſides, God is pur- 2 Sam.23. 5. poſed to magnifie the Riches of his Grace in their Salvation, therefore Goodneſs and Iſa. 55. 3. Pſal.23.6. Mercy ſhall to that End, follow them all Eph. 1. 3, the Days of their Life, that they may dwell 4, 5, 6, 7. in the Houſe of the Lord for ever. They Heb.7.25. have alſo their Interceſſor and Advocate 1 Joh.2.1, 2. ready with God to take up Matters for 1 Pet. 1. 13. them, in ſuch a way, as may maintain true Peace betwixt their God and them, and as may encourage them to be ſober, and hope to the End, for the Grace that is to be brought unto them, at the Revelation of Jeſus Chriſt.

Wherefore, though the Godly have *their* Fears, yea ſometimes *dreadful* Fears, and that of periſhing for ever and ever; yet the Day is coming, when their Fears and Tears ſhall be done away, and when their Deſires only ſhall be granted; *The fear of the Wicked, it ſhall come upon them; but the deſire of the Righteous ſhall be granted.*

The Words then, are a *Prediction* or *Prophecy*, and that both concerning the *Wicked* and the *Righteous*, with Reference to Time and Things to come, and ſhall certainly be fulfilled in their Seaſon.

Hence it is ſaid concerning the Wicked, Job 20. 5. That their Triumphing is ſhort, and that the Joy of the Hypocrite is but for a Moment. Oh their End will be bitter as Wormwood, and will cut like a two-edged Sword! Of this *Solomon* admoniſhes Youth, when Eccl.11.9. he ſaith, *Rejoyce O young Man in thy Youth, and let thy Heart chear thee in the Days of thy Youth, and walk in the Ways of thine Heart, and in the Sight of thine Eyes; but know thou, that for all theſe Things, God will bring thee to Judgment.*

This therefore ſheweth the deſperate Spirit that poſſeſſes the Children of Men, who though they hear and read all this, yet cannot be reclaimed from ſuch Courſes that are Wicked, and that lead to ſuch a Condition; Prov. 5.7, to 16. I ſay, they will not be reclaimed from ſuch Courſes, as lead to Ways that go down to Hell, where their Soul muſt mourn, even then, when their Fleſh and their Body are conſumed. Oh! how dear bought are their Pleaſures, and how will their Laughter be turned into Tears and Anguiſh unutterable? 2 Pet.2.3. And that preſently, for 'tis coming: *Their Judgment now of a long Time lingreth not, and their Damnation ſlumbreth not.* But what good will their Covenant of Death then do them? and will their Agreement of Hell yield them Comfort? Is not God as well mighty to *puniſh* as to *ſave*? Or can theſe Sinners believe God out of the World? Or cauſe that he ſhould not pay them home Iſa. 28.19. for their Sins, and recompence them for all Job 21. 29. 30, 31. the Evil they have loved, and continued in Ezek. 22. the Commiſſion of? *Can thy Heart endure,* 14. *or can thy Hands be ſtrong in the Day that God ſhall deal with thee?*

Thou art bold now, I mean bold in a wicked Way; thou ſayeſt now, thou wilt keep thy ſweet Morſels of Sin under thy Tongue, thou wilt keep them ſtill within thy Mouth; Poor Wretch! read *Job* 20. 11. *Thy Sins ſhall lie down in the Duſt with thee.* Thou haſt ſucked the Poyſon of Aſps, and the Viper's Tongue ſhall ſlay thee, *ver.* 16. Thou ſhalt not ſee the Rivers, the ſtreaming Floods, the Brooks of Butter and Honey, *ver.* 17. All Darkneſs ſhall be hid in thy ſecret Places, a Fire not blown ſhall conſume thee, &c. This is the Portion of a wicked Man from God, and the Heritage appointed to him by God, *ver.* 26, 27, 28, 29.

And as they predict or prophecy what ſhall become of the Wicked; ſo alſo they plentifully foretel what ſhall happen to the Righteous, when he ſaith, *Their Deſire ſhall be granted:* Of which more anon.

Only here I will drop this ſhort Hint, That the Righteous have great Cauſe to Rejoyce; for what more pleaſing, what more comfortable to a Man, than to be aſſured, and that from the Spirit of Truth, that what he deſireth ſhall be granted? and this the Righteous are aſſured of here, for he ſaith it in Words at length; *The Deſire of the Righteous ſhall be granted.*

This then ſhould comfort them againſt their Fears, and the Senſe of their Unworthineſs; it ſhould alſo make them hold up their Heads under all their Temptations, and the Affronts that is uſual for them to meet with in the World. The Righteous! who ſo vilified as the Righteous? He by the Wiſemen of the World is counted a very *Abraham*, a Fool; like to him who is the Father of us all.

But as he left all for the Deſire that he had of a better Country, and at laſt obtained his Deſire (*for after he had patiently endured, he obtained the Promiſe:*) So thoſe Heb.6.15. that walk in the Steps of that Faith, which our Father *Abraham* had, even thoſe alſo in the End, ſhall find Place in *Abraham*'s Boſom: Wherefore it is meet that we ſhould chear up and be glad, becauſe what we deſire ſhall be granted unto us.

But I ſhall here leave off this ſhort Way of paraphrazing upon the Text, and ſhall come more diſtinctly to enquire into the Nature of the Words; but my ſubject Matter ſhall be the laſt Part of the Verſe, *The Deſire of the Righteous ſhall be granted*: From which Words there are theſe Things

to be enquired into.

First, *What* or *who* is the *Righteous* Man?

Secondly, *What* are the *Desires* of a Righteous Man.

Thirdly, What is meant or to be understood, by the *Granting* of the Desires of the Righteous; *The Desires of the Righteous shall be granted.*

1. For the first of these, namely, *What* or *who is the Righteous Man?*

My Way of prosecuting this Head shall be to shew you first, that I intend a righteous Man, not in every Sense, but in that which is the best; otherwise I shall miscarry as to the Intendment of the Holy Ghost; for it may not be supposed that these Words reach to them that are Righteous in a general, but in a special Sense; such I mean that are so in the Judgment of God. For as I hinted, there are several Sorts of Righteous Men, that yet have nothing to do with this blessed Promise, or that shall never, as such, have their Desires granted.

1. There is one that is Righteous in his own Eyes, and is yet far enough off from the Blessing of the Text; *There is a Generation that are Pure or Righteous in their own Sight, yet are not purged from their Filthiness.* Prov. 30. 13.

These are they that you also read of in the Evangelist *Luke*, that are said to trust in themselves that they were Righteous, and despised others. Luk. 18. 9.

These are set so low, by this their foolish Confidence, in the Eyes of Jesus Christ, that he even preferred a praying Publican before them. Wherefore these cannot be the Men, I mean those Righteous Men, to whom this Promise is made. Ver. 13, 14.

2. There are those that by *others* are counted Righteous. I mean they are so accounted by their Neighbours. Thus *Corah* and his companied are called, *the People of the Lord*, and all the Congregation by them also, called Holy, every one of them, *Numb.* 16. 3, 41. But as he who commends himself is not approved: so 'tis no great Matter if all the World shall count us Righteous, if God esteemeth us not for such. For not he that commendeth himself is approved, but whom the Lord commends. 2 Cor. 10. 18.

3. There are those, that indeed are Righteous when compared with others. *I came not to call the Righteous. For scarcely for a righteous Man will one dye*, and the like, are Texts thus to be understood. For such as these, are as to Life mortal, better than others. But these, if they are none otherwise righteous, than by Acts and Works of Righteousness of their own, are not the Persons contained in the Text, that are to have their Desires granted.

4. The Righteous Man therefore in the Text, is, and ought to be thus described.

1. *He is one whom God makes Righteous by reckoning him so.*

2. *He is one that God makes Righteous by possessing of him with a Principle of Righteousness.*

3. *He is one that is practically Righteous.*

First, *He is one that* God *makes Righteous.* Now if God makes him Righteous his Righteousness is not his own; I mean *this* Sort of Righteousness. *Their Righteousness is of me, saith the Lord.* Isa. 54. 17. Phil. 3. 6, 7, 8, 9.

God then makes a Man Righteous by putting Righteousness upon him; by putting the Righteousness of God upon him. Hence we are said to be made the Righteousness of God in Christ. *For God hath made him to be Sin for us who knew no Sin, that we might be made the Righteousness of God in him.* 2 Cor. 5. 21.

Thus God therefore reckoneth one Righteous, even by imputing that unto us, which is able to make us so; he is made unto us of God Righteousness. Wherefore he saith again, in the Lord shall all the Seed of *Israel* be justified and shall Glory. Isa. 45. 25. 1 Cor. 1. 30.

The Righteousness then by which a Man is made righteous, with Righteousness to Justification of Life before God (for that is it we are speaking of now) is the Righteousness of another than is he who is justified thereby. Hence it is said again, by the Soul thus justified and made Righteous, *The Lord hath cloathed me with the Garment of Salvation and covered me with the Robe of Righteousness.* As he also saith in another Place, *I spread my Skirt over thee, and covered thy Nakedness.* Isa. 61. 10. Ezek. 16. 8.

This we call a Being made righteous by *reckoning*, by the reckoning of God; for none is of Power to reckon one righteous, but God, because none can make one so to be, but him.

He that can *make* me Rich, though I am in my self the poorest of Men, may *reckon* me rich, if together with his so reckoning, he indeed doth make me Rich. This is the Case, God makes a Man righteous by bestowing of Righteousness upon him, by counting the Righteousness of his Son, for his. He gives him Righteousness, a Righteousness already performed, and compleated by the Obedience of his Son. Rom. 5. 19.

Not that this Righteousness by being bestowed upon us, is severed from Jesus Christ: for it is still his, and in him. How then, may some say, doth it become ours?

I answer, by our being put into him. For of God are we in Christ Jesus, who is made unto us, of him, Righteousness. And again, we are made the Righteousness of God in him. So then, the Righteousness of Christ covereth his, as a Man's Garments cover the Members of his Body, (for we are the Body of Christ, and Members in particular.) The Righteousness therefore is Christ's, resideth still in him, and covereth us, as the Child is lapped up in its Father's Skirts, or as the Chicken is covered with the Feathers of the Hen. 1 Cor. 12. 27. Mat. 23. 37.

I make

Ezek. 15. 8. Psal. 36. 7. I make use of all these Similitudes, thereby to inform you of my meaning, for by all these Things are set forth the Way of our being made Righteous to Justification of Life.

Now *thus* a Man is made Righteous, *without* any Regard to what he *has*, or to what is of him: for as to him, it is utterly anothers. Just as if I should with the Skirts of my Garment take up and cloath some poor and naked Infant, that I find cast out into the open Field. Now if I cover the Person, I cover Scabs, and Sores, and Ulcers, and all Blemishes. Hence God by putting this Righteousness upon us, is said to *hide* and *cover* our Sins. *Blessed is the Man whose Transgressions are forgiven, and whose Sin is covered. Blessed is the Man to whom the Lord will not impute Sin.* Rom. 4. 6, 7, 8.

For since this Righteousness is Christ's, and counted or reckoned ours by the Grace of God, it is therefore bestowed upon us, not because we are, but to make us righteous before the Face of God. Hence, as I said, it is said to *make* us righteous, even as gay Cloaths do make a naked Body fine. *He hath made him to be Sin for us, who knew no Sin, that we might be MADE the Righteousness of God in him.*

This is of absolute Necessity to be known, and to be believed. For without this, no Man can be counted Righteous before God, and if we stand not Righteous before God, it will benefit us nothing as to Life Eternal, though we should be counted Righteous by all the Men on Earth. Besides if God counts me Righteous, I am safe, though in, and of my self I am nothing but a Sinner, and ungodly. The Reason is, because God has right to bestow Righteousness upon me; for he has Righteousness to spare, he has also a right to forgive, because Sin is the Transgression of the Law. Yea, he has therefore sent his Son into the World to accomplish Righteousness for Sinners, and God of his Mercy bestows it upon those that shall it receive by Faith. Now if God shall count me Righteous, who will be so hardy as to conclude, I yet shall Perish? *'Tis God that justifies, who is he that condemneth? It is Christ that died, yea, rather that is risen again; who is even at the right Hand of God, who also maketh Intercession for us. Who shall separate us from the Love of Christ?* Rom. 8. 33, 34, 35.

Thus therefore is a Man MADE Righteous, even of God by Christ, or through his Righteousness. Now if, as we said, a Man is thus made Righteous, then in this Sense, he is good before God before he has done any Thing of that which the Law calls good before Men, for God maketh not Men Righteous with this Righteousness, because they *have* been, or *have* done good, but before they are capable of doing good at all. Hence we are said to be justified while ungodly, even as an Infant is cloathed with the Skirt of another while naked as touching itself. Rom. 4. 4, 5.

Works therefore do not *proceed*, but *follow after* this Righteousness; and even thus it is in Nature, the Tree must be good before it bear good fruit, and so also must a Man. 'Tis as impossible to make a Man bring forth good Fruit to God before he is of God made good; as it is for a Thorn or Bramble-bush, to bring forth Figs, or Grapes. Mat. 7. 15. 16.

But again, a Man must be righteous before he can be good; Righteous by Imputation, before his Person, his Intellectuals can be qualified with good, as to the Principle of good. For Faith, the Spirit, nor any Grace is given *unto* the Sinner before God has made him righteous with this Righteousness of Christ. Wherefore 'tis said, that after he had spread his Skirt over us, he washed us with water; that is, with the Washing of Sanctification. Ezek. 16. 8, 9.

And to conclude otherwise, is as much as to say, That an unjustified Man, has Faith, the Spirit and the Graces thereof, which to say, is to overthrow the Gospel. For what need of Christ's Righteousness, if a Man may have Faith and the Spirit of Christ without it, since the Spirit is said to be the Earnest of our Inheritance, and that by which we are sealed unto the Day of Redemption? Ephes. 1. Chap. 4.

But the Truth is, the Spirit which makes our Person good, I mean that which sanctifies our Natures, is the Fruit of the Righteousness which is by Jesus Christ. For as Christ died and rose again, before he sent the Holy Ghost from Heaven to his; so the Benefit of his Death and Resurrection is by God bestowed upon us, in order to the Spirit's possessing of our Souls.

2. And this leads me to the second thing, namely, *That God makes a Man Righteous by possessing of him with a Principle of Righteousness*, even with the Spirit of Righteousness. For though, as to Justification before God from the Curse of the Law, we are made righteous while we are ungodly, and yet Sinners; yet being made free from Sin, thus, we forthwith become through a Change which the Holy Ghost works in our Minds, the Servants of God. Hence, 'tis said, *There is therefore now no Condemnation to those that are in Christ Jesus, who walk not after the Flesh but after the Spirit.* For though, as the Apostle also insinuates here, that being in Christ Jesus is antecedent to our walking after the Spirit: yet a Man can make no Demonstration of his being in Christ Jesus, but by his walking in the Spirit? because the Spirit is an inseparable Companion of imputed Righteousness, and immediately follows it to dwell with whomsoever it is bestowed upon. Rom. 4. 4, 5. Chap. 5. 7, 8, 9. Rom. 8. 1, 2.

Now it dwelling in us, principles us in all the Powers of our Souls, with that which is Righteousness in the Habit and Nature of it. Hence the Fruits of the Spirit are called, *The fruits of goodness and Righte-*

Righteouſneſs, as the Fruits of a Tree are called the Fruit of that Tree.

Eph. 5. 9. And again, *He that doth Righteouſneſs is righteous*, not only in our *firſt* Senſe, but even in *this* alſo. For who can do Righteouſneſs without he be principled ſo to do? who can *act* Reaſon, that *hath* not Reaſon? So none can bring forth Righteouſneſs that hath not in him the Root of Righteouſneſs, which is the Spirit of God, which comes to us by Virtue of our being made Sons of God. Hence the Fruits of the Spirit, are called the Fruits of Righteouſneſs, which are by Jeſus Chriſt to the Praiſe and Glory of God.

1 Joh. 2. 19. Ch. 3. 7. Philip. 1. 11. Gal. 4. 5, 6, 7.

This then is the thing we ſay, to wit, That he that is made righteous unto Juſtification of Life before God, is alſo habituated with a Principle of Righteouſneſs, as that which follows that Righteouſneſs by which he ſtands juſt before. I ſay as that which *follows* it, for it comes by Jeſus Chriſt, and by our being juſtified before God, and made righteous through him.

This ſecond then, alſo comes to us before we do any Act ſpiritually good. For how can a Man act Righteouſneſs but from a Principle of Righteouſneſs? And ſeeing *this* Principle is not of, or by nature, but of, and by Grace, through Chriſt, it follows, that as no Man is juſt before God that is not covered with the Righteouſneſs of Chriſt; ſo no Man can do Righteouſneſs but by the Power of the Spirit of God which muſt dwell in him. Hence we are ſaid by the Spirit to mortify the Deeds of the Body, which Works are preparatory to fruitful Actions. *The Husband-man*, ſays *Paul, that laboureth, muſt firſt be Partaker of the fruit.* So he that worketh Righteouſneſs, muſt firſt be bleſſed with a Principle of Righteouſneſs.

2 Tim. 2. 1 to 7.

Men muſt have Eyes before they ſee, Tongues before they ſpeak, and Legs before they go; even ſo muſt a man be made habitually good and righteous before he can work Righteouſneſs. This then is the ſecond thing. God makes a Man righteous by poſſeſſing him with a Principle of Righteouſneſs: which Principle is not of Nature, but of Grace; not of Man, but God.

Thirdly, The Man in the Text, is practically righteous, or one that declareth himſelf by Works that are good, a virtuous, a righteous Man, even as the Tree declares by the Apple or Plumb it beareth, what Manner of Tree it is; *You ſhall know them by their Fruits.*

Mat. 7. 16.

Fruits ſhew outwardly what the Heart is principled with; ſhew me then thy Faith which abideth in the Heart, by thy Works in a well-ſpent Life.

Mark how the Apoſtle words it, *We being ſaith he, made free from ſin, and become the Servants of God, have our Fruit unto Holineſs, and the End everlaſting Life.*

Rom. 6. 19 to 23.

Mark his Order, firſt we are made free from Sin; now that is by being juſtified freely by the Grace of God through the Redemption which is in Jeſus Chriſt, whom God has ſet forth to be a Propitiation thro' Faith in his Blood. Now this is God's act without any Regard at all to any Good that the Sinner has or can accompliſh; not by Works of Righteouſneſs which we have done, but according to his Mercy thus he ſaveth us.

Rom. 3. 24. 2 Tim. 1. 9. Tit. 3. 5.

Now being made free from Sin, what follows? We become the Servants of God, that is, by that turn which the Holy Ghoſt makes upon our Heart, when it reconciles it to the Word of God's Grace. For that, as was ſaid afore, is the effect of the indwelling and Operation of the Holy Ghoſt. Now having our Hearts thus changed by God and his Word, the Fruits of Righteouſneſs put forth themſelves by us. For as when we were in the Fleſh, the Motions of Sin which is in our Members did bring forth Fruit unto Death; ſo now, if we are in the Spirit, (*And we are not in the Fleſh but in the Spirit, if ſo be the Spirit of Chriſt dwells in us,*) by the Motions and Workings of that, we have our fruit unto Holineſs, and the End everlaſting Life.

Rom. 8. 6, 7, 8, 9.

But now by theſe fruits, we are neither made righteous, nor good? for the Apple maketh not the Tree good, it only declares it ſo to be. Here therefore all thoſe are miſtaken that think to be Righteous by doing of righteous Actions, or good by doing good. A Man muſt firſt be righteous or he cannot do Righteouſneſs, to wit, that which is Evangelically ſuch. Now if a Man is, and muſt be righteous, before he acts Righteouſneſs; than all his works are born too late to, make him juſt before God; for his Works if they be right, flow from the Heart of a righteous Man, of a Man that had, before he had any good Work, a twofold Righteouſneſs beſtowed on him; one to make him Righteous in the Sight of God, the other to principle him to be Righteous before the World. *That he might be called a Tree of Righteouſneſs, the planting of the Lord, that he might be glorified.*

Iſa. 61. 3.

The want of underſtanding of this, is that which keeps ſo many in a miſt of Darkneſs about the Way of Salvation; for they, poor Hearts, when they hear of the Need that they have of a Righteouſneſs to commend them to God, being ignorant of the Righteouſneſs of God, that is, of that which God Imputeth to a Man, and that by which he counteth him Righteous, have it not in their Thoughts to accept of that unto Juſtification of life, but preſently betake themſelves to the Law of Works, and fall to work there for the performing of a Righteouſneſs, that they may be accepted of God for the ſame, and ſo ſubmit not themſelves to the Righteouſneſs of God, by which, and by which only, the Soul ſtands juſt before God.

Rom. 10. 1, 2, 3.

Wherefore, I ſay, it is neceſſary that this

be

be distinctly laid down; That a Man must be righteous first, even before he doth Righteousness; the Argument is plain from the Order of Nature, *For a Corrupt Tree*
Luk.6.43. *cannot bring forth good Fruit:* Wherefore make the Tree good, and so his Fruit good; or the Tree corrupt, and his Fruit corrupt.

Reason also says the same; for how can Blacks beget white Children, when both Father and Mother are Blacks? How can a Man without Grace, and the Spirit of Grace, do good? Nature is defiled even
Tit. 1. 15. to the Mind and Conscience; how then can good Fruit come from such a Stock?

Besides, God accepteth not any Work of a Person, which is not first accepted of him; *The Lord had respect to Abel and to*
Gen. 4. 4. *his Offering:* To *Abel* first, that is, before that *Abel* offered. But how could God have respect to *Abel*, if *Abel* was not pleasing in his Sight? And how could *Abel* be yet pleasing in his Sight, for the sake of his own Righteousness, when 'tis plain that *Abel* had not yet done good Works? He was therefore first made acceptable in the Sight of God, by and for the sake of that Righteousness, which God of his Grace, had put upon him to Justification of Life; through and by which also, the Holy Ghost in the Graces of it, dwelt in *Abel*'s Soul; now *Abel* being justified, and also possessed with this holy Principle, he offers his Sacrifice to God. Hence 'tis said, that he offered by Faith, by the Faith which he had precedent to his Offering; for if through Faith he offered, he had that Faith before he offered, that is plain. Now his Faith looked not for Acceptance for the sake of what he offered, but for the sake of that Righteousness, which it did apprehend God had already put upon him, and by which he was made righteous; wherefore his Offering was the Offering of a righteous Man,
Heb.11.4. of a Man made righteous *first*; And so the Text saith; *By Faith Abel offered unto God a more excellent Sacrifice than Cain, by which he obtained Witness that he was Righteous, that is, antecedent to his Offering:* For he had Faith in Christ to come, by which he was made righteous; He also had the Spirit of Faith, by which he was possessed with a righteous Principle: And so being in this Manner made righteous, righteous before God, and also principled to work, he comes and offereth his more acceptable Sacrifice to God. For this all will grant, namely, that the Works of a righteous Man, are more excellent than are even the best Works of the Wicked. Hence *Cain*'s Works *came behind*, for God had not made him righteous, had no respect unto his Person, had not given him the Spirit and Faith, whereby alone Men are made
Gen. 4. 5. capable to offer acceptably: *But to Cain and to his Offering, the Lord had not respect.*

From all which 'tis manifest, that the Person must be accepted, before the Duty performed can be pleasing unto God: And if the Person must first be accepted, 'tis evident that the Person must first be righteous; but if the Person be righteous before he doth good, then it follows, that he is made righteous by a Righteousness that is none of his own, that he hath had no hand in further, than to receive it as the gracious Gift of God: Deny this, and it follows that God accepteth Men without respect to Righteousness, and then what follows that, but that Christ is dead in vain?

We must not therefore be deceived, *He* 1 Joh. 3. 7.
that doth Righteousness is righteous, even as the Lord is righteous: He doth not say, he that doth Righteousness shall be righteous; as if his doing Works, would make him so before God: But he that doth Righteousness IS righteous, antecedent to his doing Righteousness. And it must be thus understood, else that which follows signifies nothing; for he saith; *He that doth Righteousness is righteous, even as the Lord his God is righteous.* But how is the Lord righteous? Even antecedent to his Works. The Lord was righteous before he wrought Righteousness in the World; and even so are we, 1 John 4.
to wit, every Child of God. *As he is, so* 17.
are we, in this World.

But we must in this, admit of this Difference; the Lord was Eternal and Essentially Righteous before he did any Work, but we are imputatively righteous, and also made so by a second Work of Creation, before we do good Works. It holds therefore only as to Order; God was Righteous before he made the World, and we are righteous before we do good Works.

Thus therefore we have described the righteous Man.

1. He is one whom God makes righteous by Reckoning or Imputation.

2. He is one that God makes righteous by possessing of him with a Principle of Righteousness.

3. He is one that is practically righteous.

Nor dare I give a narrower Description of a righteous Man, than this; nor otherwise than thus.

1. I dare not give *a narrower Description of a righteous Man than this*, because whoever pretends to Justification, if he be not sanctified, pretends to what he is not; and Jam. 1. 22 to 28.
whoever pretends to Sanctification, if he shews not the Fruits thereof by a holy Life, he deceiveth his own Heart, and professeth but in vain.

2. Nor dare I give this Description *otherwise than thus*, because there is a real Distinction to be put between that Righteousness by which we should be just before God, and that which is in us a Principle of Sanctification; the first being the Obedience of the Son of God without us, the second being the Work of the Spirit in our Hearts.

There is alſo a difference to be put betwixt the Principle by which we work Righteouſneſs, and the Works themſelves; as a difference is to be put betwixt the Cauſe, and the Effect; the Tree and the Apple.

I come now to the ſecond Thing into which we are to enquire, and that is,

What are the Deſires of a righteous Man?

My Way of handling this Queſtion ſhall be,

1. To ſpeak of the *Nature of Deſire* in the general.

2. And then to ſhew you more particularly, *What are the Deſires of the Righteous.*

1. For the firſt: Deſires in General may be thus deſcribed, *They are the Workings of the Heart or Mind, after that of which the Soul is perſuaded that it is good to be enjoyed:* This, I ſay, is ſo, *without Reſpect to Regulation*; for we ſpeak not now of good Deſires, but of Deſires themſelves, even as they flow from the Heart of a Human Creature; I ſay *Deſires* are, or may be called, *The working of the Heart after this or that*; the ſtrong Motions of the Mind unto it.

Gen. 3. 16. Ezek. 24. 16. Deut. 21. 10, 11. Song 8. 6, 7.

1. Hence the Love of Women to their Husbands, is called, their Deſires; and the Wife alſo is called, *The Deſire of the Husband's Eye.* Alſo Love to Woman, to make her ones Wife, is called by the Name of *Deſire.* Now how ſtrong the Motions or Paſſions of Love are, who is there that is an utter Stranger thereto?

Pſal. 145. 16. Luk. 16. 21.

2. Hunger is alſo a moſt vehement Thing; and that which is called *Hunger* in one Place, is called *Deſire* in another: *And he deſired to be fed with the Crumbs which fell from the rich Man's Table.*

Pſal. 106. 14.

3. Exceeding Luſtings are called Deſires, to ſhew the Vehemency of Deſires.

Pſal. 78. 27, 28, 29.

4. Longings, Pantings, Thirſtings, Prayers, &c. if there be any Life in them, are all Fruits of a deſirous Soul.

5. Deſires therefore, flow from the Conſideration of the Goodneſs, or Profitableneſs, or Pleaſurableneſs of a Thing; yea, all Deſires flow from thence: For a Man deſires not that about which he has had no Conſideration, nor that neither on which he has Thought, if he doth not judge it will yield him ſomething worth deſiring.

When *Eve* ſaw the forbidden Fruit was a beautiful Tree (though her Sight deceived her) then ſhe deſired it, and took thereof her ſelf, and gave to her Husband, and he did eat: Yea, ſaith the Text, when ſhe

Gen. 3. 6. ſaw that it was a Tree *to be deſired*, to make one Wiſe, ſhe took.

Exod. 20. 17. Deut. 5. 21

6. Hence that which is called *Coveting* in one Place, is called *Deſiring* in another, for Deſires are *Craving*; and by Deſires a Man ſeeks to enjoy what is not his.

From all theſe Things therefore we ſee what Deſire is; *It is the working of the Heart, after that, which the Soul is perſuaded that it is good to be enjoyed:* And of them there are theſe two Effects.

1. One is (on a Suppoſition that the Soul is not ſatisfied with what it has) to cauſe the Soul to range and hunt through the World for ſomething that may fill up that Vacancy, that yet the Soul finds in it ſelf, and would have ſupplied. Hence deſires are ſaid to be wandring, and the Soul ſaid to walk by them: *Better is the Sight of* Eccl. 6. 8. *the Eyes than the wandring of the Deſire, or than the walking of the Soul.* Deſires are hunting Things, and how many Things do ſome empty Souls ſeek after, both as to the World, and alſo as to Religion, who have deſirous Minds?

2. The ſecond Effect is; if Deſires be ſtrong they carry all away with them, they are like *Sampſon, They will pull down the Gates of a City*, but they will go out abroad; nothing can ſtop the Current of Deſires, but the Enjoyment of the Thing deſired, or a Change of Opinion as to the worth, or want of Worth of the Thing that is deſired.

But we will now come to the Thing more particularly intended, which is,

To ſhew, *what are the Deſires of the Righteous*; this is that which the Text calls us to the Conſideration of, becauſe it ſaith, *The Deſire of the Righteous ſhall be granted.*

We have hitherto ſpoken of *Deſires*, as to the Nature of them, without Reſpect to them as *good* or *bad*; but now we ſhall ſpeak to them, as they are the Effects of a ſanctified Mind, as they are the Breathings, Pantings, Luſtings, Hungerings and Thirſtings, of a righteous Man.

The Text ſays, *The Deſires of the righteous ſhall be granted*; what then are the Deſires of the righteous? Now I will,

1. Speak to their Deſires in the general, or with reference to them as to their Bulk.

2. I will ſpeak to them more particularly as they work this Way, and that,

First, For their Deſires in the general: The ſame *Solomon* that ſaith, *The Deſire of* Pro. 11. 23 *the Righteous ſhall be granted*, ſaith alſo, *The Deſire of the Righteous is only good.*

This Text giveth us, in the general, a Deſcription of the Deſires of a righteous Man, and a ſharp and ſmart Deſcription it is: For where, may ſome ſay, is then the righteous Man, or the Man that hath none but good Deſires? And if it be anſwered, they are good in the main, or good in the general, yet that will ſeem to come ſhort of an Anſwer; for in that he ſaith, *The Deſires of the Righteous are only good*, it is as much as to ſay, that a righteous Man has none but good Deſires, or deſireth nothing but Things that are good.

Wherefore, before we go any further; I muſt labour to reconcile the Experience of good Men with this Text, which thus gives us a Deſcription of the Deſires of the Righteous.

First then, a Righteous Man, is to be conſidered

considered more generally, or more strictly.

1. More generally, as he consisteth of the whole Man, of Flesh and Spirit, of Body and Soul, of Grace and Nature; now consider him thus, and you can by no Means reconcile the Text with his Experience, nor his Experience with the Text. For as he is Body, Flesh and Nature (for all these are with him, though he is a righteous Man) so he has *Desires vastly different* from those described by this Text, vastly differing from what is good; yea, what is it not, that is naught, that the Flesh and Nature even of a righteous Man will not desire? *Do you think that the Scripture speaketh in Vain, the Spirit that dwelleth in us lusteth to Envy*? And again, *In me*, that is, *in my Flesh, dwelleth no good Thing*: And again, *The Flesh lusteth against the Spirit*: And again, *The Lusts thereof do war against the Soul.*

Jam. 4. 5. Rom. 7. 18 Gal. 5. 17. 1 Pet. 2. 11.

From all these Texts we find, that a righteous Man has other Workings, Lusts and Desires, than such *only* that are good; here then, if we consider of a righteous Man thus generally, is no Place of Agreement betwixt him and this Text.

We must then consider of him in the next Place more strictly, as he may and is to be distinguished from his Flesh, his carnal Lusts, and sinful Nature.

Secondly, Then a righteous Man is taken sometimes as to, or for his best Part, or as he is a second Creation; and so, or as so considered, *His Desires are only good.*

2 Cor. 5. 17, 18. Ephes. 2. 10. Joh. 3. 6. 1 joh. 3. 9 Col. 3. 10.

1. He is taken sometimes as *to*, or for his *best Part*, or as he is a second Creation, as these Scriptures declare; *If any Man is in Christ, he is a new Creature, all Things are become new*; *created in Christ Jesus, born of God, become heavenly Things, renewed after the Image of him that created them*, and the like.

By all which Places, the *sinful* Flesh, the *old* Man, the *Law* of *Sin*, the *outward* Man, all which are corrupt according to the deceitful Lusts, are excluded, and so pared off from the Man, as he is righteous; for his Delight in the Law of God is after the *inward* Man.

And *Paul* himself was forced thus to distinguish of himself, before he could come to make a right Judgment in this Matter; saith he, *That which I do, I allow not; what I would, I do not; but what I hate, that do I.* See you not here how he cleaves himself in twain, severing himself as he is Spiritual, from himself as he is Carnal; and ascribeth his Notions to what is good to himself only, as he is Spiritual, or the new Man; *If then I do that which I would not, I consent to the Law that it is good.*

But I trow Sir, your consenting to what is good, is not by that Part which doth do what you would not; no, no, saith he, *That which doth do* what I would not, I disown, and count it no Part of sanctified *Paul: Now then it is no more I that do it, but Sin that dwells in me; for in me (that is, in my Flesh) dwells no good Thing, for to will is present with me; but how to perform that which is good, I find not: For the good that would, I do not, but the evil that I would not, that I do: Now if I do that I would not, it is no more I that do it, but Sin that dwells in me.* Thus you see, *Paul* is forced to make two Men of himself, saying, I and I; I do, I do not; I do, I would not do; what I hate, that I do: Now it cannot be the same I, unto whom these Contraries are applied, but his *sinful Flesh* is one I, and his *godly Mind* the other: And indeed so he concludes it in this Chapter, saying, *So then with the Mind I my self serve the Law of God, but with the Flesh the Law of Sin.* Rom. 7.

Thus therefore the Christian Man must distinguish concerning himself; and doing so, he shall find, though he has Flesh, and as he is such, he hath Lusts contrary to God; yet as he is a new Creature, he allows not, but hates the Motions and Desires of the Flesh, consents to, and wills and delights in the Law of God. Ver. 15. to 23.

Yea, as a new Creature, he can do nothing else; for the new Man, inward Man, or hidden Man of the Heart, being the immediate Work of the Holy Ghost, and consisting only of that which is Divine and Heavenly; cannot breath, or act, or desire to act, in Ways and Courses, that are carnal: Wherefore in this Sense, or as the Righteous Man is thus considered, *his Desires are only good.*

Secondly, As the righteous Man must here be taken for the best Part, for the I that would do good, for the I that hates the Evil; so again, we must consider of the Desires of this righteous Man, as hey flow from that Fountain of Grace, which is the Holy Ghost within him, and as they are immediately mixed with those foul Channels, in and through which they must pass, before they can be put forth into Acts.

For though the Desire, as to its *Birth*, and first Being, is only good, yet before it comes into much Motion, it gathers that from the Defilements of the Passages through which it comes, as makes it to bear a *Tang* of Flesh, and Weakness in the Skirts of it; and the Evil that dwells in us is so universal, and also always so ready, that as sure as there is any Motions to what is good, so sure evil *is present with it*; *for when or whenever I would do good*, says *Paul*, *evil is present with me.*

Hence it follows that all our Graces, and so our Desires, receive Disadvantage by our Flesh, that mixing it self with what is good, and so abates the Excellency of the good.

There is a Spring that yieldeth Water good and clear, but the Channels through which this Water comes to us, are muddy, foul or dirty; now of the Channels, the

Waters

Waters receive a Diſadvantage, and ſo come to us as ſavouring of what came not with them, from the Fountain, but from the Channels.

This is the Cauſe of the *Coolneſs*, and of the *Weakneſs*, of the *Flatneſs*, and of the many *Extravagances* that attend ſome of our Deſires; they come warm from the Spirit and Grace of God in us; but as hot Water runneth through cold Pipes, or as clear Water runneth through dirty Conveyances, ſo our Deſires gather Soil.

You read in *Solomon's Eccleſiaſtes*, of a Ch. 12. 5. Time *when Deſires fail, For that Man goeth to his long home:* And as to *good Deſires*, there is not one of them, when we are in our Prime, but they fail alſo as to the perfecting of that which a Man deſires to do, *To will is preſent with me*, ſays *Paul*; *but how to perform that which is good I find not.*

To *will* or to *deſire*, that is preſent with me, but when I have *willed* or *deſired* to do, to perform is what I cannot attain to: But why not attain to a Performance? Why ſays he, *I find a Law in my Members warring againſt the Law of my Mind*; and this Law takes me Priſoner, and brings me into Captivity to the Law of Sin, which is in my Members.

Now where Things willed and deſired meet with ſuch Obſtructions, no marvel if our *willing* and *deſiring*, though they ſet out luſtily at the Beginning, come yet lame home in Concluſion.

There is a Man when he firſt proſtrates himſelf before God, doth it with Deſires as warm as Fire-Coals; but ere while he finds, for all that, that the Mettle of thoſe Deſires, were it not revived with freſh Supplies, would be quickly ſpent and grow cold.

But yet the Deſire is good, and only good, as it comes from the Breathing of the Spirit of God within us.

We muſt therefore, as I ſaid, diſtinguiſh betwixt what is good, and that which doth *annoy* it, as Gold is to be diſtinguiſhed from the Earth and Droſs that doth attend it.

The Man that believed, deſired to be- Mark 9. 24 lieve better, and ſo cries out, *Lord help my Unbelief*: The Man that feared God, de- Neh. 1. 11. ſired to fear him better, ſaying, *I deſire to fear thy Name.*

But theſe Deſires *failed*, as to the Performance of what was begun, ſo that they were forced to come off but lamely, as to their Faith and Fear they had; yet the Deſires were true, good, and ſuch as was accepted of God by Chriſt; not according to what they had not, but as to thoſe good Motions which they had. Diſtinguiſh then the Deſires of the Righteous in the Nature of them, from that Corruption and Weakneſs of ours that cleaveth to them, and then again, *They are only good.*

3. There is another Thing to be conſidered, and that is, *The different Frames that our inward Man is in, while we live as Pilgrims in the World.* A Man, as he is not always *well without*, ſo neither is he always *well within.* Our inward Man is ſubject to tranſient, though not to utter Decays.

And as it is when the outward Man is ſick, Strength and Stomach, and Luſt or Deſire, fails; ſo it is when our inward Man has caught a Cold likewiſe.

The inward Man, I call the new Creature; of which the Spirit of God is the Support, as my Soul ſupports my Body. But, I ſay, this *new Man*, is not always well; he knows nothing that knows not this. Now being ſick, *Things fail.* As when a Man is not in Health of Body, his Pulſe beats ſo as to declare that he is ſick; ſo when a Man is not well within; his inward Pulſe, which are his Deſires; for I count the Deſires, for the Pulſe of the inward Man, they alſo declare that the Man is not well within. They beat too little after God, weak and faintly after Grace; they alſo have their Halts; they beat not evenly, as when the Soul is well, but ſo as to manifeſt all is not well there.

We read that the Church of *Sardis* was under ſore Sickneſs, inſomuch that ſome of her Things were quite dead, and they that were not ſo, were yet ready to die; Rev. 3. 1, 2 yet Life is Life we ſay; and as long as there is a Pulſe, or Breath, though Breath ſcarce able to ſhake a Feather, we caſt not away all Hope of Life. *Deſires* then, though they be weak, are notwithſtanding *true Deſires*, if they be the Deſires of the Righteous thus deſcribed, and therefore are *truly good*, according to our Text.

David ſays, *he opened his Mouth and* Pſal. 119. *panted, for he longed for God's Command-* 131. *ments.* This was a Sickneſs, but not ſuch Song 5. 8. a one as we have been ſpeaking of: The Spouſe alſo cried out, *that ſhe was ſick of Love.* Such Sickneſs would do us good, for in it the Pulſe beats *ſtrongly-well.*

Object. *But it may be objected. I am yet in Doubt of the Goodneſs of my Deſires, both becauſe my Deſires run both Ways, and becauſe thoſe that run toward Sin and the World, ſeem more and ſtronger, than thoſe that run after God, and Chriſt, and Grace.*

Anſw. There is not a Chriſtian under Heaven, but has Deſires run both Ways, as is manifeſt from what hath been ſaid already. Fleſh will be Fleſh, Grace ſhall not make it otherwiſe. By Fleſh, I mean that Body of Sin and Death that dwelleth in the godly. As Grace will act according Rom. 6. 6. to its Nature, ſo Sin will act according to Ch. 7. 24. the Nature of Sin. Now the Fleſh has Eph. 2. 3. Deſires, and the Deſires of the Fleſh and Rom. 7. 25 of the Mind are both one in the Ungodly, thank God it is not ſo in thee.

The

The Fleſh, I ſay, hath its *Deſires* in the Godly; hence 'tis ſaid to luſt enviouſly, it
Gal. 5. 17. luſts againſt the Spirit. *The Fleſh luſteth againſt the Spirit.* And if it be ſo audacious as to fly in the Face of the Holy Ghoſt, wonder that thou art not wholly carried away with it.

But them Deſires that run to the World and Sin, ſeem moſt and ſtrongeſt in me.

Anſw. The Works of the Fleſh *are ma-*
Ver. 19. *niſeſt*, that is, more plainly diſcovered even in the godly, than are the Works of the Holy Ghoſt.

And this their Manifeſtation ariſeth from theſe following Particulars.

1. We know the leaſt Appearance of a Sin, better by its native Hue, than we know a Grace of the Spirit.

2. Sin is ſooner felt in its Bitterneſs to, and upon a ſanctified Soul, than is the Grace of God. A little Aloes will be ſooner taſted, than will much Sweet, though mixt therewith.

3. Sin is dreadful and murderous, in the Sight of a ſanctified Soul: Wherefore the apprehending of that, makes us often forget, and often queſtion, whether we have any Grace or no.

4. Grace lies deep in the hidden Part, but Sin lies high and floats above in the Fleſh, wherefore 'tis eaſier oftner ſeen, than is the Grace of God. The little Fiſhes ſwim on the Top of the Water, but the
Pſal. 51. 6. biggeſt and beſt keep down below, and ſo are ſeldomer ſeen.

5. Grace as to Quantity, ſeems leſs than
Mat. 13. 31, Sin: What is Leaven, or a Grain of Muſ-
32, 33. tard-Seed, to the bulky Lump of a Body of Death?

6. Sin is ſeen by its own Darkneſs and alſo in the Light of the Spirit; but the Spirit itſelf neither diſcovers it ſelf, nor yet its Graces, by every Glance of its own Light.

7. A Man may have the Spirit buſily at work in him; he may alſo have many of his Graces in their vigorous Acts, and yet may be greatly ignorant of other: Wherefore we are not competent Judges in this Caſe. There may a Thouſand Acts of Graces paſs through thy Soul, and thou be ſenſible of few, if any of them.

8. Do you think that he that repents, believes, loves, fears, or humbles himſelf before God, and acts in other Graces too, doth *always* know what he doth? No, no. Grace many Times, even in a Man, is acted by him, unawares unto him. Did *Gideon*, think you, believe that he was ſo ſtrong in Grace as he was? Nay, was he
Judges 6. 13, 14. not ready to give the Lie to the Angel, when he told him *God was with him?* Or, what do you think of *David*, when he
Pſ. 31. 22. — 88. 5. ſaid he was caſt off from God's Eyes; or of *Heman*, when he ſaid, he was free among them whom God remembred no more. Did theſe *then* ſee their Graces ſo clear, as they ſaw themſelves by their Sins to be unworthy ones?

9. I tell you 'tis a rare Thing for ſome Chriſtians to ſee their Graces; but a Thing very common for ſuch to ſee their Sins; yea, and to feel them too in their Luſts and Deſires, to the ſhaking of their Souls.

Queſt. *But ſince I have Luſts and Deſires both Ways, How ſhall I know to which my Soul adheres?*

Anſw. This may be known thus.

1. Which wouldeſt thou have prevail, the *Deſires* of the Fleſh, or the *Luſts* of the Spirit, whoſe Side art thou of? Doth not thy Soul now inwardly ſay, and that with a ſtrong Indignation? O let God, let Grace, let my *Deſires* that are good prevail againſt my Fleſh, for Jeſus Chriſt his Sake.

2. What Kind of ſecret Wiſhes haſt thou in thy Soul, when thou feeleſt the Luſts of thy Fleſh to rage? Doſt thou not inwardly, and with Indignation againſt Sin, ſay, O that I might never, never, feel one ſuch Motion more! O that my Soul were ſo full of Grace, that there might be no longer Room for ever the leaſt Luſt to come into my Thoughts!

3. What Kind of Thoughts haſt thou of thy ſelf, now thou ſeeſt theſe Deſires of thine that are good, ſo briskly oppoſed by thoſe that are bad? Doſt thou not ſay, Oh! I am the baſeſt of Creatures, I could even ſpue at my ſelf: There is no Man in all the World, in my Eyes, ſo loathſome as my ſelf is. I abhor my ſelf, a Toad is not ſo vile as I am. O Lord let me be any thing but a Sinner, any thing ſo thou ſubdueſt mine Iniquities for me!

4. How doſt thou like the Diſcovery of that which thou thinkeſt is Grace in other Men? Doſt thou not cry out, Oh I bleſs them in my Heart! O methinks Grace is the greateſt Beauty in the World! Yea, I could be content to live and die with thoſe People that have the Grace of God in their Souls. A hundred Times, and a hundred, when I have been upon my Knees before God, I have deſired, were it the Will of God, that I might be in their Condition.

5. How art thou when thou thinkeſt that thou thy ſelf haſt Grace! O then, ſays the Soul, I am as if I could leap out of my ſelf; Joy, Joy, Joy then is with my Heart. It is methinks the greateſt Mercy under Heaven to be made a gracious Man.

And is it thus with thy Soul indeed? Happy Man! 'Tis Grace that has thy Soul, though Sin at preſent works in thy Fleſh. Yea, all theſe Breathings are the very Actings of Grace, even of the Grace of Deſire, of Love, of Humility, and of the Fear of God within thee. Be of good Courage, thou art on the right Side. *Thy Deſires are only good*; for that thou haſt deſired againſt thy Sin, thy ſinful ſelf; which in-

deed is not thy ſelf, but Sin that dwells in thee.

I come next to ſpeak of *Deſires* more *diſtinctly*, or *particularly*, as they work *this* way, and *that*.

Firſt then, *The Deſires of the Righteous* are either ſuch as they would have accompliſhed *here*, or elſe ſuch as they know they cannot come at the Enjoyment of, *till after Death*.

For the firſt of theſe, the Deſires of the Righteous are for ſuch good Things as they would have accompliſhed *here*; that is, in this World, while they are on this ſide Glory. And they in general are comprized under theſe two general Heads.

1. Communion with their God in Spirit, or ſpiritual Communion with him.

2. The Liberty of the Enjoyment of his holy Ordinances. And indeed, this ſecond is, that they may both attain to, and have the firſt maintained with them. But for the firſt,

1. They deſire now Communion with God. *With my Soul*, ſaid ſhe, *have I deſired thee in the Night, and with my Spirit within me, will I ſeek thee early.* Iſa. 26. 9.

The Reaſon of this ſhe renders in the Verſe foregoing, ſaying, *The Deſire of our Soul is to thy Name, and to the Remembrance of thee.*

Now *thus* to *deſire*, declares, one *already* made *righteous*. For herein there appears a Mind reconciled to God. Wherefore the Wicked are ſet on the other Side, even in that Oppoſition to theſe; *They ſay unto God, depart from us, for we deſire not the Knowledge of thy Ways.* Job 21. 14, 15. They neither love his Preſence, nor to be Frequenters of his Ordinances. *What's the Almighty that we ſhould ſerve him, and what Profit ſhall we have if we pray unto him?* So again, ſpeaking of the Wicked, he ſaith, *Yea, have ſaid it is in vain to ſerve God, and what Profit is it that we have kept his Ordinances?* Mal. 3. 14.

This then to deſire truly, to have Communion with God, is the Property of a *righteous Man*, of a righteous Man only; for *this* Deſire ariſeth from a Suitableneſs which is in the righteous unto God. *Whom, ſaid the Prophet, have I in Heaven but thee? and there is none upon Earth that I deſire beſides thee.* Pſ. 73. 25. This could never be the deſire of a Man, were he not a righteous Man, a Man with a truly ſanctified Mind. *The carnal Mind is Enmity againſt God, for it is not ſubject to the Law of God, neither indeed can be.* Rom. 8. 7.

When *Moſes* the Man of God was with the Children of *Iſrael* in the Wilderneſs, he prays that God would give them his Preſence unto *Canaan*, or elſe to let them die in that Place. 'Twas Death to him to think of being in the Wilderneſs without God. *And he ſaid unto God, If thy Preſence go not with me, carry us not hence.* Exod. 33. 14, 15.

Here then are the Deſires of a righteous Man, namely, after Communion with God. He chuſes rather to be a Stranger *with* God in the World, than to be a Citizen of the World and a Stranger to God. *For I am, ſaid David, a Stranger with thee, and a Sojourner as all my Fathers were.* Pſal. 39. 12.

Indeed he that walketh with God, is but a Stranger to this World: And the righteous Man's Deſires are to, for, and after Communion with God, though he be ſo.

The Reaſons of *theſe* deſires are many.

1. In Communion with God, is Life, and Favour; yea, the very Preſence of God with a Man is a Token of it. Pſal. 30. 3. 5.

For by his Preſence he helps, ſuccours, relieves, and ſupports the Hearts of his People, and therefore is Communion with him deſired, I will, ſaid *David*, behave myſelf wiſely in a perfect way; *O when wilt thou come unto me?* Pſal. 101. 2.

2. The Pleaſures that ſuch a Soul finds in God that has Communion with him, are ſurpaſſing all Pleaſures and Delights, yea, infinitely ſurpaſſing them. *In thy preſence is Fulneſs of joy, and at thy right hand are pleaſures for ever more*: Upon this Account he is called, *The deſire of all Nations*, of all in all Nations that know him. Pſal. 16. 11.

3. *Job* Deſired God's Preſence that he might reaſon with God; *ſurely*, ſaid he, *I would ſpeak to the Almighty, and I deſire to reaſon with God.* And again, *O that he would hear me! Behold my deſire is that the Almighty would anſwer me.* Job 13. 3. Chap. 31. 35.

But why doth *Job* thus DESIRE to be in the preſence of God? Oh! he knew that God was good, and that he would ſpeak to him that which would do him good. *Would he plead againſt me with his great power? no, but he would put ſtrength into me. There the righteous might diſpute with him: ſo ſhould I be delivered for ever from my Judge.* Job 23. 6, 7.

4 God's Preſence is the ſafety of a Man: If God be with one who can hurt one? As HE ſaid, If God be for us, who can be againſt us? Now if ſo much ſafety flows from God's being FOR one, how ſafe are we when God is with us? *The beloved of the Lord*, ſaid *Moſes, ſhall dwell in ſafety by him, and the Lord ſhall cover him all the day long, and he ſhall dwell between his Shoulders.* Deut. 33. 12.

5. God's Preſence keeps the Heart *awake* to Joy, and will make a Man ſing in the Night; Can the Children of the Bride Chamber mourn while the Bridegroom is with them? God's Preſence is Feaſting, and Feaſting is made for Mirth. Job 35. 10. Mat. 9. 15. Rev. 3. 20. Eccleſ. 10. 19.

6. God's Preſence keeps the Heart *tender*, and makes it *ready* to fall in with what is made known, as Duty or Privilege. *I will run the ways of thy Commandments*, ſaid the Pſalmiſt, *when thou ſhalt enlarge my Heart.* Iſa. 64. 1. Pſal. 119. 32.

7. The Preſence of God makes a Man affectionately, and ſincerely good: Yea, makes him willing to be ſearched and ſtript from all the Remains of Iniquity. Pſal. 26. 1, 2, 3.

8. What

8. What shall I say? God's Presence is renewing, transforming, seasoning, sanctifying, commanding, sweetening and lightning to the Soul. Nothing like it in all the World; his Presence supplies all Wants, heals all Maladies, saves from all Dangers; is Life in Death, Heaven in Hell; all in all.

No Marvel then if the Presence of, and Communion with God, is become *the Desire of a righteous Man.*

9. To conclude this, by the Presence of God being with us, 'tis known to ourselves and to others what we are. If *thy Presence,* said *Moses,* go not with *me, carry us not hence; for wherein shall it be known, that I and thy People have found Grace in thy Sight, is it not in that thou goest with us? so shall we be separate, I and thy People from all the People that are upon the Face of the Earth.* Exod. 33. 16.

1. They are then best known to themselves. They know they are his People because God's Presence is with them. Therefore he saith, *My Presence shall go with thee, and I will give thee Rest.* That is, let thee know that thou hast found Grace in my Sight, and art accepted of me. For if God withdraws himself, or hides his Presence from his People, 'tis hard for them to bear up in the stedfast Belief that they belong to him. *Be not silent unto me O Lord,* said *David, lest I be like unto them that go down into the Pit.* Be not silent unto me, that is, as he has it in another Place, *Hide not thy Face from me. Hear me speedily O Lord, saith he, my Spirit faileth; hide not thy Face from me, least I be like unto them that go down into the Pit.* verse. 13, 14. Psal. 28. 1. Psal. 143. 7.

So that God's Presence is the Desire of the Righteous for this Cause also, even for that by it they gather, that God delighteth in them. By this I know thou favourest me, because mine Enemies do not triumph over me. And is this all? no, *And as for me thou upholdest me in mine integrity, and settest me before thy Face for ever.*

2. As by the Presence of God being with us, we know our selves to be the People of God: so by this Presence of God, the World themselves are sometimes convinced who we are also.

Gen. 21. 22. 1. Thus *Abimelech* saw that God was with *Abraham.*

Gen. 26. 28, 29. 2. Thus *Abimelech* saw that God was with *Isaac.*

Gen. 41. 38. 3. *Pharoah* knew that God was with *Joseph.*

1 Sam. 18. 28. 4. *Saul* saw and knew that the Lord was with *David.*

Ch. 9. 6. 5. *Saul*'s Servant knew that the Lord was with *Samuel.*

Dan. 5. 11. Dan. 6. 20. 6. *Belshazzer*'s Queen knew also that God was with *Daniel.*

7. *Darius* knew also that God was with *Daniel.*

Acts 4. 13. 8. And when the Enemy saw the Boldness of *Peter* and *John,* they took Knowledge of them that they had been with Jesus.

Acts 16. 17. 9. The Girl that was a Witch, knew that *Paul* was a Servant of the most High God.

There is a Glory upon them that have God with them, a Glory that sometimes *glances* and *flashes* out into the Faces of those that behold the People of God. *And all they that sat in the Counsel, looking stedfastly upon him, saw* Stephen's *face, as if it had been the Face of an Angel.* Such Rays of Divine Majesty did shew themselves therein. Acts 6. 15.

The Reason is, for that,

1. Such have with them the Wisdom of God. 2 Sam. 14. 17, 18, 19, 20.

2. Such also have special Bowels and Compassions of God for others. 1 Sam. 16. 4

3. Such have more of his Majesty upon them than others. —3. 19, 20

4. Such, their Words and Ways, their Carriages and Doings are attended with that of God that others are destitute of. 2 King 4. 9.

5. Such are holier, and of more convincing Lives in general, than other People are.

Now there is both *Comfort* and *Honour* in this; for what *Comfort* like that of being a *holy Man* of God? and what *Honour* like that of being a *holy Man of God*?

This therefore is the Desire of the Righteous, to wit, To have Communion with God. Indeed none like God, and to be desired *as he,* in the Thoughts of a righteous Man.

And this leads me to the second Thing, namely,

The Liberty of the Enjoyment of his holy Ordinances. For next to God himself, nothing is so dear to a righteous Man as the Enjoyment of his holy Ordinances.

One Thing, said *David, have I desired of the Lord, and that will I seek after* (namely) *that I may dwell in the House of the Lord all the days of my Life, to behold the Beauty of the Lord, and to enquire in his Temple.* Psal. 27. 4.

The Temple of the Lord was the Dwelling House of God, there he recorded his Name, and there he made known himself unto his People. Wherefore this was the Cause why *David* so earnestly desired to dwell there too, *To behold,* saith he, *the Beauty of the Lord, and to enquire in his Temple.* —11. 4. Hab. 2. 20.

There he had promised his Presence to his People, yea, and to bring thither a Blessing for them. *In all Places where I record my Name I will come unto thee, and I will bless thee.* Ex. 20. 24.

For this Cause therefore, as I said, it is why the Righteous do SO desire that they may enjoy the Liberty of the Ordinances and Appointments of their God; to wit, that they may attain to, and have Communion maintained with him.

Alas! the Righteous are as it were undone

done, if God's Ordinances be taken from them. *How amiable are thy Tabernacles, O Lord of Hosts. My Soul longeth, yea, even fainteth for the Courts of the Lord, my Heart and my Flesh crieth out for the living God.* Behold what a Taking the good Man was in, because at this Time he could not attain to so frequent a being in the Temple of God as his Soul desired. It even longed and fainted; yea, and his Heart and his Flesh cried out for the God that dwelt in the Temple at *Jerusalem.*

Ps. 84. 1, 2.

Yea, he seems in the next Words to envy the very BIRDS that could more commonly frequent the Temple than he.

The Sparrow, saith he, *hath found her a House, and the Swallow a Nest for herself, where she may lay her Young, even thine Altars, O Lord my King, and my God.*

And then blessed all them that had the Liberty of Temple Worship, saying, *Blessed are they that dwell in thine House, they will be still praising thee.*

ver. 4.

Then he cries up the Happiness of those that in *Zion* do appear before God.

ver. 7.

After this he cries out unto God, that he would grant him to be Partaker of this high Favour, saying, *O Lord God of Hosts hear my Prayer*, &c. *For a day in thy Courts is better than a thousand: I had rather be a Door-keeper in the House of my God, than to dwell in the Tents of Wickedness.*

ver. 10.

But why is all this! what aileth the Man thus to express himself? Why, as I said, The Temple was the great Ordinance of God, there was his true Worship performed, there God appeared, and there his People was to find him. This was, I say, the Reason why the Psalmist chose out, and desired THIS one Thing, above ALL the Things that were under Heaven, even to behold there the Beauty of the Lord, and to enquire in his Temple.

There was to be seen *The Shadows of Things in the Heavens*; The Candlestick, the Table of Shew-Bread, the Holiest of all, where was the Golden Censor, the Ark of the Covenant overlaid round about with Gold, the Golden Pot that had Manna, *Aaron*'s Rod that budded, the Tables of the Covenant, and the Cherubins of Glory over-shadowing the Mercy-Seat, which were all of them then, Things by which God shewed himself merciful to them.

Heb. 9. ver. 1, 2, 3, 4, 5. compared with ver. 23. and chap. 8. 5.

Do you think that Love-Letters are not desired between Lovers? Why these, God's Ordinances, they are his Love-Letters, and Love-Tokens too: No Marvel then if the Righteous do SO desire them. *More to be desired are they than Gold*; *yea, than much fine Gold: Sweeter also than the Honey and the Honey-Comb.*

Ps. 19. 10. Ps. 119. 72 ver. 127.

Yea, this Judgment, Wisdom it self passes upon these Things, *Receive*, saith he, *my Instruction, and not Silver, and Knowledge rather than fine Gold. For Wisdom is better than Rubies; and all the Things that may be desired, are not to be compared to it.*

Pro. 8. 10, 11.

For this Cause therefore are the Ordinances of God so much desired by the Righteous. In them they meet with God; and by them they are builded, and nourished up to eternal Life.

As new-born Babes, says *Peter*, *desire the sincere Milk of the Word that ye may grow thereby.* As Milk is nourishing to Children, so is the Word, heard, read, and meditated on, to the Righteous. Therefore *it is their Desire.*

1 Pet. 2. 2.

He made himself known to them in breaking of Bread: Who would not then, that loves to know him, be present at such an Ordinance?

Luk. 24. 35.

Oft times the Holy Ghost, in the comfortable Influence of it, has accompanied the Baptized in the very Act of Administring it. *Therefore in the Way of thy Judgments, or Appointments, O Lord, thy People have waited for thee, The Desire of their Soul is to thy Name, and to the remembrance of thee.*

Isa. 26. 8.

Church-Fellowship, or the Communion of Saints, is the Place where the Son of God loveth to walk; his first walking was in *Eden*; There he converted our first Parents. *And come my beloved, says he, let us go early to the Vineyards, let us see if the Vine flourish, whether the tender Grapes appear, and the Pomgranates bud forth: there will I give thee my Loves.*

Song 7. 12

Church-fellowship rightly managed, is the Glory of all the World. No Place, no Community, no Fellowship adorned and bespangled with those Beauties as is a Church rightly knit together to their Head, and lovingly serving one another. *In his Temple every one speaks of his Glory.* Hence the Church is called the Place of God's Desire on Earth. *This is my Rest, here I will dwell for ever, for I have desired it.* And again. Thus the Church confesseth, when she saith, *I am my Beloved's, and his desire is towards me.*

Psal. 132. 13 to 17.

Psal. 29. 9.

Song 7. 10

No Marvel then if this be the ONE Thing that *David desired*, and that which he would *seek after*, namely, *to dwell in the House of the Lord all the Days of his Life.*

And this also shews you the Reason why God's People of old used to venture so hardly for Ordinances, and to get to them with the peril of their Lives, because of the Sword of the Wilderness.

Lam. 5. 9.

They was their *Bread*, *they* was their *Water*, *they* was their *Milk*, *they* was their *Honey.* Hence the Sanctuary was called *the Desire of their Eyes, and that which their Soul pitied*, or the Pity of their Soul. They had rather have died than lost it, or than that it should have been burned down as it was.

Ezek. 24. 21, 25.

When

When the Children of *Israel* had lost the
1 Sam. 4. 22. Ark, they counted *the Glory was departed from Israel.* But when they had lost all, what a Complaint made they then! *He hath violently taken away his Tabernacle, as if it were of a Garden, he hath destroyed the Pla-*
Lam. 2. 6, 7. *ces of the Assembly: The Lord hath caused the solemn Feasts and Sabbaths to be forgotten in Sion, and hath despised in the Indignation of his Anger, the King and the Priest.*

Wherefore upon this Account it was that the Church in those Days counted the Punishment of her Iniquity *greater than the punishment of Sodom.*

By these few Hints you may perceive, *what is the Desire of the Righteous.* But this is spoken of reference to Things present; to Things that the righteous Desire to enjoy while they are here: Communion with God while here, and his Ordinances in their purity while here. I come therefore in the second Place to shew you that the righteous have desires that reach further, *Desires that have so long a Neck as to look into the World to come.*

Secondly, Then the Desires of the righteous, are after that, which, yet they know, cannot be enjoyed till after Death. And those are comprehended under these two Heads.

1. They desire that Presence of their Lord, *which is personal.*

2. They desire to be in that Country where their Lord personally is.

That heavenly Country.

For the first of these, says *Paul*,

I have a Desire to depart and to be with Christ. Thus you have it in *Philippians*, 1, 23. *I have a desire to be with Christ.*

In our first Sort of Desires, I told you that the Righteous desired spiritual Communion with God; and now I tell you they desire to be with Christ's Person; *I have a desire to be with Christ*, That is, with his Person, that I may enjoy his personal Presence; such a Presence of his, as we are not capable to enjoy while here. Hence he
2 Cor. 5. 6. says, *I have a desire to depart that I might be with him. Knowing*, as he says in another Place, *that while we are at home in the Body, we are* (*and* cannot but be) *absent from the Lord.*

Now this Desire, as I said, is a Desire that hath a *long Neck*, for it can look over the brazen Wall of this, quite into another World. And as it hath a *long Neck*, so it is very forceable, and mighty in its Operation.

1. This Desire breeds a Divorce, a compleat Divorce betwixt the Soul and all inordinate Love and Affections to Relations and
1 Cor. 7. 29, 30. worldly Enjoyments. This desire makes a married Man live as if he had no Wife, a rich Man live as if he possessed not what he has, &c.

This is a Soul sequestring desire; This Desire makes a Man willing rather to be absent from all Enjoyments, that he may be present with the Lord. This is a famous Desire; none hath this Desire, *but a righteous Man.*

There are that profess much Love to Christ, that yet never had such a Desire in them, all their Life long. No the Relation that they stand in to the World, together with those many Flesh-pleasing Accommodations with which they are surrounded, would never yet suffer such a Desire to enter into their Hearts.

2. The Strength of *this* Desire is such, that it is ready, so far forth as it can to dissolve that sweet Knot of Union that is betwixt Body and Soul. A Knot more dear to a reasonable Creature than that can be which is betwixt Wife and Husband, Parent and Child, or a Man and his Estate. *For even all that a Man has will he give for his Life*, and to keep Body and Soul firmly knit together. But now, when this Desire comes, this Silver Cord is loosed, is loosed by Consent. This Desire grants to him that comes to dissolve this Union, leave to do it delightfully. *We are confident and*
2 Cor. 5. 8. *willing rather to be absent from the Body and to be present with the Lord.*

Yea, *This* Desire makes *this* Flesh, this *mortal Life*, a Burden. The Man that has this Desire, exercises self-denial, while he waits till his desired Change comes. For were it not, that the Will of God is that he should live; and did he not hope that his Life might be serviceable to the Truth and Church of God; He would not have wherewith to cool the Heart of this Desire: But would rather in a holy Passion with holy *Job* cry out, I loath, or *I abhor it, I would*
Job 7. 15, 16, 17. *not live always; let me alone* (that I may die) *for my Days are Vanity.*

3. The Strength of this Desire shews it self in this also, namely in that it is willing to *grapple* with the *King of Terrors*, rather than to be detained from that sweet Communion, that the Soul looks for when it comes into the Place where its Lord is. Death is not to be desired for it self, the Apostle chose rather to be cloathed upon with his House which is from Heaven, *that*
2 Cor. 5. 1, 2, 3, 4. *Mortality might be swallowed up of Life.*

But yet rather than he would be absent from the Lord, he was willing to be absent from the Body. Death in the very Thoughts of it is grievous to Flesh and Blood; and nothing can so master it in our Apprehensions, as that by which we attain to *these Desires*. These Desires do deal with Death, as *Jacob*'s Love to *Rachel* did deal with the seven long Years, which he was to serve for her. It made them seem few, or but a little Time; Now so I say, doth these Desires deal with Death it self. They make it seem little, nay a Servant, nay a Privilege; for that by that a Man may come to enjoy the presence of his beloved Lord, *I have a Desire to depart*, to go from the World and Relations, to go from my Body, that great

Piece of my ſelf; I have a Deſire to venture the Tugs and Pains and the harſh handling of the King of Terrors, ſo I may be with Jeſus Chriſt, *Theſe are Deſires of the Righteous.*

Are not theſe therefore ſtrong Deſires? Is there not Life and Mettle in them? Have they not in them *Power* to looſe the Bands of Nature, and to harden the Soul againſt Sorrow? flow they not, think you, from Faith of the fineſt Sort, and are they not Bread in the Boſom of a truly mortified Soul? Are theſe the Effects of a a purblind Spirit? Are they not rather the Fruits of an Eagle ey'd Confidence? Oh theſe Deſires! they are peculiar to the Righteous, they are none others, *but the Deſires of the Righteous.*

Queſt. *But why do the Righteous deſire to be with Chriſt?*

Anſw. And I ask, why doth the Wife, that is as the loving *Hind*, love to be in the preſence of her Husband?

1. Chriſt in Glory is worth the being with; Mark 5. 18. if the Man out of whom the Lord Jeſus did caſt a Legion, prayed that he might be with him, notwithſtanding all the Trials that attended him in this Life; how can it be but that a righteous Man, muſt deſire to be with him now he is in Glory?

2. What we have heard concerning the Excellency of his Perſon, the unſpeakableneſs of his Love, the greatneſs of his Sufferings, and the Things that he ſtill is doing for us, muſt needs command our Souls into a Deſire to be with him.

3. When we have heard of a Man among us, that has done for us ſome excellent Thing: the next Thing that our Hearts doth pitch upon, is, *I would I could ſet mine Eyes upon him*; but was ever heard the like, to what Jeſus Chriſt has done for Sinners? Who then that hath the Faith of him, can do otherwiſe, but deſire to be with him? 'Twas 1 Joh. 3. 2. that which ſometime comforted *John*, that the time was coming that he ſhould *ſee him.*

But that Conſideration made him *bray* like a *Hart*, to haſten the Time that he Rev. 22. 20. might ſet his Eyes upon him *quickly.*

To ſee Jeſus Chriſt then, to ſee him *as he is*, to ſee him as he is in Glory, is a ſight that is worth going from Relations, and out of the Body, and through the Jaws of Death to ſee; for this is to ſee him Head over all, to ſee him poſſeſſed of Heaven for his Church, to ſee him preparing of Manſion-houſes for thoſe his poor Ones, that are now by his Enemies kickt too and fro, like Foot-balls in the World; and is not this a bleſſed Sight?

Secondly, *I have a Deſire to be with him, to ſee my ſelf with him*; this is more bleſſed ſtill; for a Man to ſee himſelf in Glory, this is a Sight worth ſeeing: *Sometimes I look upon my ſelf, and ſay where am I now? And do quickly return Anſwer to my ſelf again, why I am in an evil World, a great Way from Heaven, in a ſinful Body, among Devils and wicked Men; ſometimes benighted, ſometimes beguiled, ſometimes fearing, ſometimes hopeing, ſometimes breathing, ſometimes dying, and the like. But then I turn the Tables, and ſay, but where ſhall I be ſhortly? Where ſhall I ſee my ſelf anon, after a few Times more have paſſed over me? And when I can but anſwer this Queſtion thus, I ſhall ſee my ſelf with Jeſus Chriſt; this yields Glory, even Glory to ones Spirit now*; no marvel then, *if the Righteous deſire to be with Chriſt.*

Thirdly, *I have a Deſire to be with Chriſt*; there the Spirits of the Juſt are perfected: there the Spirits of the Righteous are as full as they can hold: A Sight of Jeſus in the Word, ſome know how 'twill change them from Glory to Glory; but how then ſhall we be changed and filled, when we ſhall ſee him as he is? *When he ſhall appear we ſhall be like him, for we ſhall ſee him as he is.* Heb. 12. 23. 2 Cor. 3. 18. 1 Joh. 3. 2.

Moſes and Elias appeared to *Peter* and *James* and *John*, at the Transfiguration of Chriſt in Glory: How ſo? Why they had been in the Heavens, and came thence with ſome of the Glories of Heaven upon them. Guild a bit of Wood, yea, gild it ſeven Times over, and it muſt not compare in difference to Wood not guilt, to the Soul, that but a little while has been dipt in Glory.

Glory is a ſtrange Thing to Men that are on this Side the Heavens; 'tis that which Eye hath not ſeen, nor Ear heard, nor entered into the Heart of Man to conceive of; only the Chriſtian has a Word and Spirit, that at Times doth give a little of the Glimmering thereof unto him.

But oh when he is in the Spirit, and ſees in the Spirit, do you think his Tongue can tell! But I ſay, if the Sight of Heaven, at ſo vaſt a diſtance, is ſo excellent a Proſpect, what will it look like, when one is in it?

No Marvel then, *If the Deſires of the Righteous are to be with Chriſt.*

Object. *But if this be the Character of a Righteous Man, to deſire to depart and to be with Chriſt, I am none of them; for I never had ſuch a Deſire in my Heart; no, my Fears of periſhing will not ſuffer me either to deſire to die to be with Chriſt, nor that Chriſt ſhould come to judge the World.*

Anſw. Though thine is a Caſe that muſt be excepted, for that thy Deſires may not as yet be grown ſo high; yet if thou art a righteous Man, thy Heart has in it the very Seeds thereof.

There are therefore *deſires*, and *deſires* to *deſires*, as one Child can reach ſo High, and the other can but *deſire* to do ſo: Thou, if thou art a righteous Man, *haſt deſires*, theſe *deſires* ready to put forth into Act, when they are grown a little ſtronger, or when their Impediment is removed.

Many times it is with our Deſires, as it is with

with *Saffron*, it will Bloom and Bloſſom, and be Ripe, and all in a Night: Tell me, doſt thou not *deſire* to *deſire*? Yea doſt thou not vehemently deſire to deſire, to depart and to be with Chriſt? I know if thou art a righteous Man, thou doſt. There is a Man ſows his Field with Wheat, but as he ſows, ſoon is it covered with great Clods; now that grows as well as the reſt, though it runs not upright as yet; it grows, and yet is kept down, *ſo do thy deſires*; and when one ſhall remove, the Clod, the Blade will ſoon point upwards.

I know thy Mind; that which keeps thee that thou canſt not yet arrive to this, *To deſire to depart and to be with Chriſt*, is becauſe ſome ſtrong Doubt or Clod of Unbelief, as to thy eternal Welfare, lies hard upon thy deſiring Spirit; now let but Jeſus Chriſt remove this Clod, and thy Deſires will quickly ſtart up to be gone.

I ſay let but Jeſus Chriſt give thee one Kiſs, and with his Lips as he kiſſes thee, whiſper to thee *The Forgiveneſs of thy Sins*, and thou wilt quickly break out and ſay, Nay, then Lord let me die in Peace, ſince my Soul is perſuaded of thy Salvation.

There is a Man upon the Bed of Languiſhing, but oh! he dares not die, for all is not as he would have it, 'twixt God and his poor Soul; and many a Night he lies thus in great horror of Mind; but do you think, that he doth not *deſire* to *deſire* to depart? Yes, yes, he alſo waits, and cries to God to ſet his Deſires at Liberty: At laſt the Viſitor comes and ſets his Soul at eaſe, by perſuading of him that he belongs to God; and what then? Oh! *now let me die, welcome Death.*

Now he is like the Man in *Eſſex*, who when his Neighbour at his Bed-ſide prayed for him, that God would reſtore him to Health, ſtarted up in his Bed, and pulled him by the Arm, and cryed out, *No, no, pray that God will take me away, for to me 'tis beſt to go to Chriſt.*

The Deſires of ſome good Chriſtians are *pinioned* and cannot ſtir, eſpecially *theſe Sort of deſires*; but Chriſt can and will cut the Cord ſometime or other; and then thou that wouldeſt, ſhalt be able to ſay, *I have a deſire to depart, and to be with Jeſus Chriſt.*

Mean time be thou earneſt to deſire to know thy Intereſt in the Grace of God, for there is nothing ſhort of the Knowledge of that, can make thee deſire to depart, that thou mayſt be with Chriſt; this is that that *Paul* laid as the Ground of his Deſires to be gone: *We know*, ſays he, *that if our earthly Houſe of this Tabernacle were diſſolved, we have a Building of God, an Houſe not made with Hands, eternal in the Heavens: For in this we groan earneſtly, deſiring to be cloathed upon with our Houſe, which is from Heaven.* 2 Cor. 5. 1, 2.

And know that if thy Deſires be right, they will grow as other Graces do, from Strength to Strength; only in this they can grow no faſter, than Faith grows as to Juſtification, and than Hope grows as to Glory.

But we will leave this, and come to the ſecond Thing.

Secondly, As the righteous Men deſire to be preſent with Jeſus Chriſt, ſo they deſire to be with him in *that Country where he is*; *But now they deſire a better Country, that is, an Heavenly*; *wherefore God is not aſhamed to be called their God, for he hath prepared for them a City. But now they deſire a better Country*; here is a Compariſon: There was another Country, to wit, their native Country, the Country from whence they came out; that in which they left their Friends and their Pleaſures, for the ſake of another World, which indeed is a better Country, as is manifeſt from its Character, *It is an Heavenly*: As high as Heaven is above the Earth, ſo much better is that Country which is an Heavenly, than is this in which now we are. Heb. 11. 14, 15, 16.

A Heavenly Country, where there is a Heavenly Father; a Heavenly Hoſt, Heavenly Things, Heavenly Viſions, Heavenly Places, a Heavenly Kingdom, and the Heavenly *Jeruſalem*, for them that are Partakers of the Heavenly Calling, and that are the Heavenly Things themſelves. Mat. 6. 14, 15, 16. Ch. 15. 13 Ch. 18. 35 Luk. 2. 13. Joh. 3. 12. Act. 26. 19. Epheſ. 1. 3, 20. 2 Tim. 4. 18. Heb. 3. 1. Ch. 9. 23. Ch. 12. 22.

This is a Country to be deſired, and therefore no marvel if any, except thoſe that have loſt their Wits and Senſes, refuſe to chuſe themſelves an Habitation here. Here is *the Mount Zion, the City of the living God, the Heavenly* Jeruſalem, *and an innumerable Company of Angels*; *here is the general Aſſembly and Church of the firſt Born, and God the Judge of all, and Jeſus, and the Spirits of juſt Men made perfect*; Who would not be here?

This is the Country that the Righteous deſire for a Habitation; *but now they deſire a better Country, that is, an Heavenly*; *wherefore God is not aſhamed to be called their God, for he hath prepared for them a City.*

Mark, They deſire a Country, and God prepareth for them a City; he goes beyond their Deſires, beyond their Apprehenſions, beyond what their Hearts could conceive to ask for.

There is none that are weary of this World from a gracious Diſpoſition that they have to an heavenly; but God will take Notice of them, will own them, and not be aſhamed to own them; yea, ſuch ſhall not loſe their Longing: They deſire a Handful, God gives them a Seaful; they deſire a Country, God prepares for them a City. A City that is an Heavenly; a City, that has Foundation; a City, whoſe Builder and Maker is God. And all this is that the Promiſe to them might be fulfilled, *The Deſire of the Righteous ſhall be granted*; and this is the laſt Thing, propounded to be ſpoken to from the Text. Therefore. Heb. 11. 10. Rev. 3. 12.

Thirdly,

Thirdly, We then in Concluſion come to enquire into, *What is meant, or to be underſtood by the granting of the Righteous their Deſires*; The Deſire of the Righteous ſhall be granted.

1. To grant, is to yield to what is deſired, to conſent that it ſhall be even ſo as is requeſted; *The Lord hear thee in the Time of Trouble, the Name of the God of Jacob defend thee; ſend thee help from his Sanctuary, and ſtrengthen thee out of Zion, remember all thy Sacrifices; grant thee according to thine own Heart, and fulfil all thy Counſel.* Pſal. 30. 1, 2, 3, 4.

2. To grant, is to accompliſh what is promiſed; thus God granted to the Gentiles Repentance unto Life, namely, for that he had promiſed it by the Prophets from the Days of old. Act. 11. 18. Rom. 15. 9, to 13.

3. To grant therefore, is an Act of Grace and condeſcending Favour; for if God is ſaid to humble himſelf when he beholds Things in Heaven, what Condeſcenſion is it for him, to hearken to a ſinful Wretch on Earth, and to tell him, have *the Thing which thou deſireth*? A Wretch I call him; if compared to him that hears him, though he is a righteous Man when conſidered, as the new Creation of God.

4. To grant then, is not to part with the Thing deſired, as if a Deſire merited, purchaſed, earned or deſerved it, but of Bounty and good Will, to beſtow the Thing deſired upon the Humble: Hence God's grants are ſaid to be gracious Ones. Pſal. 119. 29.

5. I will add, That to grant, is ſometimes taken for giving one Authority or Power to do, or poſſeſs, or enjoy ſuch and ſuch Privileges; and ſo it may be taken here: For the Righteous has a Right to a Power, to enjoy the Things beſtowed on them by their God. Ezra 3. 7.

So then, to grant is to give, to accompliſh, even of free Grace, *The Deſires of the Righteous.*

1. This is acknowledged by *David*, where he ſaith to God, *Thou haſt given him his Hearts deſire, and haſt not withholden the Requeſts of his Lips.* Pſ. 21. 2.

2. And this is promiſed unto all that delight themſelves in God; *Delight thy ſelf in the Lord and he ſhall give thee the Deſire of thy Heart.* And again, Pſ. 37. 4.

3. *He will fulfil the Deſires of them that fear him: he alſo will hear their Cry and will ſave them.* Pſ. 145. 19.

By all theſe Places 'tis plain, that the Promiſe of granting Deſires, is entailed to the Righteous, and alſo the Grant to them, is an Act of Grace and Mercy.

But it alſo follows, that tho' the Deſires of the Righteous are not Meritorious, yet they are pleaſing in his Sight; and this is manifeſt ſeveral Ways, beſides the Promiſe of a Grant of them.

Firſt, In that the Deſires of God, and the Deſires of the Righteous jump, or agree in one; they are of one Mind in their Deſires: God's Deſire is to the Work of his Hands, and the *Righteous are for ſurrendering that up to him.*

1. In giving up the Heart unto him; *My Son*, ſays God, *give me thy Heart: I lift my Heart to thee*, ſays the righteous Man. Prov. 23. 26. Pſ. 25. 1. Pſ. 86. 4. Lam. 3. 41

Here therefore there is an Agreement between God and the Righteous; 'tis I ſay, agreed on both Sides, that God ſhould have the Heart: God deſires it, the righteous Man deſires it; yea, he deſires it with a Groan, ſaying, *Incline my Heart unto thy Teſtimony; let my Heart be found in thy Statutes.* Pſal. 119. 36. 80.

2. They are alſo agreed about the diſpoſing of the whole Man; God is for Body and Soul, and Spirit; and the righteous Deſires that God ſhould have it all: Hence they are ſaid, *To give themſelves to the Lord; and to addict themſelves to his Service.* 2 Cor. 8. 5. 1 Cor. 16. 15.

3. *God deſireth Truth in the inward Parts*, that is, that Truth may be at the bottom of all; and this is the Deſire of the righteous Man likewiſe; *I have hid thy Word in my Heart*, ſaid *David*, *that I might not ſin againſt thee.* Pſ. 51. 6, 16. Pſ. 119. 11

4. They agree in the Way of Juſtification, in the Way of Sanctification, in the Way of Preſervation, and in the Way of Glorification; to wit, which Way to come at and enjoy all: Wherefore, who ſhould hinder the righteous Man, or keep him back from enjoying the Deſire of his Heart.

5. They alſo agree about the ſanctifying of God's Name in the World; ſaying, *Thy Will be done on Earth as it is in Heaven*: There is a great Agreement between God and the Righteous; *He that is joyned to the Lord is one Spirit*; no marvel then if their Deſires in the general, ſo far as the righteous Man doth know the Mind of his God, is one; conſequently their Deſires muſt be granted, or God muſt deny himſelf. 1 Cor. 6. 17.

Secondly, The Deſires of the Righteous are the Life of all their Prayers; and 'tis ſaid the Prayer of the Upright is God's Delight.

1. Jeſus Chriſt put a difference betwixt the Form and Spirit that is in Prayer, and intimates, the Soul of Prayer is in the Deſires of a Man: Therefore ſaith he, I ſay unto you what Things ſoever you deſire when ye pray, believe that ye receive them, and ye ſhall have them. Mark 11. 24.

2. If a Man prays never ſo long, and has never ſo many brave Expreſſions in Prayer; yet God counts it Prayer no further, than there are warm and fervent Deſires in it after thoſe Things the Mouth maketh mention of. In *Pſalm* 38. 9. ſaith David, *Lord all my Deſires are before thee, and my groanings are not hid from thee.*

3. Can you ſay you deſire when you pray? or that your Prayers come from the Braying, Panting and Longing of your Hearts? If not, they ſhall not be granted; for

for God looks when Men are at Prayer, to see if their Heart and Spirit is in their Prayers; for he counts all other but vain speaking. Rom. 8. 26, 27. Mat. 6. 7. Jer. 29. 12. *Ye shall seek me, and find me, says he when you shall search for me with all your Heart.* The people that you read of in 2 *Chron.* 15. are there said to do what they did, with all their Heart and with all their Soul, *For they sought God with their whole desire*, ver 11, 12, 13, 14, 15.

When a Man's Desires put him upon Prayer, run along with him in his Prayer, break out of his Heart, and ascend up to Heaven with his Prayers, 'tis a good Sign that he is a righteous Man *and that his Desires shall be granted.*

Thirdly, By desires a righteous Man shews more of his Mind for God, than he can by any Manner of ways besides; hence 'tis said, *The Desire of a Man is his Kindness, and that a poor Man* (that is sincere in his desires) *is better than* (he that with his Mouth shews much Love, if he be) *a Liar.* Prov. 19. 22.

1. Desires, Desires are *copious* Things; you read that a Man may enlarge his desires *as Hell*, that is, if they be wicked: Yea, and a righteous Man may enlarge his Desires as Heaven. Hab. 2. 5. Psal. 73. 25.

2. No Grace is so extensive as Desires, Desires out go all; who Believes, as he desires to Believe? and Loves, as he Desires to Love? and *Fears* as he *Desires to fear God's Name*? Might it be as a righteous Man doth sometimes desire it should be, both with God's Church and also with his own Soul, stranger Things would be than there are; Faith and Love, and Holiness would flourish more than it does. Oh! what does a righteous Man desire? What do you think the Prophet desired, when he said, *O that thou wouldst rent the Heavens and come down*? And *Paul* when he said, He *could wish that himself were accursed from Christ*, for the vehement Desire that he had that the Jews might be saved? Yea, what do you think *John* desired, when he cried out to Christ to come quickly? Neh. 1. 11. Isa. 64. 1. Rom. 9. 1, 2, 3. Ch. 10. 1.

3. Love to God, as I said, is more seen in Desires than in any Christian Act: Do you think that the Woman with her two Mites, cast in all that she desired to cast into the Treasury of God? Or do you think, when *David* said that he had prepared for the House of God, *with all his Might*, that his desires stinted when his Ability was at its utmost? No, no, desires go beyond all Actions: Therefore I said, it is the Desires of a Man that are reckoned for his Kindness. 1 Chron. 29. 2.

4. Kindness is that which God will not forget, I mean the Kindness which his People shew to him; *especially in their Desires to serve him in the World.* When *Israel* was come out of *Egypt*, you know how many stumbles they had before they got to *Canaan.* But for as much as they were willing, or desirous to follow God, he passes by all their failures, saying *I remember thee* (and that almost a thousand years after) *the kindness of thy youth, the love of thine espousals, when thou wentest after me in the Wilderness, in a land that was not sown: Israel was Holiness to the Lord, and the first fruits of his increase.* Jer. 2. 2, 3.

5. There is nothing that God likes of ours, better than he likes our true Desires. For indeed, true Desires they are the Smoak of our Incense, the Flower of our Graces, and the very vital Part of our new Man. They are our Desires that ascend, and them that are the Sweet of all the Sacrifices that we offer to God. The Man of Desires is the Man of Kindness.

Fourthly, Desires! true and right Desires, they are they by which a Man is taken up from the Ground and brought away to God, in spight of all Opposers. A Desire will take a Man upon its Back, and carry him away to God if ten thousand Men stand by and oppose it. Hence, 'tis said, *That through desire a Man separates himself*, to wit, from what is contrary to the Mind of God, *and so seeketh and intermeddleth with all Wisdom.* Prov. 18. 1

1. All Convictions, Conversions, Illuminations, Favours, Tastes, Revelations, Knowledge, and Mercies will do nothing, if the Soul abides without Desires. All I say, is but like Rain upon Stones, or Favours bestowed upon a dead Dog. Oh! But a poor Man with Desires, a Man that sees but little, that knows but little, that finds in himself but little, if he has but strong Desires, they will supply all. His Desires take him up from his Sins, from his Companions, from his Pleasures, and carry him away to God.

2. Suppose thou wast a Minister, and wast sent from God with a Whip whose Cords was made of the Flames of Hell, thou mightest lash long enough, before thou couldest so much as drive one Man that abides without Desires, to God, or to his Kingdom, by that thy so sore a Whip.

3. Suppose again that thou wast a Minister, and was sent from God to Sinners with a Crown of Glory in thy Hand, to offer to him that first comes to thee for it; yet none can come without Desires; but Desire takes the Man upon its Back, and so brings him to thee.

4. What's the Reason, that Men will with Mouth commend God, and commend Christ, and commend and praise both Heaven and Glory, and yet all the while, fly from him, and from his Mercy, as from the worst of Enemies? Why, They want good Desires; their Desires being mischievous, carry them another Way. Thou entreatest thy Wife, thy Husband, and the Son of thy Womb, to fall in with thy Lord and thy Christ, but they will not. Ask them the Reason why they will not, and

they know none, only they have no De-
Isa. 53. 1, 2, 3. sires. *When we ſhall ſee him, there is no Beauty in him that we ſhould deſire him.* And I am ſure if they do not deſire him, they can by no Means be made to come to him.

But now, DESIRES! Deſires that are right, will carry a Man quite away to God, and to do his Will, let the Work be never ſo hard. Take an Inſtance or two for this.

1. You may ſee it in *Abraham*, *Iſaac*, and *Jacob*. The Text ſays plainly, *They*
Heb. 11. 8, 9, 10, 11, 12, 13, 14, 15, 16. *were not mindful of that Country from whence they came out, through their Deſires of a better.*

God gave them Intimation of a better Country, and their Minds did cleave to it with Deſires of it, and what then? Why they went forth, and deſired to go, though they did not know whither they went. Yea, they all ſojourned in the Land of Promiſe, becauſe 'twas but a Shadow of what was deſigned for them by God, and looked to by their Faith, as in a ſtrange Country; wherefore they alſo caſt that behind their Back, looking for that City that had Foundation, of which Mention was made before.

Had not now theſe Men Deſires that were mighty! They were their Deſires that thus ſeparated them from their deareſt and choice Relations and Enjoyments. Their Deſires were pitched upon the heavenly Country, and ſo they broke through all Difficulties for that.

2. You may ſee it in *Moſes*, who had a Kingdom at his Foot, and was the alone viſible Heir thereof; but deſire of a better Inheritance, made him refuſe it, and chuſe rather to take Part with the People of God in their afflicted Condition, than to enjoy the Pleaſures of Sin for a Seaſon.

You may ſay, *The Scripture attributes this to his Faith.* I anſwer, ſo it attributes to *Abraham*'s Faith, his leaving of his Country. But his Faith begat in him theſe Deſires after the Country that is above. So indeed *Moſes* ſaw theſe Things by Faith, and therefore his Faith begat in him theſe Deſires. For 'twas becauſe of his Deſires that he did refuſe, and did chuſe, as you read. And here we may opportunely take an Opportunity to touch upon the Vanity of that Faith that is not breeding, and that knows not how to bring forth ſtrong Deſires of enjoying what is pretended to be believed; all ſuch Faith is falſe. *Abraham*'s, *Iſaac*'s, *Jacob*'s, and *Moſes*'s Faith, bred in them Deſires, ſtrong Deſires; yea, Deſires ſo ſtrong as to take them up, and to carry them after what by their Faith was made known unto them. Yea, their Deſires were ſo mightily ſet upon the Things made known to them by their Faith, that neither Difficulties nor Dangers, nor yet Frowns nor Flatteries could ſtop them from the Uſe of all lawful Attempts of enjoying what they believed was to be had, and what they deſired to be poſſeſſed of.

3. The Women alſo that you read of, and others, that would not upon unworthy Terms, *accept of deliverance* from Torments, and ſundry Trials, *That they might* (or becauſe they had a Deſire to) *be made* Heb. 11. 35. *partakers of a better reſurrection.*

And *others*, ſaith he, *had trial of cruel mockings and ſcourgings. Yea, moreover of bonds and impriſonments; they were ſtoned, they were ſawn aſunder; were tempted, were ſlain with the ſword; they wandred about in ſheep-skins, and goat-skins, being deſtitute, afflicted, tormented: Of whom the world was not worthy. They wandred in deſerts, in mountains and caves of the earth.*

4. But we will come to the Lord Jeſus himſelf. Whither did his Deſires bring him? Whither did they carry him, and to what did they make him ſtoop? For they were his Deſires after us, and after our Good, that made him humble himſelf to Song 7. 10. do as he did.

What was it, think you, that made him cry out, *I have a Baptiſm to be baptized with,* Luke 12. 50. *and how am I ſtraitned until it is accompliſhed.* What was that Baptiſm, but his Death? and why did he ſo long for it, but of Deſire to do us good? Yea, the Paſſover being to be eaten on the Eve of his Sufferings, Chap. 22. 15. with what Deſires did he deſire to eat it with his Diſciples?

Yea, his Deſires to ſuffer for his People, made him go with more Strength to lay down his Life for them, than they for want of them, had to go to ſee him ſuffer. *And* Mat. 20. 17. Mark 10. 32. *they were in the way going up to Jeruſalem,* he to ſuffer, and they to look on. *And Jeſus went before them, and they were amazed, and as they followed they were afraid.*

I tell you, Deſires are ſtrange things if they be right; they jump with God's Mind, they are the Life of Prayer; they are a Man's Kindneſs to God, and *they* which will take him up from the Ground and carry him away after God to do his Will, let the Work be never ſo hard. Is it any Marvel then, if the Deſires of the Righteous are ſo pleaſing to God as they are? and that God has ſo graciouſly promiſed, that the Deſires of the Righteous ſhall be granted?

But we come now to the Uſe and Application.

Firſt Uſe is a Uſe of Information.

The firſt Uſe ſhall be a Uſe of Information. You have heard what hath been ſaid of *Deſires*, and what *pleaſing* things right Pſal. 112. 10. Deſires are unto God. But you muſt know, *that they are the Deſires of his People*, of the Righteous that are ſo. No wicked Man's Deſires are regarded.

This Men muſt be informed of, leſt their Deſires become a Snare to their Souls. You Prov. 21. 25. read of a Man *whoſe Deſire kills him.* And why?

why? but because he rests in *desiring*, without considering what he is, whether such a one unto whom the promise of *granting Desires*, is made; he coveteth greedily all the day long, but to little purpose. The *Grant* of *Desires*, of the *fulfilling* of Desires, *is entailed to the righteous Man.*

There are four sorts of people that desire, that desire the kingdom of Heaven; consequently, Desires have a fourfold Root from whence they flow.

First, *The natural Man desires to be saved*, and to go to Heaven when he dies. Ask any natural Man, and he will tell you so. Besides, we see it is so with them, especially at certain Seasons. As when some *Guilt*, or *Conviction* for Sin, takes hold upon them; or when some *sudden Fear* terrifies them; when they are afraid that the *Plague* or *Pestilence* will come upon them, and break up house keeping for them; or when *Death* has taken them by the Throat and is *halling* them down Stairs to the Grave. Then, O then! *Lord save me*, Lord have Mercy upon me; good People pray for me: Oh whither shall I go when I die, if sweet Christ has not Pity for my Soul? And now the *Bed shakes*, and the *poor Soul* is as loth to go out of the Body for fear the *Devil* should catch it, as the poor *Bird* is to go out of the *Bush*, while it sees the Hawk waits there to receive her. But the Fears of the Wicked they must come upon the Wicked; they are the Desires of the Righteous that must be granted. Pray take good Notice of this. And to back this with the Authority of God, Consider,

1. That Scripture, *The wicked travels with pain all his days, and the number of his years is hidden from the oppressor. A dreadful sound is in his ears, in prosperity the destroyer shall come upon him. Trouble and anguish shall make him afraid, they shall prevail against him as a King ready to the battel.* Job 15. 20, to 25.

Can it be imagined that when the Wicked are in this Distress but that they will desire to be saved? Therefore he saith again,

2. *Terrors take hold on him as waters, a tempest stealeth him away in the night. The East Wind, that blasting Wind, carrieth him away and he departeth, and as a storm hurrieth him out of (the World) his place. For God shall cast upon him and not spare; in flying, he would fain fly out of his hand.* Job 27. 20, 22, 23. Isa. 65. 13. Chap. 66. 4.

Their Terrors and their Fears must come upon them; their Desires and Wishes for Salvation must not be granted. *They shall call upon me, says God, but I will not answer, they shall seek me* early, *but shall not find* me. Prov. 1. 28.

Secondly, There is the Hypocrite's Desire: Now his Desire seems to have Life and Spirit in it. Also he desires in his Youth, his Health, and the like: Yet it comes to naught. You shall see him drawn to the Life in *Mark* 10. 17. He comes Running, and Kneeling, and Asking, and that, as I said, in Youth and Health; and that is more than Men merely Natural do. But all to no purpose; he went as he came, without the thing desired. The Conditions propounded were too hard for this Hypocrite to comply withal. v. 21, 22.

Some indeed make a great Noise with their Desires over some again do, but in Conclusion all comes to one; they meet together there where they go, whose Desires are not granted.

For what is the Hope of the Hypocrite, though he has gained to a higher Strain of desires, when God taketh away his soul? Will God hear his cry when trouble cometh upon him? Job 27. 8, 9.

Did he not, even when he desired Life, yet break with God, in the day when Conditions of Life were propounded to him? Did he not, even when he asked what good things were to be done that he might have eternal Life, refuse to hear or to comply with what was propounded to him? How then can HIS desires be granted, who himself refused to have them answered?

No marvel then if he perishes like his own dung, if they that have seen him shall say they miss him among those that are to have their desires granted.

Thirdly, There are the Desires of the cold formal Professor. The desires, I say, of him whose Religion lies in a few of the Shells of Religion; even as the foolish Virgins who were content with their Lamps, but gave not heed to take Oil in their Vessels. These I take to be those whom the wise Man calls the slothful. *The Soul of the sluggard desireth and hath nothing, but the Soul of the diligent shall be made fat.* The sluggard is one that comes to Poverty thro' Idleness, that contents himself with Forms, *That will not plow in Winter by reason of the cold; therefore he shall beg in Harvest, or at the day of Judgment, and have nothing.* Prov. 13. 4. Prov. 20. 4.

Thus you see that there are many that desire: the Natural Man, the Hypocrite, the Formalist; they All desire. For Heaven is a brave Place, and no-body would go to Hell. Lord, Lord, open to us, is the Cry of many in this World, and will be the Cry of more in the Day of Judgment.

Of this therefore thou shouldest be informed, and that for these Reasons,

1. Because Ignorance of this may keep thee asleep in security, and cause thee to fall under such disappointments as are the worst and worst to be born. For, for a Man to think to go to Heaven because he desires it, and when all is done, to fall into Hell, is a frustration of the most dismal Complexion. And yet thus it will be when desires shall fail, when Man goes to his long home, and when the Mourners go about the City. Eccl. 12. 5.

2. Because, as was said before, else thy Desires, and that which should be for thy good, will kill thee.

1. They

1. They kill thee at death, when thou ſhalt find them every one empty.

2. And at Judgment, when thou ſhalt be convinced, that thou oughteſt to go without what thou deſireſt, becauſe thou waſt not the Man whoſe Deſires the Promiſe was made, nor the Man that didſt deſire aright.

3. To be informed of this is the way to put thee upon ſuch Senſe and Sight of thy Caſe, as will make thee in earneſt betake thyſelf in that way to him, that is acceptable, who grants the deſires of the Righteous.

And then ſhalt thou be happy when thou ſhunneſt to deſire as the Natural Man deſireth, as the Hypocrite deſireth, or as the Formaliſt deſireth: When thou deſireſt as the Righteous do, *thy deſires ſhall be granted.*

Second Uſe is of Examination.

Secondly, If this be ſo, then what Cauſe haſt thou that art conſcious to thyſelf that thou art a deſiring Man, to examine thyſelf, whether thou art one whoſe deſires ſhall be granted. For to what Purpoſe ſhould a Man deſire, or what Fruits will Deſires bring him whoſe deſires ſhall not be granted? Such a Man is but like to her *that longs, but loſes her longing*; or like to him that looks for Peace while Evil overtakes him.

Thou haſt heard it over and over, that the Grant of deſires belongs to the Righteous: Shouldeſt thou then not enquire into thy Condition, and examine thyſelf whether thou art a righteous Man or no? The Apoſtle ſaid to the *Corinthians, Examine yourſelves whether you be in the Faith; prove your own ſelves; know you not how that Jeſus Chriſt is in you except you be reprobates?* You may be reprobates and not be aware of it, if you do not examine and prove your ownſelves.

'Tis therefore for thy Life, wherefore do not deceive thyſelf.

I have given you before a deſcription of a Righteous Man, namely, that he is one made ſo of God by Imputation, by an inward Principle, and one that brings forth Fruit to God. Now this laſt thou mayſt think thou haſt. For 'tis eaſy and common for Men to think, when they bring forth Fruit to themſelves, that they bring it forth to God. Wherefore examine thyſelf.

1. Art thou righteous? If thou ſayſt, yea. I ask, how comeſt thou righteous? If thou thinkeſt that Obedience to the Law of Righteouſneſs has made thee ſo, thou art utterly deceived. For he that thus ſeeks Righteouſneſs yet is not righteous, becauſe he cannot by *ſo doing*, attain that thing he ſeeketh for. Rom. 9. 31, 32.

Did not I tell thee before, that a Man muſt be righteous before he doth *one* good work, or he can never be righteous? The Tree muſt be good firſt, even before it brings forth one good Apple.

2. Art thou righteous? In whoſe Judgment art thou righteous? Is it in the Judgment of God, or of Man? *If not of God*, 'tis no matter tho' all the Men on Earth ſhould Juſtifie thee? thou for that art no whit the more righteous.

3. Art thou righteous in the Judgment of God? who told thee ſo, or doſt thou but dream thereof? Indeed to be righteous in God's Sight, is that, and only that, which can ſecure a Man from Wrath to come? for if God juſtifies, who is he that condemns? And this only is the Man whoſe Deſires ſhall be granted. Rom. 8. 33, 34.

4. But ſtill I ſay, is the queſtion, *how comeſt thou to know that thou art righteous in the Judgment of God?* Doſt thou know by *what* it is, that God makes a Man righteous? Doſt thou know *where* that is, by or with which, God makes a Man righteous? And alſo how God doth make a Man righteous with it? Theſe are Queſtions in the Anſwer of which thou muſt have ſome heavenly Skill, or elſe all that thou ſayſt about thy being righteous, will ſeem without a Bottom.

5. Now if thou anſwereſt; That that which makes me righteous is the Obedience of Chriſt to his Father's Will; that this Righteouſneſs is before the Throne of God, and that it is made mine by an Act of God's free Grace; I ſhall ask thee yet again,

6. How cameſt thou to ſee thy Need of this Righteouſneſs? And by what is this Righteouſneſs by thee applied to thy ſelf? For this Righteonſneſs is beſtowed upon thoſe that ſee their Need thereof.

This Righteouſneſs is the Refuge whereto the Guilty fly for Succour that they may be ſheltered from the Wrath to come. Haſt thou then fled, or doſt thou indeed fly to it? Heb. 6. 16, to 20.

7. None flies to this Righteouſneſs for Life, but thoſe who feel the Sentence of Condemnation by God's Law upon their Conſcience; and that in that Extremity have ſought for Righteouſneſs firſt elſewhere, but cannot find it in all the World.

8. For Man, when he findeth himſelf at firſt a Sinner, doth not ſtraightway betake himſelf for Righteouſneſs to God by Chriſt; but in the firſt Place, ſeeks it in the Law on Earth by labouring to yield Obedience thereto, to the end he may, when he ſtands before God at Death and Judgment, have ſomething to commend him to him, and for the ſake of which he may at leaſt help forward his Acceptance with him.

9. But being wearied out of this (and if God loves him, he will weary him out of it) then he looks unto Heaven, and cries to God for Righteouſneſs; the which God ſhews him in his own good time, *he hath reckoned to him* for the ſake of Jeſus Chriſt.

10. Now by this very Diſcovery, the Heart is alſo principled with the Spirit of the Goſpel; for the Spirit comes with the Goſpel down

down from Heaven to such a one, and fills his Soul with good; by which he is capacitated to bring forth Fruit, true Fruit which are the Fruits of Righteousness imputed, and of Righteousness infused, to the Glory and Praise of God.

11. Nor can any Thing but Faith make a Man see himself thus made Righteous; for this Righteousness *is revealed from Faith to Faith*, from the Object of Faith to the Grace of Faith, by the Spirit of Faith: A faithless Man then can see this, no more than a blind Man can see Colours; nor relish this, more than a dead Man tasteth Victuals: As therefore blind Men talk of Colours, and as dead Men relish Food, so do carnal Men talk of Jesus Christ; to wit, without Sense or Savour; without Sense of the Want, or Savour of the worth and goodness of him to the Soul.

12. Wherefore I say, 'tis of absolute necessity, that with thy Heart thou deal in this Point, and beware of self-deceiving; for if thou fail here, thy Desires will fail thee for ever; *For the Desire of the Righteous*, and that only, *must be granted*.

Third Use is Cautionary.

Let me here therefore caution thee to beware of some Things, by which else, perhaps, thou mayst deceive thy self.

1. Take heed of taking of such Things for Grants of Desires, that accidentally fall out; accidentally I mean, as to thy Desires; for 'tis possible, that that very Thing that thou desirest, may come to pass in the current of Providence, not as an Answer of thy Desires: Now if thou takest such Things for a Grant of thy Desires, and consequently concludest thy self a righteous Man, how mayest thou be deceived? The Ark of God was delivered into the Hand of the Philistins, which they desired; but not for the sake of their Desires, but for the Sins of the Children of *Israel*.

The Land of *Canaan* was given unto *Israel*, not for the sake of their Desires, but
Deut. 9. 5, 6. for the Sins of those whom God cast out before them; and to fulfil the Promise that God before they were born, had made unto their Fathers.

Israel was carried away Captive out of their own Land, not to fulfil the Desires of their Enemies, but to punish them for their Transgressions. These with many of smaller Importance of more Personal, might be mentioned, to shew that many Things happen to us, some to our pleasing, and some to the pleasing of our Enemies; which if either we or they should count the Returns of our Prayer, or the Fruits of our Desires, and so draw Conclusions of our Estate to be for the future Happy, because in such Things we seemed to be answered of God; we might greatly swerve in our Judgments, and become the greatest at Self-deceiving. Or shouldst thou,

2. Take it for granted, that what thou enjoyest thou hast it as the Fruit of thy Desires; yet if the Things thou boast of, are Things pertaining to this Life, such may be granted thee, as thou art considered of God as his Creature, though thy Self art far enough off from being a righteous Man; *Thou openest thy Hand*, says the Psalmist, *and satisfiest the Desires of every living Thing*. Again, *He feeds the young Ravens that cry to him; and the young Lions seek their Meat from God*. *Cain*, *Ishmael*, *Ahab* too, had in some Things, their Desires granted them of God.

Ps. 145. 16 Ps. 147. 9. Ps. 104. 21 Gen. 4. 14, 15. Ch. 21. 17, 18. 1 Kin. 21. 29.

For if God will hear the Desire of the Beasts of the Field, the Fishes of the Sea, and of the Fowls of Heaven; no marvel if the Wicked also, may boast him of his Heart's Desire. Ps. 10. 3.

Into whose Hand, as he saith in another Place, God bringeth abundantly. Take heed therefore, these Things, nor the Grant of them, are any Signs that thou art a righteous Man, or that the Promise made to the Righteous in granting their Desires, are accomplished upon thee. Job 12. 6.

I think a Man may say, that the Men that know not God, have a fuller Grant, I mean generally, of their Desires of temporal Things, than has the Child of God himself; for his Portion lying in better Things, his Desires are answered another Way.

3. Take heed, God grants to some Men their Desires in Anger, and to their Destruction. Jer. 44. 22. Ps. 106. 15

He gave to some their own Desires, *but sent leanness into their Souls*. All that God gives to the Sons of Men, he gives not in Mercy; he gives to some an *inferior*, and to some a *superior* Portion; and yet so also he answereth them in the Joy of their Heart.

Some Men's Hearts are *narrow* upwards, and *wide* downwards; narrow as to God, but wide for the World; they gape for the one, but shut themselves up against the other; so as they desire, they have of what they desire; *thou fillest their Belly with thy hid Treasures*, for that they do desire; *But as for me*, said *David* (these Things will not satisfie) *I shall be satisfied when I awake in thy likeness*. Ps. 17. 14, 15.

I told you before that the Heart of a wicked Man was widest downward, but it is not so with the Righteous: Therefore the Portion of *Jacob* is not like them; God has given to him himself. The Temple that *Ezekiel* saw in the Vision, *was still widest upward*; it spread it self toward Heaven: So is the *Church*, and so is the *Righteous, and so are his Desires*. Ez. 21. 7.

Thy great Concern therefore is to consider, since thou art confident that God also heareth thy Desires; I say, to consider, whether he answereth thee in his Anger; for if he doth so, thy Desires come with a Woe: Therefore I say, look to thy self.

A *full Purse* and a *lean Soul* is a Sign of a

great Curſe; *He gave them their own Deſires, but ſent leanneſs into their Soul*: Take heed of that; many Men crave by their Deſires, as the dropſical Man craves Drink; his drinking makes his Belly ſwell big, but conſumes other Parts of his Body; Oh! 'tis a ſad Grant, when the Deſire is granted, only to make the Belly big, the Eſtate big, the Name big; when even by this bigneſs the Soul pines, is made to dwindle, to grow lean, and to look like an *Anatomy*.

I am perſuaded that it is thus with many, who, while they were lean in Eſtates, had fat Souls; but the fatting of their Eſtates, has made their Souls, as to good, as lean as a Rake. They cannot now breath after God, they cannot now look to their Hearts; they cannot now ſet Watch and Ward over their Ways; they cannot now ſpare Time to examine who goes out, or who comes in.

They have ſo much their Deſires in Things
Pſ. 119. 70 below, that they have no leiſure to con-
Pſ. 73. 7. cern themſelves with, or to look after Things above; their Hearts are now as fat as Greaſe; their Eyes do now too much ſtart out to be turned, and made to look inward.

They are now become as to their beſt Part, like the Garden of the Slothful, all grown over with Nettles and Bryars, that cover the Face thereof; or like *Saul*, removed from a little Eſtate and low Condition, to much, even worſe and worſe.

Prov. 20. 27. Men do not know what they do in de-
Job 20. 20 ſiring Things of this Life, Things over and
1 Tim. 6. above what are neceſſary; they deſire them,
17, 18, 19 and they have them with a Woe: *Surely he ſhall not feel Quietneſs in his Belly* (his Belly is taken for his Conſcience) *he ſhall not ſave of that which he deſired*, (to help him in an evil Day.)

I ſhall not here give my Caution to the Righteous, but ſhall reſerve that for the next Uſe: But oh that Men were as wiſe in judging of the anſwering of the Deſires, as they are in judging of the Extravagances of their Appetites! You ſhall have a Man even from Experience, reclaim himſelf from ſuch an Exceſs of Eating, Drinking, Smoaking, Sleeping, Talking or pleaſurable Actions, as by his Experience he finds is hurtful to him (and yet all this may but hurt the Body, at leaſt the Body directly;) but how blind, how unskill'd are they in the Evils that attend Deſires? For like the Man in the Dropſie, made mention of before, they deſire this World, as he doth drink, till they deſire themſelves quite down to Hell. Look to it therefore and take heed; God's granting the Things pertaining to this Life unto thee, doth neither prove that thou art Righteous, nor that he acts in Mercy towards thee, but giving of thee thy Deſires.

Fourth Uſe is for Encouragement.

Is it ſo? *ſhall the Deſire of the Righteous be granted*? Then this ſhould encourage them that in the firſt Place, have ſought the Kingdom of God and his Son's Righteouſneſs, *to go on in their Deſires.*

God has given thee his Son's Righteouſneſs to juſtifie thee; he has alſo, becauſe thou art a Son, ſent forth the Spirit of his Son into thy Heart to ſatisfie thee, and to help thee to cry unto him Father, Father? wilt thou not cry? wilt thou not deſire? Thy God has bidden thee open thy Mouth, he has bid thee *open it wide*, and promiſed ſaying, *And I will fill it*: And wilt thou not deſire? Pſ. 81. 10.

Oh! thou haſt a Licenſe, a Leave, a Grant to deſire; wherefore be not afraid *to deſire great Mercies of the God of Heaven*: This was *Daniel*'s Way, and he ſet others to doit too. Dan. 2. 18.

Object. *But I am an unworthy Creature.*

Anſw. That's true; but God gives to no Man for his Worthineſs, nor rejects any for their Sinfulneſs, that come to him ſenſible of the Want and Worth of Mercy for them. Beſides, I told thee before, that the Deſires of a righteous Man, and the Deſires of his God, do jump or agree: God has a Deſire to thee, thou haſt a Deſire to him; God deſires *Truth in the inward Parts*, and ſo doſt thou with all thy Heart; God deſires Mercy, and to ſhew it to the Needy; that's it thou alſo wanteſt, and that which thy Soul craves at his Hand. Job 14. 15 Pſ. 51. 6. Hoſ. 6. 6.

Seek Man, ask, knock, and do not be diſcouraged; *The Lord grant all thy Deſires.* Thou ſayſt thou art unworthy to ask the biggeſt Things, Things ſpiritual and heavenly; well, will carnal Things ſerve thee, and anſwer the Deſires of thy Heart? Canſt thou be content to be put off with a Belly well filled, and a Back well cloathed?

Oh! better I never had been born.

See, thou wilt not ask the beſt, and yet canſt not make ſhift without them; ſhift, no, no ſhift without them; I am undone without them, undone for ever and ever, ſayſt thou; well then deſire; ſo I do, ſayſt thou: Ah but deſire with more ſtrong Deſires, deſire with more large Deſires; deſire ſpiritual Gifts, covet them earneſtly, thou haſt a Licenſe too to do ſo, God bids thee do ſo; *And I*, ſays the Apoſtle, *deſire that ye faint not*, that is in the Proſecution of your Deſires, what Diſcouragements ſoever you may meet with in the Way; for he hath ſaid, *The Deſire of the Righteous ſhall be granted.* 1 Cor. 14. 1. Eph. 3. 13

Object. *But I find it not ſo*, ſays one, *for though I have deſired and deſired, a thouſand Times upon my Knees, for ſomething that I want, yet I have not my Deſire; and indeed the Conſideration of this, hath made me queſtion whether I am one of thoſe, to whom the Promiſe of granting of Deſires is made.*

Anſw. To this Objection many Things muſt be replied.

1. By Way of Queſtion.
2. Then by Way of Anſwer.

Firſt, by Way of Queſtion; what are the Things thou deſireſt, are they lawful or unlawful? For a Chriſtian may deſire unlawful Things; as the Mother of *Zebedees* Children did when ſhe came to Chriſt (nay Mat. 20. 20, 21. Mark 10. 35.

(nay her Sons themselves had their Hearts therein) saying, *Master, we would that thou shouldst do for us, whatsoever we shall desire.*

They came with a wide Mouth, but their Desire was unlawful, as is evident, for that Christ would not grant it. *James* also himself caught those unto whom he wrote, in such a Fault as this, where he says, *Ye kill,* Jam. 4. 2. *and desire to have, and cannot obtain.*

There are four Things that are unlawful 1 King 3. 11. Deut. 5. 21. Ps. 73. 3. Prov. 24. 1. 19. Jam. 4. 2, 3. 4. to be desired.

1. To desire the Life of thine Enemy, is unlawful.

2. To desire any Thing that is thy Neighbours, is unlawful.

3. To desire to share in the Prosperity of the Wicked, is unlawful.

4. To desire spiritual Things for evil Ends is unlawful.

Secondly, Are they lawful Things, which thou desirest? Yet the Question is, are they absolutely or conditionally promised? If absolutely promised, hold on in desiring. If conditionally promised, then thou must consider,

1. Whether they are such as are essential to the well-being of thy Soul in thy Christian Course in this Life.

2. Or whether they are Things that are of a more inferior Sort.

If they are such as are essential to the well-being of thy Soul in thy Christian Course in this World; then hold on in thy Desires; and look also for the Conditions that that Word calls, for that profereth them to thee. And if it be not possible to find them in thy self, look for them in Christ; and cry to God for them, *for the Lord's sake.*

But if they be of an inferior Sort, and thou canst be a good Christian without them; Desire them, and yet be content to go without them; for who knows, but it may be better that thou shouldest be denied, than that thou shouldest have now a Grant of some Things thou desirest? and Mat. 26. 39, 42. Mark. 14. 36. herein thou hast thy Lord for thy Pattern; who, though he desired that his Life might be prolonged, yet wound up that Prayer with a nevertheless, *not my Will, but thine be done.*

But we will suppose, that the Thing thou desirest is good, and that thy Heart may be right in asking. As suppose thou desirest more Grace, or as *David* has it, more Psal. 51. *Truth in the inward, and hidden Part.* Yet there are several Things for thy Instruction, may be replied to thy Objection, as,

1. Thou, though thou desirest more of this, mayest not yet be so sensible of the worth of what thou askest as perhaps God will have thee be, before he granteth thy Desire; sometimes Christians ask for good Things without having in themselves, an Estimate proportionable to the Worth of what they desire; and God may hold it therefore back, to learn them to know better, the worth and greatness of that Thing they ask for. The good Disciples asked Mark 10. 38. *they knew not what.*

I know they asked what was unlawful, but they were ignorant of the Value of that Thing, and the same may be thy Fault when thou askest for Things most lawful, and necessary.

2. Hast thou well improved what thou hast received already? Fathers will hold back more Money, when the Sons have spent that profusely which they had received before. *He that is faithful in that which is* Luke 16. 10, 11, 12. *least, is faithful also in much, and he that is unjust in that which is least; is unjust also in much. And if you have not been faithful in that which is another Man's, who shall give you that which is your own?*

See here, an Objection made against a further Supply, or rather against such a Supply as some would have, because they have mispent, or been unfaithful in what they have already had.

If thou therefore hast been faulty here; Go humble thy self to thy Friend, and beg Pardon for thy Faults that are past, when thou art desiring of him more Grace.

3. When God gives to his, the Grant of their Desires, he doth it so, as may be best for our Advantage; now there are Times wherein the giving of Grace may be best to our Advantage, as,

1. Just before a Temptation comes, then if it rains Grace on thee from Heaven, it may be most for thy Advantage. This is like God's sending of Plenty in *Egypt* just before the Years of Famine came.

2. For God to restrain that which thou desirest, even till the Spirit of Prayer is in a Manner spent, may be further to inform thee, that though Prayer and Desires are a Duty, and such also to which the Promise is made; yet God sees those Imperfections in both thy Prayers and Desires, as would utterly bind his Hands, did he not act toward thee nearly from Motives drawn from his own Bowels and Compassion, rather than from any deserving that he sees in thy Prayers. Christians, even righteous Men, are apt to lean too much to their own doings; and God to wean them from them, oft-times defers to do, what they by doing expect, even until in doing, their Spirits are spent, and they as to doing can do no longer. When they that cried for Water, had cried till their Spirits failed, and their Tongue clave to the Roof of their Mouth for Thirst; Then the Lord did hear, and then the God of *Israel* did give them their Desire. Also when *Jonas* his Soul fainted under the Consideration of all the Evils that he had brought upon himself; *then his Prayer came unto* Isa. 41. 17, 18. Jon. 2. 7. *God into his Holy Temple.*

The Righteous would be too light in asking, and would too much over prize their Works, if their God should not sometimes deal in this Manner with them.

3. It

3. It is also to the Advantage of the righteous, that they be kept, and led in that Way which will best improve Grace already received, and that is, when they spin it out and use it to the utmost; when they do with it, as the Prophet did with that Meals Meat that he eat under the Juniper Tree: Go in the Strength of it their forty Days and forty Nights, even to the Mount of God. Or when they do as the Widow did, spend upon their Handful of Flower in the Barrel, and upon that little Oyl in the Cruse, 'till God shall send more Plenty.

1 King 19. 4, to 9. Chap. 17. 9, to 17. The Righteous are apt to be like well fed Children, *too wanton*, if God should not appoint them some *fasting Days*. Or they would be apt to cast away *Fragments*, if God should give them every Day a new Dish. So then God will grant the Desires of the Righteous in that Way which will be most for their Advantage. And that is, when they have made the best of the old Store.

If God should give us two or three Harvests in a Year, we should incline to feed our Horse and Hogs with Wheat; but being as it is, we learn better to husband the Matter.

By this Means also we are made to see, that there is Virtue sufficient in our old Store of Grace to keep us with God in the way of our Duty, longer than we could imagine it would.

I myself have cried out, I can stand no longer, hold out no longer, without a further Supply of Grace, and yet I have by my old Grace been kept even after this, Days, and Weeks, and Months in a way of waiting on God. A little true Grace will go a great way, yea, and do more Wonders than we are aware of. If we have but Grace enough to keep us *groaning after God*, 'tis not all the World that can destroy us.

4. Perhaps thou mayest be mistaken. The Grace thou prayest for, may in great Measure be come unto thee. Thou hast been desiring of God, thou saist, more Grace; but hast it not.

But how if whilst thou lookest for it to come to thee at one Door, it should come to thee in at another? And that we may a little enquire into the Truth of this, let us a little consider what are the Effects of Grace in its coming to the Soul, and then see if it has not been coming unto thee almost ever since thou hast set upon this fresh desire after it.

1. Grace in the general Effect of it, is to mend the Soul, and to make it better disposed. Hence when it comes it brings convincing Light along with it, by which a Man sees more of his Baseness than at other times. More, I say, of his inward Baseness. It is through the shinings of the Spirit of Grace, that those *Cobwebs* and Stinks that yet remain in thee, are discovered. *In thy light we shall see light.* And again, *whatsoever makes manifest is light.* If then thou seest thy self more vile than formerly, Grace by its coming to thee, has done this for thee.

2. Grace when it comes breaks and crumbles the Heart, in the Sence and Sight of its Vileness. A Man stands amazed and confounded in himself; breaks and falls down on his Face before God; is ashamed to lift up so much as his Face to God at the Sight and Apprehension of how wicked he is.

3. Grace when it comes shews to a Man more of the Holiness and Patience of God; his Holiness to make us wonder at his Patience, and his Patience to make us wonder at his Mercy, that yet, even yet such a vile one as I am, should be admitted to breathe in the Land of the Living, yea more, suffered to come to the Throne of Grace.

4. Grace is of a heart humbling Nature; it will make a Man count himself the most unworthy of any thing; of all Saints. 'Twill make a Man put all others afore him, and be glad too, if he may be one beloved, though least beloved, because most unworthy. 'Twill make him with gladness accept of the lowest Room, as counting all Saints more worthy of Exaltation than himself.

5. Grace will make a Man prize other Mens Graces and gracious Actions above his own. As he thinks, every Man's Candle burns brighter than his. Every Man improves Grace better than he, every good Man does more sincerely his Duty than he. And if these be not some of the Effects of the Renewings of Grace, I will confess I have taken my Mark amiss.

6. Renewings of Grace beget renewed Self-bemoanings, Self-condemnations, Self-abhorrences.

And say thou prayest for Communion *with*, and the Presence of God. God can have Communion with thee, and grant thee his Presence, and all this shall, instead of comforting of thee at present, more confound thee, and make thee see thy Wickedness. Isa. 6. 1, 2, 3, 4, 5.

Some People think they never have the Presence, and the Renewings of God's Grace upon them, but when they are comforted, and when they are cheared up; when alas, God may be richly with them, while they cry out, by these Visions my Sorrows are multiplied, or, because I have seen God, I shall die. Dan. 10. 8, 16. Judg. 13. 22.

And tell me now, all these things considered, has not Grace, even the Grace of God which thou hast so much desired, been coming to thee, and working in thee in all these hidden Methods? And so doing, has it not also accommodated thee with all the afore-named Conveniences? The which when thou considerest, I know thou wouldst not be without for all the good of the World. Thus therefore thy desire is accomplishing: *and when 'tis accomplished, will be sweet to thy Soul.* Prov. 13. 19.

5. But

5. But we will follow thee a little in the way of thy Heart. Thou saist, thou desirest and desirest Grace, yea, hast been a thousand times upon thy Knees before God for more Grace, and yet thou canst not attain.

I answer, 1. It may be the Grace which thou prayest for, is worth thy being upon thy Knees *yet a thousand times more.* We find that usually they that go to Kings Courts for Preferment, are there at great Expences; yea, and wait a great while, even until they have spent their whole Estates, and worn out their Patience too. Yet they at last prevail, *and the thing desired comes.* Yea, and when it is come; it sets them up anew, and makes them better Men, though they did spend all that they had to obtain it, than ever they were before. *Wait*, therefore; *wait, I say, on the Lord.*

Psal. 27. 14.

Psal. 37. 7, 34. Psal. 62. 5. Isa. 30. 18.

Wait therefore with *David*, wait patiently; bid thy Soul chear up, and wait. *Blessed are all they that wait for him.*

2. Thou must consider that great Grace is reserved for great Service; thou desirest Abundance of Grace; thou doest well, and thou shalt have what shall qualify and fit thee for the Service, that God has for thee to do for him and for his Name in the World. The Apostles themselves were to

Acts 1. 4. Chap. 4. 33.

stay for great Grace, until the time of their Work was come.

I will not allot thy Service, but assure thyself *when thy desire cometh*, thou wilt have occasion for it; new Work, new Trials, new Sufferings; or something that will call for the Power and Vertue of all the Grace thou shalt have to keep thy Spirit even, and thy Feet from slipping while thou art exercised in new Engagements.

Luke 12. 48.

Assure thy self, Thy God will not give thee *Straw*, but he will expect *Brick. For unto whomsoever much is given, of him shall be much required, and to whom Men have committed much, of him they will ask the more.* Wherefore as thou art busie in desiring more Grace, be also desirous, that Wisdom to manage it with faithfulness may also be granted unto thee. Thou wilt say, Grace, if I had it, will do all this for me. 'Twill, and will not. 'Twill, if thou watch and be sober; 'twill not if thou be foolish and remiss. Men of great Grace may grow consumptive in Grace, and Idleness may turn him that wears a Plush Jacket, into Rags. *David* was

Psal. 51. 11. Psal. 119. 8.

once a Man of great Grace, but his sin made the Grace which he had, to *shrink* up, and *dwindle* away, as to make him cry out, *O take not thy Spirit utterly from me.*

3. Or, perhaps God withholds what thou wouldst have, that it may be the more prized by thee, when it comes. *Hope deferred*

Prov. 13. 12.

makes the heart sick, but when the desire cometh, it is a Tree of Life.

4. Lastly, but dost thou think that thy *more* Grace, will exempt thee from Temptations! Alas! The more Grace, as was hinted, the greater Trials. Thou must be for all that like the Ship of which thou readest, sometimes high, sometimes low; sometimes steddy, sometimes staggering, sometimes in, and sometimes even at the End of thy very wits. *For so he brings us to our desired Haven.*

Psal. 107. 23, to 31.

Yet Grace is the Gold and Preciousness of the righteous Man; yea, and herein appears the Uprightness of his Soul; In that though all these things attend the Grace of God in him, yet he chuseth Grace here, above all, for that it makes him the more like God and his Christ, and for that it seasons his Heart best to his own content; and also for that it capacitates him to glorify God in the World.

The CONCLUSION.

Is it so, is this the Sum of all, namely, that the Fears of the Wicked shall come upon them, and that the desire of the Righteous shall be granted; Then this shews us what is determined concerning both, concerning the Wicked, that all his Hopes shall not bring him to Heaven; and concerning the Righteous, that all his Fears shall not bring him to Hell. But what a sad thing is it for one to be a wicked Man? nothing can help him, his Wickedness is too strong for him. *His own Iniquity shall take the wicked himself, and he shall be holden in the Cords of his Sins.*

Pro. 5. 22.

He may twist and twine, and seek to work himself from under the Sentence past upon him: But all will do him no Pleasure. *The wicked is driven away in his Wickedness. But the Righteous hath hope in his Death.*

Prov. 14. 32.

Loath he is to be righteous now; and as loath he will be to be found in his Sins at the dreadful Day of Doom. But so it must be. *Upon the wicked God shall rain Snares, Fire and Brimstone, and a horrible burning Tempest: this shall be the Portion of their Cup.*

Ps. 11. 6.

Wo to the Wicked, therefore: It shall be ill with him, for the Reward of his Hands shall be done unto him. The just God will recompence both the Righteous and the Wicked, even according to their Works. And yet for all this, the Wicked will not hear. When I read God's Word and see how the Wicked follow their Sins, yea, dance in the Ways of their own Destruction, it is astonishing to me.

Their Actions declare them, though not Atheists in Principle, yet such in Practice. What do all their Acts declare, but this, that they either know not God, or fear not what he can do unto them?

But oh how will they change their Note when they see what will become of them! How wan will they look! yea, the Hair of their Heads will stand an end for fear. For their Fear is their Portion; nor can their Fears, nor their Prayers, nor their Entreaties, nor their Wishes, nor their Repentings

help them in this Day.

And thus have I ſhewed you what are the Deſires of the Righteous: And that the fear of the Wicked ſhall come upon him, but the Deſire of the Righteous ſhall be granted.

THE

SAINTS Privilege and Profit.

HEB. IV. 16.

Let us therefore come boldly unto the Throne of Grace, that we may obtain Mercy, and find Grace to help in Time of need.

THIS Epiſtle is indicted and left to the Church by the Holy Ghoſt, to ſhew particularly, and more diſtinctly the HIGH Prieſthood of Jeſus Chriſt; and the excellent Benefits that his People have thereby. In which both the Excellency of his Perſon, and tranſcendent Glory of his Office, beyond either *Prieſt*, or *Prieſthood* of the Law, is largely ſet forth before us in Chap. 1. Chap. 2. &c.

Wherefore in order to our beneficial reading of this Epiſtle, the Spirit of God calls upon us, firſt moſt ſeriouſly to conſider what an one this excellent Perſon is. *Wherefore Holy Brethren*, ſaith he, you that are *Partakers of the Heavenly Calling*; conſequently you that are related to, and that are concerned in the undertaking of this Holy one, *conſider the Apoſtle and High-Prieſt of our Profeſſion, Chriſt Jeſus.* Chap. 3. 1. Conſider how great, and how fit this Man is, for ſo holy and glorious a Calling. He being ſo high, as to be far above all Heavens; ſo great, as to be the Son of, and God equal with the Father. Conſider him alſo as to his Humanity, how that he is really Fleſh of our Fleſh; ſinleſsly ſo, ſympathizingly ſo, ſo in all the Compaſſions of a Man; he is touched with, Compaſſioneth, Pitieth, Loveth, Succoureth us and feeleth our Infirmities, and maketh our Caſe his own. Nay, he again from the Conſideration of his Greatneſs and Love, puts us upon a confident Reliance on his undertaking, and alſo preſſeth us to a bold Approach of that Throne of Grace, where he continually abideth in the Execution of his Office. *Seeing then*, ſaith he, *that we have a great High-Prieſt that is paſſed into the Heavens, Jeſus the Son of God, let us hold faſt our Profeſſion. For we have not an High-Prieſt which cannot be touched with the feeling of our Infirmities, but was in all Points tempted like as we are, yet without Sin.* Let us therefore come boldly to the Throne of Grace.

In the Words we have,

1. An Exhortation.
2. An Implication, that we ſhall reap a worthy Benefit if we truly put the Exhortation into Practice.

The Exhortation is, That we ſhall come boldly to the Throne of Grace, *Let us therefore come boldly to the Throne of Grace.* In all we have an Intimation of five Things.

1. That God hath more Thrones than one. Elſe the Throne of Grace need not to be ſpecified by Name. Let us come to the Throne of GRACE.

2. That the godly can diſtinguiſh one Throne from another. For the Throne here is not ſet forth, by *where*, or *what* Signs it ſhould be known; it is only propounded to us by its NAME, and ſo left for Saints to make their Approach unto it. Let us come to the Throne of Grace.

3. The third Thing is, The PERSONS intended by this Exhortation, let US therefore come. US; What US? or who are they that by this Exhortation are called upon to come? let Us.

4. The MANNER of the coming of theſe Perſons to this Throne of Grace, and that is through the Vail, *boldly, confidently.* Let us come BOLDLY to the Throne of Grace.

5. The Motive to this Exhortation, and that is twofold.

1. Becauſe we have ſo great an High-prieſt, that cannot but be touched with the feeling of our Infirmities. Let us THEREFORE come boldly to the Throne of Grace.

2. And becauſe we are ſure to ſpeed; *That we may obtain Mercy and find Grace*, &c.

I ſhall, as God ſhall help me, handle theſe Things in order.

Firſt, for the firſt, that God hath *more* Thrones than *one.* He hath a Throne in Heaven, and a Throne on Earth. *The Lord's Throne is in Heaven, and they ſhall call Jeruſalem the Throne of the Lord. He ruleth over the Angels*, He ruleth in his Church.

Pſ. 11. 4. Jer. 3. 17. Pſ. 59. 13.

He

He ſitteth in Jacob and ruleth to the Ends of the Earth, yea, he has a Throne and Seat of Majeſty among the Princes and great ones of the World. *He ruleth or judgeth a-*
Pſ. 82. 1. *mong the Gods*. There is a Throne for him as a Father, and a Throne for Chriſt as a Giver of Reward to all faithful and overcoming Chriſtians. *To him that overcometh,*
Rev. 3.21 *I will grant to ſit with me on my Throne, even as I alſo overcame, and am ſet down with my Father upon his Throne.*

There is alſo to be a Throne of Judgment, on which God by Chriſt at the great and notable Day ſhall ſit to give to the whole World their laſt or final Sentence: From which, no, not by any Means they ſhall never be releaſed. This Throne is made
Mat. 25. 31. mention of in the New Teſtament; and is called by Chriſt, *the Throne of his Glory; and a great white Throne.* And his Preſence when he ſits upon this Throne, will be ſo terrible, that nothing ſhall be able to abide it, that is not reconciled to God by him before.

Wherefore it is not amiſs that I give you this hint, becauſe it may tend to inform unwary Chriſtians, when they go to God, that they addreſs not themſelves to him at Rovers, or at Random, but that when they come to him for Benefits, they direct their Prayer to the Throne of Grace, or to God as conſidered on a Throne of Grace. For he is not to be found a God merciful and gracious, but as he is on the Throne of Grace. This is his *Holy Place*, out of which he is terrible to the Sons of Men, and cannot be gracious unto them. For, as when he ſhall ſit at the laſt Day upon his Throne of Judgment, he will neither be moved with the Tears or Miſery of the World to do any Thing for them, that in the leaſt will have a Tendency to a Relaxation of the leaſt Part of their Sorrow, ſo now let Men take him where they will, or conſider him as they liſt, he gives no Grace, no ſpecial Grace, but as conſidered on the Throne of Grace: Wherefore they that will pray, and ſpeed, they muſt come to a Throne of Grace; to a God that ſitteth on a Throne of Grace. *Let us therefore come boldly to the Throne of* GRACE, *that we may obtain*, &c.

The Unbeliever, the Erroneous and Superſtitious conſider not this: Wherefore they ſpeak to God as their Fancies lead them, not as the Word directs them, and therefore obtain nothing. Ask the carnal Man, to whom he prays? he will ſay to God. Ask him where this God is? he will ſay in Heaven. But ask him how, or under what Notion he is to be conſidered there? and he will give a few Generals, but cannot direct his Soul unto him as he is upon a Throne of Grace, as the Apoſtle here biddeth, ſaying, Let us come boldly to the Throne of Grace. Wherefore they come and go, or rather go and come to no Advantage at all; they find nothing but their Labour or Words for their Pains. For the right conſidering of God when I go unto him, and how or where I may find him gracious and merciful, is all in all; and Mercy and Grace is then obtained when we come to him as ſitting upon a Throne of Grace.

2. We will therefore come to the ſecond Thing, to wit, that the godly can diſtinguiſh one Throne from another. And the Reaſon why I ſo conclude, is, as I ſaid, becauſe the Throne here, is not ſet forth unto us here, by *where* or *what* Signs it ſhould be known; it is only propounded to us by its Name (a Throne of Grace) and ſo left for Saints to make their Approach thereto. *Let us therefore come boldly to the Throne of Grace.*

We will therefore take this Concluſion into two Parts, and conſider it under this double Poſition.

Firſt, That there is a Throne of Grace.

Secondly, That it is the Privilege of the godly to diſtinguiſh from all other Thrones whatever, this Throne of Grace.

Firſt, *There is a Throne of Grace.* This muſt be true, becauſe the Text ſaith alſo it is that of which the *Mercy-Seat* ſo often made mention of in the Old Teſtament was a Type, Shadow, or Figure; nor is the Terms, of *Seat*, and *Throne*, of any Strength, to make this Suppoſition void. For 'tis common for the Antitype to be put forth in Words unto us, more glorious than is the *Figure* or *Shadow* of that Thing. And the Reaſon is, for that the heavenly Things themſelves are far more excellent than the Shadow by which they are repreſented. What's a Sheep, a Bull, an Ox, or Calf, to Chriſt; or their Blood, to the Blood of Chriſt? What's *Jeruſalem* that ſtood in *Canaan* to that new *Jeruſalem* that ſhall come down from Heaven; or the Tabernacle made with corruptible Things, to the Body of Chriſt, or Heaven it ſelf? no marvel then if they be ſet forth unto us by Words of an inferior Rank; the moſt full and apteſt being reſerved to ſet out the higheſt Things withal.

Before I proceed to give you a more particular Deſcription of this Throne of Grace, as alſo how it may be known; I will a little touch upon the Terms themſelves, and ſhew briefly what muſt be implyed by them.

Firſt, By this Word *Grace* we are to underſtand God's free Sovereign good Pleaſure, whereby he acteth in Chriſt towards his People. Grace and Mercy therefore are Terms that have their diſtinct Significations; *Mercy* ſignifies Pitifulneſs, or a running over of infinite Bowels to Objects in a miſerable and helpleſs Condition. But *Grace* ſignifies that God ſtill acts in this as a free Agent, not being wrought upon by the Miſery of the Creature, as a procuring Cauſe; but of his own princely Mind.

Was there *no* objects of Pity among thoſe that

that in the old World periſhed by the Flood, or that in *Sodom* were burned with Fire from Heaven; Doubtleſs according to our apprehenſion there were many: But *Noah*, and he only found Grace in God's Eyes, not becauſe that of himſelf he was better than the reſt; but God acted as a gracious Prince towards him, and let him ſhare in Mercy of his own Sovereign Will and Pleaſure. But this at firſt, was not ſo fully made manifeſt as it was afterwards. Wherefore the *propitiatory* was not called as here, *A Throne of Grace*, but, a *Mercy-ſeat*, albeit there was great Glory in them Terms alſo; for by, (*Mercy-ſeat*) was ſhewed, not only that God had compaſſion for Men; but that alſo to be good, was as his continual Reſting-Place, whither he would at length retire, and where he would ſit down and abide, whatever terrible or troubleſome Work for his Church was on the Wheel at preſent. For a *Seat*, is a Place of Reſt, yea, is prepared for that end; and in that here *mercy* is called *that* Seat, it is to ſhew, as I ſaid, that whatever Work is on the Wheel in the World, let it be never ſo dreadful and amazing, yet to God's Church it ſhall end in *Mercy*, for that that is God's Reſting-Place. Wherefore after God had ſo ſeverely threatned and puniſhed his Church under the Name of a whoriſh Woman, as you may read in the Prephet *Ezekiel*, he ſaith, *ſo I will make my fury towards thee to reſt, and my jealouſy ſhall depart from thee; and I will be quiet, and will be no more angry.* And again, ſpeaking of the ſame people, and of the ſame Puniſhments, he ſaith, *nevertheleſs I will remember my covenant with thee in the days of thy Youth, and I will eſtabliſh unto thee an everlaſting Covenant.* And again *I will eſtabliſh my Covenant with thee, and thou ſhalt know that I am the Lord. That thou mayeſt remember, and be confounded, and never open thy Mouth any more: becauſe of thy ſhame, when I am pacified towards thee for all that thou haſt done, ſaith the Lord God.* Theſe with many more Places ſhew that Mercy is God's Place of reſt, and thither he will retire at laſt, and from thence will bleſs his Church, his People.

Ezek. 16. 42, to 64.

But yet theſe terms (a Throne, the Throne of Grace) doth more exceed in Glory: not only becauſe the Word *Grace*, ſhews that God by all that he doth towards us in ſaving and forgiving, acts freely as the higheſt Lord, and of his own good Will and Pleaſure: but alſo for that he now ſaith, that his Grace is become a King, *a Throne of Grace.* A Throne is not only *Seat* for reſt, but a place of Dignity and Authority. This is known to all. Wherefore by this Word, *a Throne*, or the Throne of Grace, is intimated, that God ruleth, and governeth by his Grace. And this he can juſtly do. *Grace reigns through Righteouſneſs, unto eternal life through Jeſus Chriſt our Lord. So then*, in that here is mention made of a *Throne of Grace*, it

Rom. 5. 21.

ſheweth that Sin, and Satan, and Death and Hell muſt needs be ſubdued. For theſe laſt mentioned are but Weakneſs and deſtruction; but Grace is Life, and the abſolute Sovereign over all *theſe* to the ruling of them utterly down. *A Throne of Grace.*

By this then, God plainly declareth that he is reſolved this way to rule, and that he pointeth at Sin as his deadly Foe: and if ſo, then *where ſin abounded, grace muſt much more abound.* For it is the Wiſdom and Diſcretion of all that rule, to fortify themſelves againſt them that rebel againſt them, what they can. Wherefore he ſaith again, *Sin ſhall not have Dominion over you, for you are not under the law, but under grace.* Sin ſeeks for the Dominion, and Grace ſeeks for the Dominion; but Sin ſhall not rule, becauſe it has no Throne in the Church among the godly. Grace is King, Grace has the Throne, and the People of God are not under the Dominion of Sin, but of the Grace of God, the which they are here implicitly bid to acknowledge, in that they are bid to come boldly to it for Help. That we may obtain Mercy, and find Grace to help: to help in time of need. For as from the Hand and Power of the King, comes Help and Succour to the Subject, when aſſaulted by an Enemy: ſo from the Throne of Grace, or from Grace, as it reigns, comes the Help and Health of God's People. Hence it is ſaid again, *A glorious high Throne from the beginning is the place of our ſanctuary.* Here then the Saints take ſhelter from the Roaring of the Devil, from the Raging of their Luſts, and from the Fury of the Wicked. That alſo is a very notable Place, *He will ſubdue our iniquities, and thou wilt caſt all our ſins into the depth of the ſea.* He ſpeaks here of God as ſolacing himſelf in Mercy, and as delighting of himſelf in the Salvation of his People, and that without Compariſon. *Who is a God like unto thee that pardoneth iniquity, and paſſeth by the tranſgreſſion of the remnant of his heritage? he retaineth not his anger for ever, becauſe he delighteth in Mercy.* Thus is Mercy and Grace got into the Throne, reigns, and will aſſuredly conquer all. Yea, will conquer, and that with a Shout, *Mercy rejoiceth againſt judgment.* Yea, glorieth when it getteth the Victory of Sin, and ſubdueth the Sinner unto God and to its own Salvation, as is yet more fully ſhewed in the Parable of the Prodigal Son. But this briefly, to ſhew you ſomething of the Nature of the Terms, and what muſt neceſſarily be imply'd thereby.

ver. 20.

Rom. 6. 14.

Jer. 17. 12.

Mic. 7. 19.

ver. 18.

Jam. 2. 13.

Luke 15.

We will in the next Place, ſhew what is to be inferred from hence. And,

Firſt, To be ſure this is inferred, *That converted Men are not every way, or in every Senſe free from the being of Sin.* For were they, they need not betake themſelves to a Throne of Grace for Help; when it ſaith there is Grace in God, it inferreth that

that there is Sin in the godly; and when it ſaith, Grace reigns, as upon a Throne, &c. It implies that Sin would aſcend the Throne, would reign, and would have the Dominion over the Children of God. This alſo is manifeſt, when he ſaith, *Let not ſin therefore reign in your mortal body, that you ſhould obey it in the luſts thereof.* And the only way to prevent it, is to apply ourſelves, as by the Text we are directed, to the Throne of Grace for Help againſt it.

Rom. 6. 12.

Secondly, The Text implies that at certain times, the moſt godly Man in the World may be hard put to it, by the Sin that dwelleth in him; yea, ſo hard put to it, as that there can be no ways to ſave himſelf from a fall, but by imploring Heaven, and the Throne of Grace for Help. This is called the needy Time, the Time when the wayfaring Man that knocked at *David*'s Door ſhall knock at ours: or when we are got into the Sieve into which *Satan* did get *Peter*; or when thoſe Fiſts are about our Ears that were about *Paul*'s; and when that Thorn pricks us that *Paul* ſaid was in his Fleſh. *But why, or how comes it to paſs that the godly are ſo hard put to it at theſe times,* but becauſe there is in them, that is, in their Fleſh, no good thing, but conſequently all Aptneſs to cloſe in with the Devil and his Suggeſtions to the overthrow of the Soul?

2 Sam. 12. Luke 22. 31.

2 Cor. 12. 7, 8.

But now here we are preſented with a Throne of Grace, unto which, as *David* ſays, we muſt continually reſort, and that's the way to obtain Relief, and to find Help in time of Need.

Pſal. 71. 3.

Thirdly, as Chriſtians are ſometimes in imminent Dangers of *falling*, ſo ſometimes it is ſo that they are *fallen*, are down, down dreadfully, and can by no means lift up themſelves. And this happeneth unto them becauſe they have been remiſs as to the conſcionable Performance of what by this Exhortation they are enjoined to. They have not been conſtant Supplicants at this Throne, for preſerving Grace; for had they, they ſhould, as the Text ſuggeſts, moſt certainly have kept from ſuch a Fall; Help ſhould have been granted them in their needful Time. But that is it of which ſuch are guilty, which is written in the Prophet *Iſaiah*, *But thou haſt not called upon me, O Jacob, but thou haſt been weary of me, O Iſrael.* Therefore thou art profaned, therefore thou art given to Reproaches.

Iſa. 43. 22, 28.

Now as they which are falling, are kept from coming down, by coming to this Throne of Grace: ſo thoſe that are *fallen*, muſt riſe, by the Sceptre of Love extended to them *from thence.* Men may fall by Sin, but cannot raiſe up themſelves without the Help of Grace.

Wherefore it is worthy of our Enquiry after a more thorough Knowledge of this Throne of Grace, whence as we may well perceive, our Help comes, and by what comes from thence we are made to ſtand.

I therefore come now to a more particular Deſcription of this Throne of Grace, and to ſhew how the Godly know, or may know it, from other Thrones of God.

Firſt then, This Throne of Grace is the Humanity or Heart and Soul of Jeſus Chriſt, IN which God ſits and reſteth for ever, in Love towards them that believe in him: For as much as Chriſt did by the Body of his Fleſh, when here, reconcile them unto the Father. *The key of David, ſaith God, I will lay upon his ſhoulder: ſo he ſhall open and none ſhall ſhut, and he ſhall ſhut and none ſhall open. And I will faſten him as a nail in a ſure place, and he ſhall be for a glorious Throne to his Father's houſe.* For a glorious Throne to his Father's Houſe, that is, for his Father's Houſe to come to their Father by, for that they ſhall always find him *thereon*, or as another Scripture ſaith, *in him*, reconciling them unto him, not imputing to them their Treſpaſſes and Sins.

Iſa. 22. 22, 23.

2 Cor. 5. 19, 20.

Nor is it poſſible that we lay aſide the human Nature of Chriſt, for us to find any ſuch thing, as a Throne of Grace: either in Earth or Heaven, for that *then* nothing can be found to be the Reſt of God. *This is my well-beloved Son in whom I am well-pleaſed*, is God's one Language, but there is none other of whom he hath ſo ſaid. Wherefore he reſteth in him towards us, and in him only. Beſides, Grace cannot be extended towards us but in a Way of Juſtice. For that the Law, and our Sin, obſtructeth another way; but lay the human Nature of Chriſt aſide, and where will you find THAT that ſhall become ſuch a Sacrifice to Juſtice for the Sin of Men, as that God for the ſake of that ſhall both forgive, and cauſe that Grace forever ſhould reign towards us in ſuch a way? It reigns through Righteouſneſs, or Juſtice, by Jeſus Chriſt, and no way elſe. Chriſt Jeſus therefore is this Throne of Grace, or him, or that by which Grace reigns towards the Children of God.

Mat. 3. 17.

Gen. 3. 24.

Rom. 5. 21

That Scripture alſo gives us a little Light herein. *And I beheld, and lo in the midſt of the Throne, &c. ſtood a lamb as it had been ſlain.* This is to ſhew the Cauſe why Grace is ſo freely let out to us, even for that there ſtands there in the midſt of the Throne and in the Midſt of the Elders, a Lamb as it had been ſlain, or as it was made a Sacrifice for our Sin; for as a *ſlain Lamb* he now lives in the midſt of the Throne, and is the meritorious Cauſe of all the Grace that we enjoy. And though it ſeems by this Text, that the Throne *is one thing*, and the *Lamb another*: yet the Lamb of God is the Throne, though not as a Lamb or Sacrifice, *but as one* that by his Sacrifice has made way for Grace to run like a River into the World. The Son of God, Jeſus Chriſt, is ALL; he is the Throne, the Altar, the Prieſt, the Sacrifice, and all; but he is the Throne, the Prieſt,

Rev. 5. 6.

the Altar, and the Sacrifice under divers Conſiderations. He is not the Throne, as he is the Prieſt; he is not the Prieſt, as he is the Sacrifice; he is not the Sacrifice, as he is the Altar: yet is truly all theſe; yea, there is no Throne of Grace, no High-prieſt, no Propitiatory Sacrifice, &c. but he; of all which we may yet ſpeak further before we conclude this Treatiſe.

I conclude then, that Chriſt Jeſus in his humane Nature is this Throne of Grace: in his humane Nature, I ſay he has by that compleatly accompliſhed all things neceſſary for the making way for Grace to be extended to Men; and that that is not only God's Place of reſt, but that by, and from which, as upon a glorious Throne, his Grace ſhall reign over Devil, Death, Sin, Hell, and the Grave for ever.

This humane Nature of Chriſt is alſo called the *tabernacle* of God, for the Fulneſs of the Godhead dwells in it bodily. It is God's habitation, his Dwelling-place, his Chair and Throne of State. He doth all in, and by it, and without it he doth not any thing. But to paſs this, let us come to the next thing.

Secondly, we will now come to diſcourſe of the placing of this Throne of Grace, or to diſcover where it is erected. And for this we muſt repair to the Type; which as was ſaid before, is called the *Mercy-ſeat*. Heb. 9. 3, 4, 5. The which we find, not in the *outward* Court, nor yet within the *firſt* Vail, which ſignifies, not in the World, nor in the Church on Earth: but in the Holy of the Holies, or after the ſecond Vail, the fleſh of Chriſt. Heb. 10. 20. There than is this Throne of God, this Throne of Grace, and no where here below. And for as much as it is called the Throne of God, of Grace, and is there; it ſignifieth that it is the higheſt, and moſt honourable. Hence he is ſaid to be far above all Heavens, and to have a Name above every Name.

Wherefore he that will come to *this* Throne of Grace, muſt know what manner of coming it is by which he muſt approach it, and that is, not *perſonally*, but by runnings out of Heart; not by *himſelf*, but by his Prieſt, his High-prieſt; for ſo it was in the Type. Heb. 9. 7. Into the ſecond, where the Mercy-ſeat was, went the High-prieſt alone, that is, Perſonally, and the people by him, has he made Interceſſion for them.

This then muſt be done by thoſe that will approach this Throne of Grace: They muſt go to God, as he is inthroned IN Chriſt, BY Chriſt as he is the High-prieſt of his Church: and they muſt go to him in the Holieſt, by him.

But again, as this Throne of Grace is in the Holieſt, not in the World, not in the Church on Earth; ſo it is in this Holieſt, ſet up *above the Ark of the teſtimony*: for ſo was the *Mercy-ſeat*; it was ſet up in the moſt holy Place above the Ark of the teſtimony. Deut. 10. 1, to 6. 1 Kin 8. 9. 2 Chron. 5. 10. The Ark of the teſtimony, what was that; why it was the Place of the Law, the Ark in which it was kept; the teſtimony was the Law, the Ark was prepared to put that in. This Ark in which was put this Law, was ſet up in the Holieſt, and the *Mercy-ſeat* was ſet above it; for ſo was *Moſes* commanded to place them, *Thou ſhalt make an Ark*, ſaith God, *and thou ſhalt make a Mercy-ſeat*: *the Ark* ſhall be called the Ark of the teſtimony, *and there thou ſhalt put the teſtimony which I give thee* (that is, the Law) *and thou ſhalt put the Mercy-ſeat above upon the Ark, and there will I meet with thee, from above the Mercy-ſeat between the two Cherubims which are upon*, that is, *above the Ark of the teſtimony, ſhadowing the Mercy-ſeat.* Exod. 25. 16, to 23. Heb. 9. 5.

Thus than were things of old ordained in the Type, by which we gather what is now to be minded in our worſhipping of God: There was an Ark made, and the two Tables of Stone, in which the Law was writ, was put therein. This Ark with theſe two Tables were put into the Holieſt, and this *Mercy-ſeat* was ſet above it. The Holy Ghoſt in my mind, thus ſignifying, that Grace ſits upon a Throne, that is higher than the Law, above the Law, and that Grace therefore is to rule before the Law, and notwithſtanding all the Sentence of the Law, for it ſitteth, I ſay, upon a Throne, but the Law ſits on none; a Throne, I ſay, which the Law inſtead of accuſing juſtifieth and approveth. For although it condemneth all Men, yet it excepteth Chriſt, who in his Manhood is this Throne of Grace. Him, I ſay, it condemneth not, but approveth, and liketh well of all his Doings; yea, it granteth him, as here we ſee, as a Throne of Grace, to be exalted above it ſelf; yea, it cannot but ſo do, becauſe by Wiſdom and Holineſs it ſelf, which is alſo the Lord of the Law, it is appointed ſo to do. Here then is the Throne of God, the Throne of Grace, namely above the Ark of the teſtimony: on this God and his Grace, ſits, reigns, and gives leave to Sinners to approach his Preſence for Grace and Mercy. He gives, I ſay, for thoſe Sinners ſo to do, that have waſhed before in the brazen Laver that is prepared to waſh in firſt, of which we may ſpeak more anon.

Now behold the Wiſdom of God in his thus ordaining of Things, in his placing, in the firſt Place the *Law*, and Chriſt the *Ark of the Teſtimony*, and the *Mercy-Seat*, or Throne of Grace, ſo nigh together; for doubtleſs 'twas Wiſdom that thus ordained them, and it might ſo ordain for theſe Reaſons.

1. That we that approach the Throne of Grace, might when we come there, be made ſtill to remember that we are Sinners (for by the Law is the Knowledge of Sin) Rom. 3. 20 and behold juſt before us, is this Ark in which are the two Tables that condemn all Fleſh. Yea, we muſt look that Way, if we look at all; for juſt above it is the Mercy-ſeat, or Throne of Grace. So then here is a *Memento* for them that come to God,

Exod. 38. 8. God, and to his Throne of Grace for Mercy, to wit, *The Law*, by which they are afreſh put in Remembrance of themſelves, their Sins, and what need they have of freſh Supplies of Grace. I read that the Laver of Braſs and the Foot of it, was made of the Looking-glaſſes of the Women that aſſembled at the Door of the Tabernacle, methinks to ſignify, that Men might ſee their Smyrches when they came to waſh; ſo here you ſee, the Law is placed *even* with the Mercy-Seat (only that ſtood above) whereby thoſe that come to the Throne of Grace for Mercy, might alſo yet more be put in Mind that they are Sinners.

2. This alſo tendeth to ſet an Edge upon Prayer, and to make us more fervent in Spirit when we come to the Throne of Grace. Should a King ordain that the Ax and Halter ſhould be before all thoſe that ſupplicate him for Mercy; it would put yet an Edge upon all their Petitions for his Grace, and make them yet the more humbly and fervently implore his Majeſty for Favour.

But behold, the *Mercy-ſeat* ſtands above, is ſet up *above* the Ark and Teſtimony that is in it. Here therefore we have Encouragement to look for good. For obſerve, though here is the Law, and that too in the holieſt of all, whether we go; yet above it is the *Mercy-ſeat* and Throne of Grace *Triumphant*, unto which we ſhould look, and to which we ſhould direct our Prayers. Let us therefore come boldly, to the Throne of Grace, notwithſtanding the Ark and Teſtimony is by; for the Law cannot hurt us when Grace is ſo nigh; beſides, God is now not in the Law, but upon the Throne of Grace that is above it, to give forth Pardons, and Grace, and helps at a Time of need.

This then may ſerve to inform ſome, where about they are, when they are in their Cloſets, and at Prayer: Art thou moſt dejected when thou art at Prayer? Hear me, thou art not far from the Throne of Grace; for thy Dejection proceedeth from thy looking into the Ark, into which God hath or-
1 Sam. 6. 19. dained, *that whoſoever looks ſhall die.* Now if thou art indeed ſo near as to ſee thy Sins, by thy reading of thy ſelf by the Tables in the Ark, caſt but up thine Eyes a little higher, and behold, there is the *Mercy-ſeat* and *Throne of Grace* to which thou wouldeſt come, and by which thou muſt be ſaved. When *David* came to pray to God,
Pſal. 5. 3. he ſaid, *he would direct his Prayer to God, and would look up.*

As who ſhould ſay, when I pray, I will ſay to my Prayers, *O my Prayers, mount up*, ſtay not at the Ark of the Teſtimony, for there is the Law and Condemnation; but ſoar aloft to the Throne that ſtands above, for there is God, and there is Grace diſplayed, and there thou mayeſt obtain what is neceſſary to help in Time of need.

Some indeed there be that know not what theſe Things mean: they never read their Sin nor Condemnation for it, when they are upon their Knees at their Devotion, and ſo are neither dejected at the Sight of what they are, nor driven with Senſe of Things to look higher for help at need; for need, *indeed*, they ſee none. Of ſuch I ſhall ſay, they are not concerned in our Text, nor can they come *hither*, before they have been prepared ſo to do, as may appear before we come to an end.

And thus have I ſhewed you what this Throne of Grace is, and where it ſtands: And now I ſhall come to ſhew you how you ſhall find it, and know when you are come to it by ſeveral other Things.

Firſt then, *About the Throne of Grace there is a Rain-bow, in Sight like unto an Emerald.* This was the *firſt* Sight that *John* ſaw after he had received his Epiſtles for the ſeven Churches. Before he received them, he had the great Viſion of his Lord, and heard him ſay to him, *I am he that was dead and am alive, or that liveth and was dead, and behold I am alive, for evermore, and have the Keys of Hell and of Death.* And a good Preparation it was for a Work of that Nature that now he has called unto; to wit, that he might the more warmly and affectionately and confidently atteſt the Truth which his Lord had now for him to teſtify to them. Rev. 4. 1, 2, 3. Chap. 1. 17, 18.

So here, before he entreth upon his Prophecy of Things to come, he hears a *firſt Voice*, and ſees a *firſt Sight*. The *firſt* Voice, that he heard, was *come up hither*, and the firſt Sight that he ſaw, was *a Throne with a Rainbow round about it. And immediately*, ſaith he, *I was in the Spirit; and behold, a Throne was ſet in Heaven, and one ſat upon the Throne. And he that ſat was to look upon like a Jaſper, and a Sardin-ſtone, and there was a Rainbow round about the Throne.*

The firſt time that we find in God's Word, mention made of a *Rainbow*, we read alſo of its Spiritual ſignification, to wit, that it was a token of the firmneſs of the Covenant that God made with *Noah*, as touching his not Gen. 9. 8, drowning the Earth any more with the 18. waters of a Flood. *I do ſet, ſaith he, my Bow in the Cloud, and it ſhall be a token of a* Ver. 13. *Covenant between me and the earth. And it ſhall come to paſs when I bring a Cloud over the Earth, that the Bow ſhall be ſeen in the Cloud. And I will remember my Covenant which is between me and you, and every living Creature of all Fleſh; and the Waters ſhall no more become a Flood to deſtroy all Fleſh.*

The firſt Uſe therefore of the *Rain-bow*, it was to be a Token of a Covenant of Mercy, and Kindneſs to the World; but that was not the utmoſt End thereof. For *that Covenant* was but a Shadow of the *Covenant* of Grace which God hath made with his Elect in Chriſt, and *that Bow* but a Shadow of the *Token* of the permanency and laſtingneſs of that Covenant. Wherefore the

the next Time we read of the *Rain-bow*, is
Ver. 26. in the firſt of *Ezekiel*, and there we read of it, only with reference to the Excellencies of its Colour: For that it is there ſaid to be exactly like the Colour of the Glory of the Man that the Prophet there ſaw, as
Zech. 6. 13. ſitting upon a Throne. The Glory, that is, the Prieſtly Robes, for he is a Prieſt upon the Throne, and his Robes become his
Exod. 2. 1, 2. Ezek. 16. 8. Glory and Beauty. His ROBES, what is, or are they, but his bleſſed Righteouſneſs with the Skirts of which he covereth the
Iſa. 61. 10. ſinful Nakedneſs of his People, and with the Perfection of which he decketh and adorneth them as a Bride adorneth her ſelf with Jewels.

Now here again, in the third Place, we find a *Rainbow*; a Rainbow *round about the Throne*; Round about the Throne of Grace. A Rainbow, that is, a Token of the Covenant, a Token of the Covenant of Grace in its laſtingneſs, and that Token is
Ezek. 1. 27 the Appearance of the Man Chriſt. The *Appearance*, that is, his Robes, his Righteouſneſs, from the Appearance of his Loins even upwards, and from the Appearance of his Loins even downwards, even down to the Foot, as you have it in the Book of the
Rev. 1. 13. Revelations. *As the Appearance of the Bow that is in the Cloud in the Day of Rain: ſo was the Appearance of the brightneſs round*
Ezek. 1. 28 *about: This was the Appearance of the likeneſs of the Glory of the Lord*, &c.

The Sum then is, that by the *Rainbow* round about the Throne of Grace upon which God ſitteth to hear and anſwer the Petitions of his People, we are to underſtand the obediential Righteouſneſs of Jeſus Chriſt, which in the Days of his Fleſh he wrought out and accompliſhed for his People; by which God's Juſtice is ſatisfied and their Perſons juſtified, and they ſo made acceptable to him. This Righteouſneſs, that ſhines in God's Eyes, more glorious than the Rainbow in the Cloud doth in ours, ſaith *John, is round about the Throne.* But for what Purpoſe? Why, to be looked upon. But who muſt look upon it? Why God and his People; the People when they come to pray, and God when he is about to hear and
Gen. 9. 16, 17. give. *And the Bow ſhall be in the Cloud, ſays God, and I will look upon it, that I may remember the everlaſting Covenant between God and every living Creature of all Fleſh that is upon the Earth.*

And I ſay, as the Bow is for God to look on, ſo it is alſo for our Sight to behold. A Rainbow round about the *Throne, in Sight*; in whoſe Sight? in *John*'s, and his Companions, *like unto an Emerald.*

1 Kin. 10. 18, 19, 20. We read of *Solomon*'s great Throne of Ivory, that though there was not its like in any Kingdom, yet he was not willing that the *Bow* of it ſhould ſtand before him. It was *round behind.* Oh but, God's Throne has the Bow before, even round about, to view, to look upon in Sight. *Solomon*'s was but a Shadow, and therefore fit to be put *behind*: But *this* is the *Sum* and *Subſtance*, and therefore fit to be before, in view, in ſight, for God and his People to behold.

Thus you ſee that a Rainbow is round about the Throne of Grace, and what this Rainbow is. Look then when thou goeſt to Prayer, for the Throne, and that thou mayeſt not be deceived with a Fancy, look for the Rainbow too. The Rainbow, that is, as I have ſaid, the perſonal Performances of Chriſt thy Saviour for thee. Look, I ſay, for that, it is his Righteouſneſs; the Token of the everlaſtingneſs of the Covenant of Grace; the object of God's Delight, and muſt be the Matter of the Juſtification of thy Perſon and Performances before God, God looks at it, look thou at it, and at it only. For in Heaven or Earth, if that be
Pſ. 71. 16. caſt away, there is nothing to be found that can pleaſe God or juſtifie thee. If it be ſaid, Faith pleaſes God. I anſwer, Faith is a relative Grace; take then the Relative away, which, as to Juſtification, is this ſpangling Robe, this Rainbow, this Righteouſneſs of Chriſt, and Faith dies and becomes as to what we now treat of, extinct and quenched as Tow.

And a very fit Emblem the Rainbow is of the Righteouſneſs of Chriſt, and that in theſe Particulars.

1. The Rainbow is an effect of the Sun that ſhines in the Firmament; and the Righteouſneſs by which this Throne of Grace is encompaſſed, the Work of the Son of God.

2. The Rainbow was a Token that the wrath of God in ſending the Flood was appeaſed; this Righteouſneſs of Chriſt is that for the Sake of which God forgiveth us all Treſpaſſes.

3. The Rainbow was ſet in the Cloud that the ſinful Man might look thereon and wax confident in common Mercy; this Righteouſneſs is ſhewed us in the Word, that we may by it believe unto ſpecial Mercy.

4. The Bow is ſeen but now and then in the Cloud; Chriſt's Righteouſneſs is but here and there revealed in the Word.

5. The Bow is ſeen commonly upon, or after Rain: Chriſt's Righteouſneſs is apprehended by Faith upon, or ſoon after the Apprehenſions of Wrath.

6. The Bow is ſeen ſometimes more, ſometimes leſs; and ſo is this Righteouſneſs, even according to the Degree or Clearneſs of the Sight of Faith.

7. The Bow is of that Nature as to make
Ezek. 16. 14. whatever you ſhall look upon through it, to be of the ſame Colour of it ſelf, whether that Thing be Buſh, or Man, or Beaſt. And the Righteouſneſs of Chriſt is that that makes Sinners, when God looks upon them through it, to look beautiful, and acceptable in his Sight, for we are made comely
Eph. 1. 6. through his Comelineſs and made accepted in the Beloved.

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One Word more of the Rainbow, and then to ſome other Things. As here you read that the Rainbow is round about the Throne: So if you read on even in the ſame Place, you ſhall find the glorious Effects thereof to be far more than all that I have ſaid. But,

Secondly, As the Throne of Grace is known by the Rainbow that is round about it: So alſo thou ſhalt know it, by this, *The High-Prieſt is continually miniſtring before it*; the High-Prieſt, or Chriſt as Prieſt, is there before God in his High-Prieſt's Robes making continual Interceſſion for thy Acceptance there.

Now, as I ſaid before, Chriſt is Prieſt and Throne and all; Throne in one Senſe, Prieſt in another; even as he was Prieſt, and Sacrifice, and Altar too, when he became our Reconciler to God.

As a Prieſt here, he is put under the Notion of an Angel that came and ſtood at the
Rev. 8. 1, 2. Altar to offer Incenſe for the Church all the Time that the ſeven Angels were to ſound out with Trumpets, the Alarum of God's Wrath againſt the Antichriſtian World; leaſt that Wrath ſhould ſwallow them up alſo.

Ver. 3. *And*, ſaith John, *another Angel came and ſtood at the Altar having a golden Cenſer; and there was given unto him much Incenſe, that he ſhould offer it with the Prayers of all Saints upon the golden Altar which was before the Throne. And the Smoak of the Incenſe which came with the Prayers of all Saints, aſcended up before God out of the Angel's Hand.*

Here then you have before the Throne, that is the Throne or Mercy-ſeat, the High-Prieſt; for there it was that God appointed that the Altar of Incenſe, or that to burn
Exod. 31. 1, to 8. Incenſe on, ſhould be placed. This Incenſe Altar in the Type, was to be over-laid with Gold; but here the Holy Ghoſt implies that it is all of Gold. This Throne then is the Mercy-Seat, or Throne of Grace, to which we are bid to come; and as you ſee, here is the Angel, the High-Prieſt with his golden Cenſer, and his Incenſe, ready to wait upon us: For ſo the Text implies, for he is
Luk. 1. 10. there to offer his Incenſe with the Prayers of all Saints that are waiting *without* at his Time of offering Incenſe within. So then, at the Throne of Grace, or before it, ſtands the High-Prieſt of our Propitiation Chriſt Jeſus, with his golden Cenſer in his Hand, full of Incenſe, therewith to perfume the Prayers of Saints, that come thither for Grace and Mercy to help in Time of Need. And he ſtands there, as you ſee, under the Name of an Angel, for he is the Angel of God's Preſence and Meſſenger of his Covenant.

Bnt now 'tis worth our conſidering, to take Notice how, or in what Method the High-Prieſt under the Law was to approach the Incenſe-Altar. When he came to make Interceſſion for the Saints before the Throne, he was to go in thither to do this Work in

his Robes, and Ornaments; not without them, leſt he died. The principal of theſe Ornaments were, a *Breaſt-plate*, an *Ephod*, a *Robe*, a broidered *Coat*, a *Miter*, and a *Girdle*. Theſe are briefly called his *Garments*, Exod. 28. ver. 4. (in *Revelations* the firſt) and in the general they ſhew us, that he is cloathed with Righteouſneſs, girded with Truth and Faithfulneſs, (for that is the Girdle of his Reins to ſtrengthen him) and that he beareth upon Iſa. 11. 5. his Heart the Names of the Children of Chap. 22. 21. *Iſrael* that are *Iſraelites* indeed: for as on *Aaron's* Breaſt-plate was fixed the Names of the twelve Tribes of *Iſrael*, and he was to bear the weight of them by the ſtrength of his Shoulders, ſo are we on the Heart of Chriſt.

Thus therefore is our High-prieſt within the Holieſt to offer Incenſe upon the golden Altar of Incenſe, that is, before the Throne. Wherefore when thou goeſt thither, even to the *Throne of Grace*, look for him, and be not content though thou ſhouldſt find God there, if thou findeſt there not him (I ſuppoſe now an Impoſſibility for Edifications ſake) for without him nothing can be done: I ſay, without him as a Prieſt. He is the Throne, and without him as a Throne, God has no Reſting-place as to us; he is a Prieſt, and without him as ſuch, we can make no acceptable Approach to God. For by him, as Prieſt, our Spiritual Sacrifices are accepted. *By him therefore let us offer the ſacrifice of praiſe to God con-* 1 Pet. 2. 5. *tinually, given thanks and confeſſing to, and* Heb. 13. 15. *in his name.*

And for our further Edification herein, let us conſider that as God has choſen and made him his Throne of Grace; ſo he has ſworn that he ſhall be accepted as a Prieſt for ever there. For his natural Qualifications we may ſpeak ſomething to them afterwards; in the mean time know that there is no coming to God, upon pain of death, without him.

Nor will it out of my mind, but that his wearing *the Rain-bow* upon his Head, doth ſomewhat belong to him as Prieſt, his Prieſt- Rev. 10. 1. ly Veſtments being for Glory and Beauty Ezek. 1. 26 as afore was ſaid, compared to the Colour of it. But why doth he wear the Rain-bow upon his head; but to ſhew, that the Sign, that the Everlaſtingneſs of the Covenant of Grace, is only to be found in him; that he wears it as a Miter or Frontler of Gold, and can always plead it with acceptance to God, and for the ſubduing of the World and good of his People. But,

Thirdly the Throne of Grace is to be known *by the Sacrifice* that is preſented there. The High-prieſt was not to go into the Holieſt, nor come near the Mercy-ſeat, the which as I have ſhewed you, was a Type of our *Throne of Grace*; without blood. *But* Heb. 9. 7. *into the ſecond went the High-prieſt alone once* Lev. 4. 5, *every year, not without blood, which he offer-* 6, 7. *ed for himſelf and for the errors of the People.* Chap. 16. 13, 14, 15.

Yea, the Prieſt was to take of the bloud of his Sacrifice, and ſprinkle it ſeven times before the Lord, that is, before the Mercy-ſeat, or Throne of Grace; and was to put ſome of the blood upon the Horns of the Altar of Incenſe before the Lord. So then the Throne of Grace is known by the blood that is ſprinkled thereon, and by the Attonement that by it is made there. I told you before that before the Throne of Grace there is our High-prieſt, and now I tell you, there is his Sacrifice too: his Sacrifice which he there preſenteth as Amends for the Sins of all ſuch as have a Right to come with Boldneſs to the Throne of Grace. Hence as I mentioned before, there is ſaid to be in the midſt of the Throne (the ſame Throne of which we have ſpoken before) *a Lamb as it had been ſlain.* The words are to the Purpoſe, and ſignify that in the midſt of the Throne is our Sacrifice, with the very Marks of his Death upon him, ſhewing to God that ſitteth upon the Throne, the Holes of the *Thorns*, of the Nails, of the Spear; and how he was diſfigured with Blows and Blood when at his Command he gave himſelf a Ranſom for his People; for it cannot be imagined that either the Exaltation or Glorification of the Body of Jeſus Chriſt, ſhould make him forget the Day in which he died the Death for our Sins, eſpecially ſince that which puts Worth into his whole Interceſſion is the Death he died, and Blood he ſhed upon the Croſs for our Treſpaſſes.

Rev. 5. 6.

Beſides, there is no Sight more taketh the Heart of God than to ſee of the travel of the Soul, and the bruiſings of the Body of his Son for our Tranſgreſſions. Hence it is ſaid he is in the midſt of the Throne as he died, or as he had been ſlain. It is ſaid again, *The Lamb that is in the midſt of the throne ſhall feed them.* The Lamb, that is, the Son of God, as a Sacrifice, ſhall be always in the midſt of the Throne to feed and comfort his People. He is the Throne, he is the Prieſt, he is the Sacrifice. But then how as a Lamb, is he in the midſt of the Throne? Why, the meaning in mine Opinion is, that Chriſt as a dying, and bleeding Sacrifice, ſhall be Chief in the reconciling of us to God; or that his being offered for our Sins ſhall be of great Virtue when pleaded by him as Prieſt, to the obtaining of Grace, Mercy, and Glory for us. By his Blood he entreth into the holy Place, by his Blood he hath made an Attonement for us before the Mercy-ſeat: His Blood it is that ſpeaketh better for us, than the Blood of *Abel* did for *Cain*; alſo it is by his Blood that we have bold Admittance into the Holieſt: wherefore no marvel if you find him here a Lamb, as it had been ſlain, and that in the midſt of the Throne of Grace.

Rev. 7. 17.

Heb. 9. 12.

Heb. 12. 24.

Heb. 10. 19.

While thou art therefore thinking on him as he is the Throne of Grace, forget him not as he is Prieſt and Sacrifice, for as a Prieſt he makes Attonement, but there is no Attonement made for Sin without a Sacrifice. Now as Chriſt is a Sacrifice, ſo he is to be conſidered as paſſive or a Sufferer; as he is a Prieſt, ſo he is active, or one that hath offered up himſelf: as he is an Altar, ſo he is to be conſidered as God; for in, and upon the Power of his God-head he offered up himſelf. The Altar then was not the Croſs, as ſome have fooliſhly imagined. But as a Throne, a Throne of Grace, ſo he is to be conſidered as diſtinct from theſe three things, as I alſo have hinted before.

Wouldeſt thou then know this Throne of Grace, where God ſits to hear Prayers and give Grace? then caſt the Eyes of thy Soul about; and look 'till thou findeſt the Lamb there, a Lamb there *as it had been ſlain*: for by this thou ſhalt know thou art right. A ſlain Lamb, or a Lamb *as it had been ſlain*, when 'tis ſeen by a Supplicant in the midſt of the Throne whither he is come for Grace, is a bleſſed Sight, a bleſſed Sight indeed, and it informs him he is where he ſhould be.

And thou muſt look for this the rather, becauſe without Blood is no Remiſſion. He that thinks to find Grace at God's hand, and yet enters not into the Holieſt by the Blood of Jeſus, will find himſelf miſtaken, and will find *a dead* inſtead of *a living* way. For if not any thing below, or beſides Blood, can yield Remiſſion on God's Part, how ſhould Remiſſion be received by us without our acting Faith therein? We are juſtified by his Blood, through Faith in his Blood. Wherefore, I ſay, look when thou approacheſt the Throne of Grace, that thou give Diligence to ſee for the Lamb, that is, *as it had been Slain*, in the midſt of the Throne of Grace: And then thou wilt have, not only a Sign that thou preſenteſt thy Supplications to God, where, and as thou ſhouldeſt; but there alſo wilt thou meet with Matter to break, to ſoften, to bend, to bow, and to make thy Heart as thou wouldſt have it; for if the Blood of a *Goat* will, as ſome ſay, diſſolve an *Adamant*, a Stone that is *harder* than *Flint*; ſhall not the ſight of a *Lamb as it had been Slain*, much more diſſolve and melt down the Spirit of that Man that is upon his Knees before the Throne of Grace for Mercy; eſpecially when he ſhall ſee, that not his Prayers, not his Tears, not his Wants, but the Blood of the Lamb has prevailed with a God of Grace, to give Mercy and Grace to an undeſerving Man? This then is the third Sign by which thou ſhalt know when thou art at the Throne of Grace; that Throne is ſprinkled with Blood, yea, in the midſt of that Throne, there is to be ſeen to this day, *a Lamb as it had been ſlain*; and he is in the midſt of it, to feed thoſe that come to that Throne, and to lead them by and to living Fountains of Water. Wherefore,

Rom. 5, 7, 8, 9.

Rev. 5. 6.

Fourthly,

Fourthly, The Throne of Grace is to be known by the ſtreams of Grace that continually proceed therefrom, and that like a River run themſelves out into the World. Rev.22.1. And ſaith *John*, *He ſhewed me a pure River of Water of Life clear as Chryſtal, proceeding out of the Throne of God and of the Lamb.* Mark you, here is again a Throne, the Throne of God, which as we have ſhewed, is the human Nature of his Son; out of which, as you read, proceeds a River, a River of Water of Life clear as Chryſtal. And the joyning of the Lamb alſo here with God, is to ſhew that it comes, I ſay from God, by the Lamb; by Chriſt, who as a Lamb, or Sacrifice for Sin, is the procuring Cauſe of the running of this River; it proceedeth out of the Throne of God and of the Lamb. Behold therefore how carefully here the Lamb is brought in, as one from, or through whom proceeds the Water of Life to us: God is the Spring-head; Chriſt the golden Pipe of Conveyance; the Elect, the Receivers of this Water of Life: He ſaith not here, the *Throne of the Lamb*, but *and of the Lamb*, to ſhew, I ſay, that he is out of, or through whom this River of Grace ſhould come. But and if it ſhould be underſtood that it proceedeth from the Throne of the Lamb, it may be to ſhew that Chriſt alſo has Power as a Mediator, to ſend Grace like a River into the Church: And then it amounts to this, that God for Chriſt's ſake, gives this River of Grace, and that Chriſt for his Merits ſake, has Power to do ſo too. And hence is that good wiſh, ſo often mentioned in the Epiſtles, *Grace to you, and Peace from God the Father, and the Lord Jeſus Chriſt.* And again, *Grace be to you from God the Father, and from the Lord Jeſus Chriſt.* For Chriſt has Power with the Father, to give Grace and Forgiveneſs of Sins to Men: But let us come to the Terms in this Text. Here we have a Throne, a Throne of Grace; and to ſhew that this Throne is it *indeed*, therefore there proceeds therefrom a River of this Grace put here under the Term of *Water of Life*; a Term fit to expreſs both the Nature of Grace, and the Condition of him that comes for it to the Throne of Grace.

Rom. 1.7 1 Cor. 1.3. 2 Cor. 1.2. Gal. 1. 3. Epheſ. 1.2 Phil. 1. 2 Col. 1. 2. 1 Theſ. 1.1 2 Theſ. 1.2 1 Tim. 1.2 2 Tim. 1.2 Tit. 1. 4. Phil. 3. John. 5.21 22,23,26. Mark 2.10

'Tis called by the Name of *Water of Life*, to ſhew what a *Reviving Cordial* the Grace of God in Chriſt is, ſhall be, and will be found to be, of all thoſe that by him ſhall drink thereof; *It ſhall be in him*, even in him that drinks it, *a well of water ſpringing up unto everlaſting Life*; It will therefore beget Life and maintain it; yea, will it ſelf be a Spring of Life, in the very Heart of him that drinks it. Ah, it will be ſuch a Preſervative alſo to ſpiritual Health, as that by its Virtue the Soul ſhall for ever be kept, I ſay, the Soul that drinks it, from total and final Decay; it ſhall be in them a Well of living Water, ſpringing up unto Everlaſting Life.

Joh. 4. 14.

But there is alſo by this Phraſe or Term, briefly touched the preſent State of them that ſhall come hither to drink; they are not the Healthful, but the Sick: 'Tis with the Throne of Grace, as 'tis with the Bath, and other Places of Sovereign and Healing Waters, they are moſt coveted of them that are diſeaſed, and do alſo ſhew their Vertues on thoſe that have their Health and Limbs; ſo I ſay, is the Throne of Grace, its Waters are for Healing, for Soul Healing, that is their Vertue. Wherefore as at thoſe Waters above-mentioned, the Lame leave their Crutches, and the Sick, ſuch Signs of their Recovery, as may be a Sign of their receiving Health and Cure there; ſo at the Throne of Grace it is where true Penitents, and thoſe that are ſick for Mercy, do leave their Sighs and Tears; *And the Lamb that is in the midſt of the Throne ſhall feed them, and ſhall lead them unto living Fountains of Waters, and God ſhall* (there) *wipe away all Tears from their Eyes.* Wherefore as *Joſeph* waſhed his Face, and dried his Tears away, when he ſaw his Brother *Benjamin*; ſo all God's Saints ſhall hear, even at the Throne of Grace, where God's *Benjamin* or the Son of his right Hand is, waſh their Souls from Sorrow, and have their Tears wiped from their Eyes: Wherefore, O! thou that art diſeaſed, afflicted, and that wouldſt live, come by Jeſus to God as Merciful and Gracious, yea, look for this River when thou art upon thy Knees before him, for by that thou ſhalt find whereabout is the Throne of Grace, and ſo where thou mayſt find Mercy. Rev. 7. 17.

But again, As that which proceeds out of this Throne of Grace, is called *Water of Life*, ſo it is ſaid to be a River, a River of Water of Life. This in the firſt Place ſhews, that with God is plenty of Grace, even as in a River there is plenty of Water; a Pond, a Pool, a Ciſtern, will hold much, but a River will hold more; from this Throne comes Rivers and Streams of Water of Life, to ſatisfie thoſe that come for Life to the Throne of God.

Further, as by *River* is ſhewed what abundance of Grace proceeds from God through Chriſt; ſo it ſhews the unſatiable Thirſt, and Deſire of one that comes indeed aright to the Throne of Grace for Mercy; nothing but Rivers will ſatisfie ſuch a Soul; Pond, Pools and Ciſterns will do nothing; ſuch an one is like him of whom it is ſaid, *Behold he drinketh up a River, and haſteth not; he truſteth that he can draw up* Jordan *into his Mouth:* This *David* teſtifies when he ſaith, *As the Heart panteth after the Water-brooks, ſo panteth my Soul after thee, O God.* Hence the Invitation is proportionable, *Drink abundantly*, and that they that are ſaved, are ſaid to receive *abundance of Grace; they that receive abundance of Grace, and of the Gift of Righteouſneſs, ſhall reign in Life by one Jeſus Chriſt.* And hence it is ſaid again, when the Poor and Needy ſeek Water and there is none, and their Tongue faileth

Job 40.23 Pſ. 42. 1. Song 5. 1. Rom. 5. 17

faileth for thirſt; I the Lord will hear, I the God of *Iſrael* will not forſake them: But Lord how wilt thou quench their boundleſs thirſt? *I will open Rivers in high Places and Fountains in the midſt of the Valleys; I will make the Wilderneſs a pool of Waters, and the dry Land Springs of Water:* Behold, here is a Pool of Water as big as a Wilderneſs, enough one would think to ſatisfie any thirſty Soul: Oh but that will not do! wherefore he will open Rivers, Fountains and Springs, and all this is to quench the drought of one that thirſteth for the Grace of God, that they have enough; *They ſhall be abundantly ſatisfied with the fatneſs of thy Houſe, and thou ſhalt make them drink of the River of thy Pleaſures, for with thee is the Fountain of Life*, &c.

Iſa. 41. 17, 18.

Pſ. 36. 8, 9.

This Abundance, the Throne of Grace yieldeth for the help and health of ſuch as would have the Water of Life to drink, and to cure their Diſeaſes withal; it yields a River of Water of Life.

Moreover ſince Grace is ſaid here to proceed as a River from the Throne of God and of the Lamb, it is to ſhew the Commonneſs of it; Rivers you know are common in the Stream, however they are at the Head. And to ſhew the Commonneſs of it, the Apoſtle calls it the *common Salvation*; and 'tis ſaid in *Ezekiel* and *Zecharias*, to go forth to the *Deſert*, and into the *Sea*, the World, to heal the Beaſts and Fiſh of all Kinds that are there. This therefore is a Text that ſhews us what it is to come to a Throne, where the Token of the Covenant of Grace is, where the High-Prieſt miniſtreth, and in the midſt of which there is a Lamb, *at it been ſlain*; for from thence there cometh not Drops, nor Showers, but Rivers of the Grace of God, a River of Water of Life.

Ezek. 47. 8.

Zech. 14. 8

Again, as the Grace that we here read of is ſaid, as it comes from this Throne, to come as a River of Water of Life; ſo it is ſaid to be pure and clear as Chryſtal; Pure is ſet in Oppoſition to muddy and dirty Waters, and clear is ſet in Oppoſition to thoſe Waters that are black, by Reaſon of the cold and icyiſh Nature of them; therefore there is conjoyned to this Phraſe, the Word (Chryſtal) which all know is clear and ſhining Stone. Indeed the Life and Spirit that is in this Water, will keep it from looking black and dull; and the Throne from whence it comes, will keep it from being muddy, ſo much as in the Streams thereof; *The bleſſing of the Lord it maketh rich, and he addeth no Sorrow with it.* Indeed all the Sorrow that is mixed with our Chriſtianity, it proceedeth as the procuring Cauſe, from our ſelves, not from the Throne of Grace; for that is the Place where our Tears as was ſhewed you, are wiped away; and alſo where we hang up our Crutches: The Streams thereof are pure and clear, not muddy nor frozen, but warm and delightful, and that make glad the City of God.

Ezek. 34. 19.

Job 6. 15, 16.

Prov. 10. 22.

Pſal. 46.

Theſe Words alſo ſhew us, that this Water of it ſelf can do, without a Mixture of any Thing of ours: What comes from this Throne of Grace, is pure Grace and nothing elſe; clear Grace, free Grace, Grace that is not mixed, nor need be mixed with Works of Righteouſneſs which we have done; 'tis of it ſelf ſufficient to anſwer all our Wants, to heal all our Diſeaſes, and to help us at a Time of need.

'Tis Grace that chooſes, 'tis Grace that calleth, 'tis Grace that preſerveth, and 'tis Grace that brings to Glory: even the Grace that like a River of Water of Life proceedeth from this Throne: And hence it is, that from firſt to laſt, we muſt cry Grace, Grace, unto it.

Thus you ſee, what a Throne the Chriſtian is invited to; 'tis a Throne of Grace whereon doth ſit the God of all Grace; 'tis a Throne of Grace before which the Lord Jeſus miniſtreth continually for us; 'tis a Throne of Grace ſprinkled with the Blood, and in the midſt of which is a Lamb as it had been ſlain; 'tis a Throne with a Rainbow round about it, which is the Token of the everlaſting Covenant, and out of which proceeds, as here you read, a River, a pure River of Water of Life clear as Chryſtal.

Look then for theſe Signs of the Throne of Grace all you that would come to it, and reſt not until by ſome of them, you know that you are even come to it; they are all to be ſeen, have you but Eyes; and the Sight of them is very delectable, and has a natural Tendency in them when ſeen, to revive and quicken the Soul. But,

Fifthly, As the Throne of Grace is known and diſtinguiſhed by the *Things* abovenamed, ſo it is by the Effects which theſe Things have wrought; *There is about that Throne four and twenty Seats, and upon the Seats four and twenty Elders ſitting, cloathed in white Rayment, and they have on their Heads Crowns of Gold.*

Rev. 4. 4.

There is no Throne that has theſe Signs and Effects belonging to it but this; wherefore as by theſe Signs ſo by the Effects of them alſo, one may know which is, and ſo when he is indeed come to the Throne of Grace.

And a little as we commented upon what went before, we will alſo touch upon this.

1. By *Seats*, I underſtand *Places of Reſt*, and *Dignity*; Places of *Reſt*, for that they that ſit on them, do reſt from their Labours; and Places of Dignity, for that they are about the Throne; *And the four and twenty Elders which ſat before God on their Seats, fell upon their Faces and worſhipped God:* And for as much as the Seats are mentioned before they are mentioned that ſat thereon, it is to ſhew that the Places were prepared before they were converted.

Rev. 14. 13. Chap. 11. 16.

2. The *Elders*, I take to be the twelve *Patriarchs* and the twelve *Apoſtles*, or the firſt Fathers of the Churches; for

for they are the Elders of both the Churches, that is, both of the Jewiſh and Gentile Church of God; they are the *Ancients*, as alſo they are called in the Prophet *Iſaiah*, which are in ſome Senſe the Fathers of both theſe Churches. Theſe Elders are well ſet forth by that four and twenty, that you read of in the Book of *Chronicles*, who had every one of them for Sons twelve in Number. There therefore the four and twenty are.

Iſa.24.23. 1 Chr.25. ver. 8. to ver. 31.

3. Their ſitting denoteth alſo their abiding in the preſence of God; ſit thou at my right Hand, was the Father's Word to the Son, and alſo ſignifieth the ſame.

Pſ. 110.1.

It is then the Throne of Grace where the four and twenty Seats are, and before which the four and twenty Elders ſit.

4. Their white Robes are Chriſt's Righteouſneſs, their own good Works and Glory; not that their Works brought them thither, for they were of themſelves polluted, and were waſhed white in the Blood of the Lamb; but yet God will have all that his People have done in Love to him, be rewarded: Yea, and they ſhall wear their own Labours, being waſhed as afore is hinted, as a Badge of their Honour, before the Throne of Grace, and this is Grace indeed.

Rev.7.14, 15. *They have waſhed their Robes and made them white in the Blood of the Lamb, therefore are they before the Throne of God.* They have waſhed as others did do before them.

5. *And they had on their Heads Crowns of Gold.* This denotes their Victory, and alſo that they are Kings, and as Kings ſhall reign with him for ever and ever.

Rev.5.10.

6. But what! were they ſilent! did they ſay, did they do nothing while they ſat before the Throne? yes, they were appointed to be *Singers* there. This was ſignified by the four and twenty that we made mention of before, who with their Sons were inſtructed in the Songs of the Lord, and all that were cunning to do ſo then, were two hundred fourſcore and eight. Theſe were the Figure of that hundred forty and four thouſand redeemed from the Earth. For as the firſt four and twenty, and their Sons, are ſaid to ſing and to play upon Cymbals, Pſalters and Harps, and as they are there ſaid to be inſtructed and cunning in the Songs of the Lord: So theſe that ſit before the Throne, are ſaid alſo to ſing with Harps in their Hands, their Song before the Throne; and ſuch Song it was, and ſo cunningly did they ſing it, that no Man could learn it, but that hundred and forty and four thouſand which were redeemed from the Earth.

1Chr. 25. 6, 7.

Rev.14.1, 2, 3, 4.

Now, as I ſaid, as he at firſt began with four and twenty, in *David*; and ended with four and twenty times Twelve: So here in *John*, he begins with the ſame Number, but ends with ſuch a Company that no Man could number. For, he ſaith, *after this I looked, and lo, a great Multitude which no Man could number, of all Nations, and Kindreds, and People, and Tongues, ſtood before the Throne, and before the Lamb, cloathed with white Robes, and Palms in their Hands: And they cried with a loud Voice, ſaying, Salvation to our God which ſitteth upon the Throne, and unto the Lamb. And all the Angels ſtood round about the Throne, and the Elders, and the four Beaſts, and fell before the Throne on their Faces and worſhipped God.*

Rev.7.9, 10, 11.

This numberleſs Number ſeems to have got the Song by the End; for they cry aloud *Salvation*, Salvation to our God, and to the Lamb; which to be ſure is ſuch a Song that none can learn but them that are redeemed from the Earth.

But I ſay, what a brave Encouragement is it for one that is come for Grace to the Throne of Grace, to ſee ſo great a Number already there, on their Seats, in their Robes, with their Palms in their Hands, and their Crowns upon their Heads, ſinging of Salvation to God, and to the Lamb!

And I ſay again, (and ſpeak now to the dejected) methinks it would be ſtrange, O thou that art ſo afraid that the Greatneſs of thy Sins will be a Bar unto thee, if amongſt all this great Number of Pipers and Harpers that are got to Glory, thou canſt not eſpy one that, when here, was as vile a Sinner as thy ſelf. Look Man, they are there for thee to view them, and for thee to take Encouragement to hope when thou ſhalt conſider what Grace and Mercy has done for them. Look again, I ſay, now thou art upon thy Knees, and ſee if ſome that are among them has not done worſe than thou haſt done. And yet behold, they are ſet down; and yet behold they have their Crowns on their Heads, their Harps in their Hands, and ſing aloud of Salvation to their God, and to the Lamb.

This then is a fifth Note or Sign that doth diſtinguiſh the Throne of Grace from other Thrones; there are before that to be ſeen for our Encouragement, a numberleſs Number of People ſitting and ſinging round about it: Singing I ſay to God for his Grace, and to the Lamb for his Blood, by which they are ſecured from the Wrath to come. *And the four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of ſaints, and they ſang a new ſong, ſaying, thou art worthy to take the book, and to open the ſeals thereof; for thou waſt ſlain, and haſt redeemed us unto God by thy blood, out of every kindred, and tongue, and people, and nation: And haſt made us to our God, kings, and prieſts, and we ſhall reign on the earth.*

Rev. 5. 6, 7, 8, 9, 10.

Behold tempted Soul, doſt thou not yet ſee what a Throne of Grace here is, and what Multitudes are already arrived thither

to give Thanks unto his Name, that ſits thereon, and to the Lamb for ever and ever? And wilt thou hang thy Harp upon the Willows, and go drooping up and down the World, as if there was no God, no Grace, no Throne of Grace to apply thy ſelf unto, for Mercy and Grace to help in Time of Need? Hark! *doſt thou* not hear them what they ſay? *Worthy*, ſay they, *is the Lamb that was ſlain, to receive power, and riches, and wiſdom, and ſtrength, and honour, and glory, and bleſſing. And every creature which is in heaven*, (where they are) *and on the earth*, (where thou art) *and under the earth, and ſuch as are in the ſea, and all that are therein, heard I, ſaying, bleſſing, honour, glory, and power, be to him that ſitteth upon the throne, and unto the Lamb for ever and ever.*

All this is written for our Learning, that we through Patience and Comfort of the Scriptures might have Hope; and that the drooping ones might come boldly to the Throne of Grace, to obtain Grace and find Mercy to help in Time of Need.

They bleſs, they all bleſs; they thank, they all thank; and wilt thou hold thy Tongue? They have all received of his Fulneſs, and Grace for Grace, and will he ſhut thee out! Or is his Grace ſo far gone, and ſo near ſpent, that now he has not enough to pardon and ſecure, and ſave one Sinner more? For Shame leave off this Unbelief: Wherefore (doſt thou think) art thou told of all this, but to encourage thee to come to the Throne of Grace? And wilt thou hang back or be ſullen, becauſe thou art none of the firſt? Since he hath ſaid, *The firſt ſhall be laſt, and the laſt firſt.* Behold the Legions, the Thouſands, the untold and numberleſs Number that ſtand before the Throne, and be bold to hope in his Mercy.

Sixthly, As the Throne of Grace is diſtinguiſhed from other Thrones by theſe; ſo out of this Throne proceeds *Lightnings*
Rev. 4. 5. *and Thunderings, and Voices*; alſo before this Throne *are ſeven Lamps of Fire burning, which are the ſeven Spirits of God.* This then is another Thing by which the Throne of Grace may be known as an Effect of what is before. So again, Chapter
— 8. 5. the eighth, it is ſaid, That from the Altar of *Incenſe* that ſtood before the Throne, *there was Voices, and Thunderings and Lightnings, and an Earthquake*: All theſe then come out of the Holieſt, where the Throne is, and are inflamed by this Throne, and by him that ſits thereon.

1. Lightnings here, are to be taken for the Illuminations of the Spirit in the Goſpel;
Heb. 10. 32 as 'tis ſaid in the Book of *Pſalms*, *They*
Pſal. 34. 5. *looked to him* (*on the Throne*) *and were*
— 77. 18. *lightned*: Or, as it is ſaid in other Places, *The Voice of thy Thunder was in the Heavens, the Lightnings lightned the World:* And again, *His Lightnings inlightned the World, the Earth ſaw it and trembled.*

This Lightning therefore communicates Light to them that ſit in Darkneſs: *God*, ſaith the Apoſtle, *who commanded the Light* 2 Cor. 4. 6. *to ſhine out of Darkneſs, hath ſhined into our Hearts, to give the Light of the Knowledge* Acts 9. 3. *of the Glory of God in the Face of Jeſus Chriſt.* 'Twas from this Throne that the Light came that ſtruck *Paul* off his Horſe, when he went to deſtroy it, and the People that profeſſed it: Theſe are thoſe Lightnings by which Sinners are made to ſee their ſad Condition, and by which they are made to ſee the Way out of it: Art thou then made to ſee thy Condition how bad it is, and that the Way out of it is by Jeſus Chriſt? (for, as I ſaid, he is the Throne of Grace) Why then come orderly in the Light of theſe Convictions to the Throne from whence thy Light did come, and cry there, as *Samuel* did to *Ely*, *Here I am, for thou haſt called* 1 Sam. 3. 8. *me*: Thus did *Saul* by the Light that made him ſee, by it he came to Chriſt, and cried, *Who art thou Lord, and what wouldeſt thou* Acts 9. 6. *have me to do?* And is it not an Encouragement to thee to come to him, when he lights thy Candle that thou mightſt ſee the Way, yea, when he doth it on Purpoſe that thou mightſt come to him? *He gives light to them that ſit in darkneſs, and in the ſhadow of death*, (What to do?) *to guide our feet in the way of peace.*

This Interpretation of this Place, ſeems to me moſt to cohere with what went before; for firſt you have here a *throne*, and one ſitting on it; then you have the *elders*, and in them preſented to you the whole Church, *ſitting round about the throne*; then you have in the Words laſt read unto you, *a diſcourſe how they came thither*, and that is by the *lightnings, thunderings, and voices* that proceed out of the Throne.

2. As you have here *lightnings*, ſo thereto is adjoined *thunders*; there proceeded out of this Throne Lightnings and *Thunders*: By Thunders I underſtand that powerful Diſcovery of the Majeſty of God by the Word of Truth, which ſeizeth the Heart with a reverential Dread and Awe of him; hence it is ſaid, the Voice of the Lord is full of Majeſty, the Voice of the Pſ. 29. 4, Lord breaketh the Cedars; the Voice, that 5, 6, 7. is, his *thundering* Voice. *Canſt thou thun-* Job 40. 9. *der with a voice like him? And the thunder* Ch. 26. 14. *of his power who can underſtand?* It was upon this Account that *Peter*, and *James*, Mark 3. 16 and *John*, were called the Sons of Thun- 17. der, becauſe in the Word which they were to preach, there was to be not only Lightnings, but Thunders; not only Illuminations, but a great ſeizing of the Heart with the Dread and Majeſty of God, to the effectual turning of the Sinner to him.

Lightnings without *thunder*, are in this Caſe dangerous, becauſe they that receive the

the one without the other, are ſubject to miſcarry: *They were once enlightned*, but you read of no Thunder they had, and they were ſubject to fall into an irrecoverable State. *Saul* had Thunder with his Lightnings to the ſhaking of his Soul; ſo had the three thouſand; ſo had the Jaylor: They that receive Light without Thunder, are ſubject to turn the Grace of God into Wantonneſs; but they that know the *terror* of God will perſuade Men. So then, when he decrees to give the Rain of his Grace to a Man, *He makes a way for the lightning and thunder*; not the one without the other, but the one following the other. Lightning and Thunder is made a Cauſe of Rain, but Lightning alone, is not: *Who hath divided a water-courſe for the overflowing of waters? And a way for the lightning and thunder to cauſe it to rain on the earth, where no man is; on the wilderneſs wherein there is no man?*

Heb. 6. 4, 5, 6. Acts 9. Ch. 2. Ch. 16. Rom. 3. 8. Jude 4. 2Cor. 5. 11. Job 28. 26. — 38. 25, 26.

Thus therefore you may ſee how in the darkeſt Sayings of the Holy Ghoſt, there is as great an Harmony with Truth as in the moſt plain and eaſy; there muſt be Thunder with Light, if thy Heart be well poiſed and ballanced with the Fear of God: We have had great Lightnings in this Land of late Years, but little Thunders; and that is one Reaſon why ſo little Grace is found where Light is, and why ſo many Profeſſors run on their Heads in ſuch a Day as this is, notwithſtanding all they have ſeen.

Well then, this alſo ſhould be an Help to a Soul to come to the Throne of Grace; the God of Glory has thundred, has thundred to awaken thee, as well as ſent Lightnings to give thee Light; to awaken thee to a coming to him, as well as to the enabling of thee to ſee his Things; this then has come from the Throne of Grace, to make thee come hither: Wherefore obſerve where it is by theſe Signs made mention of before, and by theſe Effects; and go, and come to the Throne of Grace.

3. As there proceeds from this Throne, Lightnings and Thunders, ſo from hence 'tis ſaid, *voices* proceed alſo; now theſe Voices may be taken for ſuch as are ſent with this Lightning and Thunder to *inſtruct*, or for ſuch as this Lightning and Thunder begets in our Hearts.

1. It may be taken in the firſt Senſe, for Light and Dread, when it falleth from God into the Soul, is attended with a Voice or Voices of Inſtruction to the Soul, to know what to do. Thus it was in *Paul*'s Caſe; he had Light and Dread, and Voices for his Inſtruction; he had Lightnings and Thunderings and Voices: *Good and upright is the Lord; therefore will he teach ſinners in the way: The meek will he guide in judgment; the meek will he teach his way.*

Acts 9. 3, 4, 5, 6, 7. Pſ. 25. 8, 9.

2. Or by *voices* you may underſtand, ſuch as the *lightning* and *thunder* begets in our Hearts; for though a Man is as mute as a Fiſh to Godward, before this *thunder* and *lightning* comes to him, yet after that he is full of Voices; (and how much more numerous are the *voices*, that in the whole Church on Earth are begot by theſe *lightnings* and *thunders*, that proceed from the Throne of Grace) their Faith has a Voice, their Repentance has a Voice, their Subjection to God's Word has a Voice in it; yea, there is a Voice in their Prayers, a Voice of their Cry, a Voice in their Tears, a Voice in their Groans, in their Roarings, in their bemoaning of themſelves, and in their Triumphs.

2 Cor. 4. 13 — 7. 13. 1 Theſ. 1. 2, 3, 6, 7, 8, 9, 10. Pſal. 5. 3. Pſ. 7. 7. Pſ. 102. 5. Pſ. 43. 1. Pſ. 128. 5. Pſ. 22. 1. Jer. 31. 18

This then is an Effect of the Throne of Grace; hence it is ſaid, that they proceed from it, even the Lightning and the Thunder, and the Voices; that is, effectual Converſion to God.

It follows then, that if all theſe are with thy Soul, the Operations of the Throne of Grace have been upon thee to bring thee to the Throne of Grace; firſt in thy Prayers, and then in thy Perſon: And this leads me to the next Thing propounded to be ſpoken to, which is to ſhew who are the Perſons invited here to come to the Throne of Grace. *Let us therefore come.*

Now the Perſons here called upon to come to the Throne of Grace, are not all or every ſort of Men, but the Men that may properly be comprehended under this Word (Us) and (We) let (Us) therefore come boldly, that (We) may obtain. And they that are here put under theſe particular Terms, are expreſſed both before and after by *thoſe* that have Explication in them.

They are called,

1. Such as give the more earneſt Heed to the Word which they have heard. Heb. 2. 1.

2. They are ſuch as ſee Jeſus Crowned with Glory and Honour. 9.

3. They are called the Children. 14.

4. They are called the Seed of *Abraham*. 16.

5. They are called Chriſt's Brethren. 17.

So Chapter the third, they are called Holy Brethren, and ſaid to be Partakers of the heavenly Calling, and the People of whom it is ſaid, that Chriſt Jeſus is the Apoſtle and High-Prieſt of their Profeſſion. Ch. 8. 1. 6.

They are called Chriſt's own Houſe, and are ſaid to be Partakers of Chriſt. 14.

They are ſaid to be the Believers, thoſe that do enter in into Reſt, thoſe that have Chriſt for an High-Prieſt, and with the feeling of whoſe Infirmities he is touched and ſympathizeth. Ch. 4. 3, 14, 15.

So in Chapter the ſixth, they are called Beloved and the Heirs of Promiſe; they that have fled for Refuge to lay hold on the Hope ſet before them, they are called thoſe that Hope as an Anchor, and thoſe for whom Chriſt as a Fore-runner hath entred and taken Poſſeſſion of Heaven. Ch. 6. 9. 17. to 21.

So Chapter the Seventh, they are ſaid to be ſuch as draw nigh unto God. Ch. 7. 19.

And

Chap. 8. And Chapter the Eighth, they are ſaid to be ſuch with whom the New Covenant is made Chriſt.

Chap. 9. 12, 24. Chapter the Ninth, they are ſuch for whom Chriſt has obtained eternal Redemption, and ſuch for whom he has entred the Holy Place.

Ch. 10. 10, 19, 22, 23, 24, 25. Chapter the Tenth, they are ſuch as are ſaid to be ſanctified by the Will of God, ſuch as have boldneſs to enter into the Holieſt, by the Blood of Jeſus; ſuch as draw near with a true Heart, in full Aſſurance of Faith (or that have Liberty to do ſo) having their Hearts ſprinkled from an evil Conſcience, and their Bodies waſhed with pure Water; they were thoſe that had ſuffered much for Chriſt in the World, and that became Companions of them that ſo were uſed.

Ch. 11. 40 Yea, he tells them in the Eleventh Chapter, that they and the Patriarchs muſt be made perfect together.

Ch. 12. 22, 23. He alſo tells them in the twelfth Chapter, that already they are come to Mount Sion, to the City of the living God, the heavenly *Jeruſalem*, and to an innumerable Company of Angels; to the general Aſſembly and Church of the firſt born which are written in Heaven, and to God the Judge of all, and to the Spirits of juſt Men made perfect, and to Jeſus the Mediator of the New Teſtament, and to the Blood of ſprinkling that ſpeaketh better Things than that of *Abel*.

Thus you ſee what Terms, Characters, Titles, and Privileges they are inveſted with, that are here exhorted to come to the Throne of Grace: from whence we may conclude that every one is not capable of coming thither, no not every one that is under Convictions, and that hath a Senſe of the need of, and a Deſire after the Mercy of God in Chriſt.

Wherefore, we will come in the next Place to ſhew the orderly coming of a Soul to the Throne of Grace for Mercy: And for this we muſt firſt apply our ſelves to the Old Teſtament, where we have the Shadow of what we now are about to enter upon the Diſcourſe of, and then we will come to the Antitype where yet the Thing is far more explained.

Exod. 12. 43, 44, 45. Ezek. 44. 6, 7, 8, 9. Exod. 12. 48, 49. Firſt then, the Mercy-Seat was for the Church, not for the World; for a Gentile could not go immediately from his natural State to the Mercy-Seat by the High-Prieſt, but muſt firſt, orderly join himſelf, or be joined to the Church, which then conſiſted of the Body of the *Jews*.

The Stranger then muſt firſt be circumciſed, and conſequently profeſs Faith in the *Meſſias* to come, which was ſignified by his going from his Circumciſion directly to the Paſſover, and ſo orderly to other Privileges, ſpecially to this of the Mercy-Seat, which the High-Prieſt was to go but once a Year into.

2. The Church is again ſet forth unto us by *Aaron* and his Sons. *Aaron* as the Head, his Sons as the Members; but the Sons of *Aaron* were not to meddle with any of the Things of the Holieſt, until they had waſhed in a Laver. *And the Lord ſpake unto Moſes, ſaying, thou ſhalt alſo make a Laver of Braſs, and his Foot alſo of Braſs, to waſh in; and thou ſhalt put it between the Tabernacle of the Congregation and the Altar, and thou ſhalt put Water therein. And Aaron and his Sons ſhall waſh their Hands and their Feet thereat. When they go into the Tabernacle of the Congregation, they ſhall waſh with Water, that they die not; or when they come near to the Altar to miniſter, to burn offerings made by fire unto the Lord. So they ſhall waſh their Hands and their Feet that they die not: and it ſhall be a Statute for ever unto them, even to him, and to his Seed in their generations.* See the Margent. Exod. 30. 17. to 22. Chap. 40. 30, 31, 32.

3. Nay ſo ſtrict was this Law, that if any of *Iſrael* as well as the Stranger were defiled by any dead Thing, they were to waſh before they partook of the holy Things or elſe ſtill to abſtain; but if they did not, their Sin ſhould remain upon them. So again, *The Soul that hath touched any ſuch uncleanneſs, ſhall be unclean until even, and ſhall not eat of the holy Things (much leſs come within the inner Veil) unleſs he waſh his fleſh in Water.* Levit. 17. 15, 16. Chap. 22. 4, 5, 6.

Now I would ask, what all this ſhould ſignify, if a Sinner, as a Sinner before he waſhes, or is waſhed, may immediately go unto the Throne of Grace?

Yea, I ask again, why the Apoſtle ſuppoſes waſhing as a Preparation to the *Hebrews* entring into the Holieſt, if Men may go immediately from under Convictions to a Throne of Grace? For thus he ſays, *let us draw near the Holieſt*, (ver. 19.) *with a true Heart in full Aſſurance of Faith, HAVING our Hearts ſprinkled from an evil Conſcience, and our Bodies waſhed with pure Water.* Let us draw near: He ſaith not, that we may have; but having FIRST been waſhed and ſprinkled. Heb. 10. 22.

The Laver then muſt firſt be waſhed in, and he that waſhed not firſt there, has not Right to come to the Throne of Grace; wherefore you have here alſo *a Sea of Glaſs* ſtanding before the Throne, to ſignify this Thing. It ſtands before the Throne, for them to waſh in, that would indeed approach the Throne of Grace. For this Sea of Glaſs is the ſame that is ſhadowed forth by the Laver made mention of before, and with the brazen Sea that ſtood in *Solomon*'s Temple, whereat they were to waſh before they went into the Holieſt. But you may ask me what the Laver or molten Sea ſhould ſignify to us in the New Teſtament? I anſwer, it ſignifieth *the Word of the New Teſtament*, which containeth the cleanſing Doctrine of Remiſſion of Sins by the precious Blood of Jeſus Chriſt. Wherefore we are ſaid to be clean through the Word, *through the waſhing of Water by the Word.* Rev. 4. 6. Joh. 15. 3. Tit. 3. 5.

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The meaning then is, *A man must first come to Christ, as set forth in the word, which is this Sea of Glass, before he can come to Christ in Heaven, as he is the Throne of Grace. For the word I say, is this Sea of Glass that stands before the Throne*, for the Sinner to wash in first. Know therefore who ever thou art that art minded to be saved, thou must first begin with Christ Crucified, and with the Promise of Remission of sins through his Blood. Which Crucified Christ thou shalt not find in Heaven as such, for there he is alive, but thou shalt find him Gal.3.1,2. in the Word, for there he is to this Day set forth in all the Circumstances of his death, as Crucified before our Eyes. There thou shalt find THAT he Died; WHEN he Died; WHAT Death he Died; WHY he Died; and the Word open to thee to come and wash in his Blood. The Word therefore of Christ's Testament is the Laver for all New Testament Priests (and every Christian is a Priest to God) to wash in.

Rom. 5. 9, 10. *Here* therefore, thou must receive thy Justification, and that before thou goest one step further. For if thou art not Justified by his Blood, thou wilt not be saved by his Life. And the Justifying Efficacy of his Blood is left behind, and is here contained in the Molten Sea, or Laver, or Word of Grace for thee to wash in.

Indeed there is an interceding Voice in his Blood for us before the Throne of Grace, or Mercy-seat; but that is still to bring us to wash, or for them that have washed therein, as it was shed upon the Cross. We have Boldness therefore to enter into the Holiest by the Blood of Jesus, that is, by Faith in his Blood as shed without the Gate, for as his Blood was shed without the Gate, so it sanctifies the Believer, and makes him capable to approach the Holy of Holies. Wherefore after he had said, Heb. 13. 11, to 16. *That he might sanctify the people with his own Blood, he suffered without the Gate*; let us by him *therefore*, that is, because we are first sanctified by Faith in his Blood, offer to God the Sacrifice of Praise continually, that is, the Fruits of our Lips, giving Thanks in his Name. Wherefore the Laver of Regeneration, or Christ set forth by the Word, as Crucified, is for all coming Sinners to wash in, unto Justification; and the Throne of Grace is to be approached by Saints, or as Sinners justified by Faith in a crucified Christ; and so, as washed from Sin in the Sea of his Blood, to come to the Mercy-seat.

And it is yet far more evident; for that those that approach this Throne of Grace, they must do it through believing; for saith the Apostle, how shall they call on him, in whom they have not believed? of whom they have not heard, and in whom they have not believed? for to that Purpose runs the Text.

How then shall they call on him in whom they have not believed (antecedent to their calling on him) *and how shall they believe in him, of whom they have not heard* (first)? Rom. 10. 14. So then hearing, goes before believing, and believing before calling upon God, as he sits on the Throne of Grace. Now believing, is to be according to the Sound of the beginning of the Gospel, which presenteth us, not first, with Christ as ascended, but as Christ dying, buried, and risen. *For I delivered unto you first of all, that which I also received; how that Christ died for our sins, according to the Scriptures, and that he was buried, and that he rose again the third day, according to the Scriptures.* 1 Cor. 15. 3, 4.

I conclude then, as to this, that the Order of Heaven is, that Men wash in the Laver of Regeneration, to wit, in the Blood of Christ, as held forth in the Word of the Truth of the Gospel which is the ordinance of God; for there Sinners as Sinners, or Men as unclean may wash, in order to their Approach to God as he sits upon the Throne of Grace.

And besides, Is it possible that a Man that passeth by the Doctrine of Christ as dead, should be admitted with Acceptance to a just and Holy God for Life? or that he that slighteth and trampleth under foot the Blood of Christ as shed on the Cross, should be admitted to an Interest in Christ as he is the Throne of Grace! it cannot be. He must then wash THERE first, or die; let his Profession, or pretended Faith, or Holiness be what it will. For God sees Iniquity in all Men, nor can all the Niter Jer. 2. 22. or Sope in the World, cause that our Iniquity should not be marked before God; for without shedding of Blood, is NO Remission. Heb. 9. 22.

Nothing that polluteth, that defileth, or, that is unclean, must enter into God's Sanctuary; much less, into the most Holy part thereof, but by their Sacrifice, by which they are purged, and for the sake of the Perfection thereof, they believing, are accepted. *We have therefore brethren, boldness to enter into the holiest by the blood of Jesus, and no way else.* Chap. 10. 19.

But this will yet be further manifest by what we have yet to say, of the Manner of our Approach unto the Throne of Grace.

First then, we must approach the Throne of Grace *by the second Veil*; for the Throne of Grace is *after* the *second* Veil. So then, tho' a Man cometh into the Tabernacle, or Temple, which was a Figure of the Church, Chap. 9. 3. yet if he entred but within the *first* Veil, he only came, where there was no Mercy-seat or Throne of Grace.

And what is this second Veil, in, at, or through which, as the Phrase is we must, by Blood, enter into the Holiest? Why as to the Law, the second Veil did hang up between the Holy and the most Holy Place, and it did hide what was within the Holiest from the Eyes or Sight of those that went no further than into the first Tabernacle.

Now this ſecond Veil in the Tabernacle or Temple, was a Figure of the ſecond Veil, that all thoſe muſt go through that will approach the Throne of Grace. And that Veil is the *fleſh of Chriſt*.

This is that which the Holy Apoſtle teſtifies in his exhortation, where he ſaith, Heb. 10. 19, 20. *We have boldneſs to enter into the Holieſt by the Blood of Jeſus, by a new and living way which he hath Conſecrated for us through the veil, that is to ſay, his fleſh.* The ſecond Veil then, is the fleſh of Chriſt, the which, until a Man can enter or go through by his Faith, 'tis impoſſible that he ſhould come to the Holieſt where the Throne of Grace is, that is, to the Heart and Soul of Jeſus, which is the Throne.

The Body of Chriſt is the Tabernacle of Col. 2. 9. God, and ſo that in which God dwells, for the Fulneſs of the Godhead dwells in him bodily. Therefore, as alſo has been hinted before, *Chriſt Jeſus is the throne of grace.* Now, ſince his Fleſh is called the Veil, 'tis evident, that the Glory that dwells within him, to wit, God reſting in him, cannot be underſtood but by them that by Faith can look through, or enter through his Fleſh to that Glory. *For the glory is within the veil*; there is the Mercy-Seat, or Throne of Grace; there ſitteth God as delighted, as at reſt, in, and with Sinners, that come to him by and through that Fleſh, and the Offering of it for Sin without the Gate. Joh. 14. 6 *I am the way*, ſaith Chriſt, But to what? And how? Why to the Father, through my Fleſh. *And having made peace through the blood of his croſs, by him to reconcile all things to himſelf; by him, I ſay, whether they be things in earth, or things in heaven. And you that were ſome-* Col. 1. 20, 21, 22. *time alienated, and enemies in your mind by wicked works, yet now hath he reconciled,* (but how?) *in the body of his fleſh,* (that then muſt be firſt: To what?) *to preſent you holy and unblameable, and unreprovable in his ſight*; that is, when you enter into his Preſence, or approach by this Fleſh, the *mercy-ſeat*, or the Throne of Grace.

This therefore is the Manner of our coming (if we come aright to the Throne of Grace for Mercy) we muſt come by Blood through his Fleſh, as through the Veil by which, until you have entered through it, the Glory of God, and that he he is reſolved that Grace ſhall reign, will be utterly hid from your Eyes.

I will not ſay, but by the Notion of theſe Things, Men may have their *whirling* Fancies, and may create to themſelves, wild Notions, and flattering Imaginations of Chriſt, the Throne of Grace, and of Glory; but the Goſpel Knowledge of this, is of abſolute Neceſſity to my right coming to the Throne of Grace for Mercy. I muſt come by his Blood, through his Fleſh, or I cannot come at all: For here is no Back Door. This then is the Sum, Chriſt's Body is the Tabernacle, the Holieſt; *thy law*, ſaith he, *is within my heart*, Pſal. 40. 7, 8. or in the midſt of my Bowels: In this Tabernacle then God ſitteth, to wit, on the Heart of Chriſt, for that is the Throne of Grace. Through this Tabernacle Men muſt enter, that is, by a godly Underſtanding of what by this Tabernacle or Fleſh of Chriſt has been done to reconcile us to God that dwells in him. This is the Way, *all* the Way, for there is no Way but this to come to the Throne of Grace. This is the *new* Way into the heavenly Paradiſe, (for the old Way is hedged and ditched up by the flaming Sword of *cherubims*) the new and LIVING Way (for to go the other, is preſent Death) ſo then, this NEW and *living* Way which he has conſecrated *for us through the veil, that is to ſay, his fleſh*, is the only Way into the Holieſt, where the Throne of Grace is. Gen. 3. 24.

Secondly, We muſt approach this Throne of Grace, as having *our Hearts* (firſt) *ſprinkled from an evil Conſcience.* The Prieſt that was the Repreſentator of all *Iſrael*, when he went into the Holieſt, was not to go in, *but as ſprinkled with Blood* Exod. 23. *firſt.* Thus it is written in the Law; *not without Blood*; thus it is written in the Goſpel. And now ſince by the Goſpel we Heb. 9. 7. have all Admittance to enter in through the Veil, by Faith, we muſt take Heed that we enter not in without Blood; for if the Blood (virtually) be not ſeen upon us, we die, inſtead of obtaining Mercy and finding the Help of Grace.

This I preſs the oftener, becauſe there is nothing to which we are more naturally inclined, than to forget this. Who, that underſtands himſelf, is not ſenſible how apt he is to forget to act Faith in the Blood of Jeſus, and to get his Conſcience ſprinkled with the Virtue of that, that attempteth to approach the Throne of Grace. Yet the Scripture calls upon us to take Heed that we neglect not THUS to prepare our ſelves. *Let us draw near with a true* Heb. 10. *Heart, in full Aſſurance of Faith, having* 21. *our Heart ſprinkled from an evil Conſcience,* Chap. 9. 14. (to wit, with the Blood of Chriſt) leſt we die. In the Law all the People were to be ſprinkled with Blood, and 'twas neceſſary that the Patterns of Things in the Heavens ſhould be purified with theſe (that is, with the Blood of Bulls) but the heavenly Things themſelves with better Sacrifices than theſe, (that is) with the Offering of the Body, and Shedding of the Blood of Chriſt. By this then muſt thou be purified and ſprinkled, who by Chriſt wouldeſt approach the Throne of Grace.

Thirdly, Therefore it is added, *and our bodies waſhed with pure water.* This the Apoſtle taketh alſo out of the Law; where it was appointed, (as was ſhewed before) Chriſt alſo, juſt before he went to the Father, gave his Diſciple a Signification of this,

Joh. 13.8. this, saying to *Peter*, and by him to all the reſt,

If I waſh thee not, thou haſt no part with me. This pure Water is nothing but the wholeſome Doctrine of the Word mixed with Spirit, by which, as the Conſcience was before ſprinkled with Blood, the Body, and outward Converſation is now ſanctified and made clean, *Now ye are clean*
Joh. 15. 3. *through the word*, (ſaith Chriſt) *which I have ſpoken unto you.* Hence, *waſhing*, and *ſanctifying*, and *juſtifying*, are put together,
1 Cor. 6. 10, 11. and are ſaid to come by the Name of our Lord Jeſus Chriſt, and by the Spirit of our God. Thou muſt then be waſhed with Water and ſprinkled with Blood, if thou wouldeſt orderly approach the Throne of Grace: If thou wouldeſt orderly approach it with a true Heart, in full Aſſurance of; or if thou wouldeſt, as the Text biddeth thee here, to wit, *come boldly to the throne of grace*, to obtain Mercy, and find Grace to help in Time of Need.

To tell you *what* it is to come boldly, is one Thing; and to tell you *how* you ſhould come boldly, is another. Here you are bid to come boldly, and are alſo ſhewed HOW that may be done. It may be done through the Blood of Sprinkling, and through the ſanctifying Operations of the Spirit which are here by Faith to be received. And when what can be ſaid, ſhall be ſaid to the utmoſt, there is no Boldneſs, godly Boldneſs, but by Blood; the more the Conſcience is a Stranger to the Sprinkling of Blood, the further off it is of being rightly bold with God, at the Throne of Grace; for it is the Blood that *makes the*
Lev. 17. 11. *attonement, and that gives boldneß to the*
Heb. 10. 19. *ſoul.* It is the Blood, the Power of it by Faith upon the Conſcience, that drives away Guilt, and ſo Fear, and conſequently that begetteth Boldneſs. Wherefore, he that will be bold with God at the Throne of Grace, muſt firſt be well acquainted with the Doctrine of the Blood of Chriſt; namely, that it was ſhed, and *why*; and that it has made Peace with God, and for *who*. Yea, thou muſt be able by Faith to bring thy ſelf within the Number of thoſe that are made Partakers of this Reconciliation, before thou canſt come boldly to the Throne of Grace. But,

1. There is a coming to the Throne of Grace *before* or *without* THIS *boldneß*; but that is not the coming, to which by theſe Texts we are exhorted; yet that coming be it never ſo deficient, if it is right, it is through ſome Meaſure an Inlet into the Death and Blood of Chriſt, and through ſome Management, though but very little, or perhaps ſcarce at all diſcerned of the Soul, to hope for Grace from the Throne; I ſay, it muſt ariſe, the Encouragement muſt, from the Croſs, and from Chriſt as dying there. Chriſt himſelf went that way to God, and it is not poſſible but we muſt go the ſame way too. So then the Encouragement, be it little, be it much, (and it is little or much, even as the Faith is in Strength or Weakneſs, which apprehendeth Chriſt) it is according to the Proportion of Faith; ſtrong Faith gives great Boldneſs, weak Faith doth not ſo, nor can it.

2. There is a *ſincere* coming to the Throne of Grace without this Boldneſs, even a coming in the Uprightneſs of one's Heart without it: Hence a *true Heart* and *full* Aſſurance are diſtinguiſhed, *Let us* Heb. 10. *draw near with a true Heart in full Aſſu-* 22. *rance of Faith. Sincerity* may be attended with a great deal of Weakneſs, even as Boldneſs may be attended with Pride; but be it what kind of coming to the Throne of Grace it will, either a coming with Boldneſs, or with that doubting which is incident to Saints; ſtill the Cauſe of that coming or Ground thereof, is ſome Knowledge of Redemption by Blood, Redemption which the Soul *ſeeth* it has Faith in, or would ſee it has Faith in; for Chriſt is precious, ſometimes in the Sight of the Worth, ſometimes in the Sight of the Want, and ſometimes in the Sight of the Enjoyment of him.

3. There is an *earneſt* coming to the Throne of Grace, even with all the Deſire of ones Soul: When *David* had Guilt and Pſal. 38. 1, to 10. Trouble, and that ſo heavy that he knew not what to do, yet he could ſay, *Lord, all my Deſire is before thee, and my groaning is not hid from thee.* He could come earneſtly to the Throne of Grace, he could come thither with all the Deſire of his Soul; but ſtill this muſt be from that Knowledge that he had of the way of Remiſſion of Sins by the Blood of the Son of God.

4. There is alſo a conſtant coming to the Throne of Grace; *Lord*, ſaid *Heman, I have cried Night and Day before thee, let* Pſal. 88. *my Prayer come before thee, incline thine* 1, 2, 3. *Ear unto my Cry, for my Soul is full of Trouble, and my Life draweth nigh unto the Grave.*

Here you ſee his conſtant Crying before the Throne of Grace, crying *Night and Day*; and yet the Man that cries, ſeems to be in a very black Cloud, and to find hard Work to bear up in his Soul; yet this he had, namely, the Knowledge of how God was the God of Salvation; yea, he called him his God as ſuch, though with pretty much Difficulty of Spirit, to be ſure.

Wherefore it muſt not be concluded that they come not at all to the Throne of Grace, that come not with a full Aſſurance; or that Men muſt forbear to come, till they come with Aſſurance: But this I ſay, they come not at all aright, that take not the Ground of their coming from the Death and Blood of Chriſt; and that they that come to the Throne of Grace with but little Knowledge of Redemption by Blood, will come but with little Hope of obtaining

ing Grace and Mercy to help in time of Need.

I conclude then, that it is the Privilege, the Duty and Glory of a Man, to approach the Throne of Grace as a Prince, as *Job* ſaid, *Could he but find it, he would be ſure to do: O that I knew where I might find him!* ſaith he, *that I might come even to his Seat,* Job 23. 3, to 8. *I would order my Cauſe before him, and would fill my Mouth with Arguments; I would know the Words that he would anſwer me, and underſtand what he would ſay unto me: Will he plead againſt me with his great Power? No, but he would put ſtrength into me: There the Righteous might diſpute with him: ſo ſhould I be delivered for ever from my Judge.* Indeed God ſometimes tries us.

He *holdeth back*, ſometimes, *the face of* Job 26. 9. *his Throne, and ſpreadeth a Cloud upon it:* And this ſeems to be *Job*'s Caſe here, which made him to confeſs he was at a loſs and to cry out, *O that I knew where I might find him!* And this he doth for Tryal, and to prove our Honeſty and Conſtancy; for the Hypocrite will not pray always, will he always call upon God; No verily, eſpecially not when thou bindeſt them, Ch. 36. 13. afflicteſt them, and makeſt praying hard Work to them.

But difficulty as to finding of God's preſence, and the ſweet Shining of the Face of his Throne, doth not always lye in the Weakneſs of Faith; ſtrong Faith may be in this Perplexity, and may be hard put to it to ſtand at times. 'Tis ſaid here, that God did hold back the Face of his Throne, and did ſpread a Cloud upon it; not to weaken *Job*'s Faith, but to try *Job*'s Strength, and to ſhew to Men of after Ages, how valiant a Man *Job* was. Faith if it be ſtrong, will play the Man in the Dark, will like a mettled Horſe flounce in bad way, will not be diſcouraged at Tryals, at many or ſtrong Tryals, *Though he ſlay me, yet will I truſt in him,* is the Language of that Invincible Grace of God.

There is alſo an Aptneſs in thoſe that come to the Throne of Grace, to caſt all Degrees of Faith away, that carries not in its Bowels Self-evidence of its own Being and Nature, thinking that if it be Faith, it muſt be known to the Soul; yea, if it be Faith, it will do ſo and ſo; even ſo as the higheſt Degrees of Faith will do: When alas! Faith is ſometimes in a Calm, ſometimes up, and ſometimes down, and ſometimes at it with Sin, Death, and the Devil, as we ſay, Blood up to th' Ears. Faith now has but little time to ſpeak Peace to the Conſcience; 'tis now ſtrugling for Life, 'tis now fighting with Angels, with Infernals; all it can do now is to cry, groan, ſweat, fear, fight and gaſp for Life.

Indeed the Soul ſhould now run to the Croſs, for there is the Water, or rather the Blood and Water that is provided for Faith, as to the maintaining of the Comfort of Juſtification; but the Soul whoſe Faith is thus attacked, will find hard Work to do this, though much of the well managing of Faith, in the good Sight of Faith, will lie in the Souls hearty, and conſtant adhering to the Death and Blood of Chriſt; but a Man muſt do as he can.

Thus now have I ſhewed you the Manner of right coming to the Throne of Grace, for Mercy and Grace to help in time of Need.

The next thing that I am to handle is, firſt, *To ſhew you, that it is the Privilege of the Godly to diſtinguiſh from all Thrones whatſoever, this Throne of Grace.*

This, as I told you, I gathered from the Apoſtle in the Text, for that he only maketh mention *thereof*, but gives no Sign to diſtinguiſh it by; no Sign, I ſay, though he knew that there were more Thrones than it; *Let us come boldly*, ſaith he, *to the Throne of Grace*; and ſo leaves it, knowing full well that they had a good Underſtanding of his Meaning, being *Hebrews:* They being now alſo enlightened from what they were taught by the placing of the Ark of the Teſtimony, and the Mercy-ſeat in the moſt Heb. 9. 1, holy Place; of which Particular the Apoſtle to 9. did then count it, not of abſolute Neceſſity diſtinctly to diſcourſe. Indeed the Gentiles, as I have ſhewed, have this Throne of Grace deſcribed, and ſet forth before them by thoſe Tokens which I have touched upon in the Sheets that go before (for with the Book of *Revelations* the Gentiles are particularly concerned) for that it was writ to Churches of the Gentiles; alſo the great things propheſied of there, relate unto Gentile Believers, and to the Downfal of Antichriſt, as he ſtandeth among them.

But yet, I think, that *John*'s Diſcourſe of the things attending the Throne of Grace, were not by him ſo much propounded, becauſe the Gentiles were uncapable of finding of it without ſuch Deſcription, as to ſhew the Anſwerableneſs of the Antitype with the Type; and alſo to ſtrengthen their Faith and illuſtrate the thing: For they that know, may know more, and better of what they know; yea, may be greatly comforted with another's dilating on what they know.

Beſides, the Holy Ghoſt by the Word, doth always give the moſt perfect Deſcription of Things; wherefore to that we ſhould have Recourſe for the compleating of our Knowledge: I mean not by what I ſay, in the leaſt to intimate, as if this Throne of Grace was to be known without the Text, for 'tis that that giveth Revelation of Jeſus Chriſt; but my meaning is, that a Saint as ſuch, has ſuch a working of Things upon his Heart, as makes him able by the Word, to find out this Throne of Grace, and to diſtinguiſh it to himſelf from others. For,

Firſt, The Saint has ſtrong Guilt of Sin upon his Conſcience, eſpecially at firſt; and

and this makes him better judge, what Grace in the Nature of Grace is, than others can that are not ſenſible of what Guilt is.
Act. 16. 29,30,31. *What 'twas to be ſaved*, was better reliſhed by the Jaylor when he was afraid of, and trembled at the Apprehenſions of the Wrath of God, than ever it was with him all his Life before: *Peter* then alſo ſaw what ſaving was, when he began to ſink into the
Mat. 14. 30. Sea, *Lord ſave me*, ſaid he, *I periſh.* Sin is that without a Senſe of which, a Man is not apprehenſive what Grace is; Sin and Grace, Favour and Wrath, Death and Life, Hell and Heaven, are Oppoſites, and are ſet off or out, in their Evil or Good, Shame or Glory, one by another. What makes Grace ſo good to us, as Sin in its Guilt and Filth? What makes Sin ſo horrible and damnable a Thing in our Eye, as when we ſee there is nothing can ſave us from it, but the infinite Grace of God? Further there ſeems, if I may ſo term it to be, a kind of natural Inſtinct in the new Creature to ſeek after the Grace of God; for ſo ſaith the Word, *They*
Rom. 8.5. *that are after the Fleſh, do mind the Things of the Fleſh; and they that are after the Spirit, the Things of the Spirit.* The Child by Nature nuzzels in its Mother's Boſom for the Breaſt; the Child by Grace, does by Grace ſeek to live by the Grace of God. All Creatures, the Calf, the Lamb, &c. ſo ſoon as they are
1 Pet. 2. 1, 2, 3. fallen from their Mother's Belly, will by Nature look for, and turn themſelves towards the Teat, and the new Creature doth ſo too: For *Guilt* makes it Hunger and Thirſt, as the hunted Hart does pant after the Water-brooks. Hunger directs to Bread, Thirſt directs to Water; yea, it calls Bread and Water to mind: Let a Man be doing other Buſineſs, Hunger will put him in Mind of his Cupboard, and Thirſt of his Cruſe of Water; yea, 'twill call him, make him, force him, command him, to bethink what nouriſhing Victuals is, and will alſo drive him to a ſearch out after where he may find it, to the ſatisfying of himſelf: All right Talk alſo to ſuch an one, ſets the Stomach and Appetite a craving; yea, into a kind of a running out of the Body after this Bread and Water, that it might be fed, nouriſhed, and filled therewith. Thus it is by Nature, and thus it is by Grace; thus it is for the Bread that periſheth, and for that which endureth to everlaſting Life. But,

Secondly, As Nature, the new Nature, teaches this by a kind of heavenly Natural Inſtinct; ſo Experience alſo herein, helpeth the Godly much: For they have found all other Places, the Throne of Grace excepted, empty, and Places or Things that hold no
Exod. 19. Water. They have been at Mount *Sinai* for help, but could find nothing there but
Heb. 12. 2 Cor. 3. Fire and Darkneſs, but Thunder and Lightning, but Earthquake and Trembling, and a Voice of killing Words; which Words they that heard them once, could never endure to hear them again; and as for the Sight of Vengeance, there revealed againſt Sin, it was ſo terrible that *Moſes*, even *Moſes* ſaid, *I exceedingly fear and quake.*

They have ſought for Grace by their own Performances, but alas! they have yielded them nothing but Wind and Confuſion; not a Performance, not a Duty, not an Act in any Part of religious Worſhip; but they looking upon it in the Glaſs of the Lord, do find it ſpaked and defective. Iſa. 64. 5, 6, 7, 8.

They have ſought for Grace by their Reſolutions, their Vows, their Purpoſes, and the like, but alas! they all do as the other, diſcover that they have been very imperfectly managed, and ſo ſuch as can by no means help them to Grace.

They have gone to their Tears, their Sorrow and Repentance, if perhaps they might have found ſome help there; but all has either fled away like the early Dew, or if they have ſtood, they have ſtunk even in the Noſtrils of thoſe whoſe they were; how much more then in the Noſtrils of an holy God?

They have gone to God as the great Creator, and have beheld how wonderful his Works have been; they have looked to the Heavens above, to the Earth beneath, and to all their Ornaments, but neither have theſe, nor what is of them, yielded Grace to thoſe that had ſenſible want thereof.

Thus have they gone, as I ſaid, with theſe Pitchers to their Fountains, and have returned empty and aſhamed; they found no Water, no River of Water of Life; they have been as the Woman with her bloody Iſſue, ſpending, and ſpending till they have ſpent all, and been nothing better, but rather grew worſe. Mark 5. 26.

Had they ſearched into nothing but the Law, it had been ſufficient to convince them that there was no Grace, nor Throne of Grace in the World. For ſince the Law, being the moſt excellent of all the Things of the Earth, is found to be ſuch as yieldeth no Grace (for Grace and Truth comes by Jeſus Chriſt, not by *Moſes*) how can it be imagined that it ſhould be found in any Thing inferior? Joh. 1. 17.

Paul therefore, not finding it in the Law, deſpairs to find it in any Thing elſe below, but preſently betakes himſelf to look for it there, where he had not yet ſought it (for he ſometimes ſought it not by Faith, but as it were by the Works of the Law) he looked for it, I ſay, by Jeſus Chriſt, who is the Throne of Grace where he found it, and rejoyced in Hope of the Glory of God. Phil. 3. 6, 7, 8. Rom. 9. 29,30,31. Chap. 5. 1, 2, 3.
But,

Thirdly, Saints come to know and diſtinguiſh the Throne of Grace from other Thrones, by the very Direction of God himſelf: as it is ſaid of the Well that the Nobles digged in the Wilderneſs, *They digged it by the Direction of the Law-giver*:

So Saints find out the Throne of Grace, by the Direction of the *Grace-giver*. Hence
2 Theſ. 3. 5. *Paul* prays, *That the Lord would direct the Hearts of the People into the Love of God.* Man as Man, cannot aim directly at this
Rom. 8. 26 Throne, but will drop his Prayers ſhort, beſides, or the like, if he be not helped by
Joh. 6. 44. the Spirit. Hence the Son ſaith of himſelf, no Man can come to me, except the Father which hath ſent me, draw him; which Text doth not only juſtifie what is now ſaid, but inſinuates that there is an unwillingneſs in Man of himſelf, to come to this Throne of Grace; he muſt be drawn thereto; he ſetteth us in the Way of his Steps, that is, in that Way to the Throne, by which Grace and Mercy is conveyed unto us.

Fourthly, We know the Throne of Grace from other Thrones, by the Glory that it always appears in, when revealed to us of God; its Glory out-bids all: There is no ſuch Glory to be ſeen any where elſe, either in Heaven or Earth. But I ſay this comes by the Sight that God gives, not by any Excellency that there is in my natural Underſtanding as ſuch; my Underſtanding and Apprehenſion, ſimply as natural, is blind and fooliſh; wherefore, when I ſet to work in mine own Spirit, and in the Power of mine own Abilities to reach to this Throne of Grace, and to perceive ſomewhat of the Glory thereof, then am I dark, rude, fooliſh, ſee nothing; and my Heart grows flat, dull, ſavourleſs, lifeleſs, and has no warmth in the Duty: but it mounts up with Wings like an Eagle, when the Throne is truly apprehended.

Fifthly, Therefore that is another Thing by which the Chriſtian knows the Throne of Grace from all others; it meets with that good there, that it can meet with no where elſe. But at preſent, let theſe Things ſuffice for this.

I come now to the Motives by which the Apoſtle ſtirreth up the *Hebrews*, and encourageth them to come boldly to the Throne of Grace.

Firſt, The firſt is, becauſe we have there ſuch, or an High-Prieſt ſo and ſo qualified.

Secondly, Becauſe we that come thither for Grace, are ſure there to ſpeed, or find Grace and obtain it.

For the firſt of theſe, to wit, we have an Encouragement to move us to come with boldneſs to the Throne of Grace, becauſe we have an High-Prieſt there; becauſe we have ſuch an High-Prieſt there, *For we have not an High-Prieſt that cannot be touched with the feeling of our Infirmities, but was in all Points tempted like as we are; yet without Sin; let us therefore come boldly to the Throne of Grace.*

Of this High-Prieſt I have already made mention before, to wit, ſo far as to ſhew you that Chriſt Jeſus is he, as well as *He* is the *Altar* and *Sacrifice* and *Throne* of Grace, before which he alſo himſelf makes Interceſſion: But for as much as by the Apoſtle here, he is not only preſented unto us as a Throne of Grace, but as an High-prieſt miniſtring before it; it will not be amiſs, if I do ſomewhat particularly treat of his Prieſthood alſo: But the main or chief of my Diſcourſe will be to treat of his Qualifications to his Office, which I find to be in general of two Sorts.

Firſt, *Legal.*

Secondly, *Natural.*

When I ſay *Legal*, I mean, as the Apoſtle's Expreſſion is, *not by the Law of a Carnal Commandment, but by an Eternal Covenant, and the Power of an endleſs Life thereby*; which the Prieſthood of old was but a Type, and the Law of their Prieſthood but a Shadow. But becauſe their Law and their Entrance into their Prieſthood thereby, was, as I ſaid, a Shadow of good Things to come; therefore where it will help to illuſtrate, we will make uſe thereof ſo to do; and where not, there we will let it paſs.
Heb. 7. 16. Chap. 9. 15, 24. Ch. 10. 1.

The Thing to be now ſpoken to, is, that the Conſideration of Jeſus Chriſt, being an High-Prieſt before the Throne of Grace, is a Motive and Encouragement to us, to come boldly thither for Grace; *Seeing then that we have a great High-prieſt that is paſſed into the Heavens, Jeſus the Son of God*, Let us hold faſt the Profeſſion, and come boldly to the Throne of Grace.
Ch. 4. 14.

Now he was made an High-Prieſt for ſo is the Expreſſion, made an High-Prieſt for ever after the order of *Melchiſedec*.
Ch. 6. 20.

Firſt, he took not his Honour upon himſelf without a lawful Call thereto; thus the Prieſts under the Law were put into Office; and thus the Son of God; no Man taketh this Honour to himſelf, but he that is called of God, as was *Aaron*: So alſo Chriſt glorified not himſelf to be made an High-Prieſt, but he that ſaid unto him, *Thou art my Son, this Day have I begotten thee*: *Wherefore he was called of God to be an High-Prieſt after the order of Melchiſedec.* Thus far therefore the Law of his Prieſthood anſwereth to the Law of the Prieſthood of old; they both were made Prieſts by a legal Call to their Work or Office.
Ch. 5. 4, 6, 10.

But yet the Law by which this Son was made High-Prieſt excelleth, and that in theſe Particulars.
Ch. 7. 17.

1. He was made a Prieſt after the Similitude of *Melcheſedec*, *for he* teſtifieth, *thou art a Prieſt for ever after the order of Melchiſedec*: Thus they under the Law were not made Prieſts, *but after the order of Aaron*; that is, by a carnal Commandment, not by an everlaſting Covenant of God.

2. And, ſaith he, in as much as not without an Oath he was made Prieſt, for thoſe Prieſts were made without an Oath, but this with an Oath, by him that ſaid unto him, *The Lord ſware and will not repent, thou art a Prieſt for ever after the order of Melchiſedec.*
Ver. 20, 21.

3. The Prieſthood under the Law, with their Law and Sacrifices were fading, and were

Ver. 23. were not ſuffered to continue, by Reaſon of
24. the Death of the Prieſt, and Ineffectualneſs of his offering; but this Man becauſe he continueth ever, hath an unchangeable Prieſthood: For the Law maketh Men High-prieſts which have Infirmity, but the
Ver. 28. Word of an Oath which was ſince the Law, maketh the Son who is conſecrated for evermore.

From what hath already been ſaid, we gather,

1. What kind of Perſon it is that is our High-Prieſt.

2. The Manner of his being called to, and ſtated in that Office.

Ch. 4. 14. Firſt, what manner of Perſon he is: He
Ch. 7. 26. is the Son, the Son of God, Jeſus the Son of God. Hence the Apoſtle ſaith, *we have a great High-Prieſt*, SUCH *an High-Prieſt that is paſſed into the Heavens. Such an High-Prieſt, as is made higher than the Heavens.* And why doth he thus dilate upon the Dignity of his Perſon, but becauſe thereby is inſinuated the Excellency of his Sacrifice, and the Prevalency of his Interceſſion, by that, to God for us. There-
Ch. 10. 1. fore he ſaith again, every (Aaronical) *Prieſt*
11. *ſtandeth daily miniſtring, and offering oftentimes the ſame Sacrifice which can never take away Sin. But this Man, this GREAT Man, this Jeſus, this Son of God, after he*
Ch. 9. 25, *he had offered one (one only, one once, but*
26. *one) Sacrifice for Sin, ſat down on the right Hand of God, from henceforth expecting till his Enemies be made his Foot-ſtool. For by one offering he hath perfected for ever them that are ſanctified.* Thus I ſay, the Apoſtle toucheth upon the greatneſs of his Perſon, thereby to ſet forth the Excellency of his Sacrifice, and Prevalency of his Interceſſion.

Ch. 3. 1. Wherefore holy Brethren partakers of the heavenly Calling, conſider the Apoſtle and High-Prieſt of our Profeſſion Chriſt Jeſus. Or as he ſaith again, making mention of
Ch. 7. 4. *Melchiſedec*; conſider how great this Man was, we have ſuch an High-Prieſt, ſo great an High-Prieſt; one that is entred into the Heavens; Jeſus the Son of God.

Secondly, the Manner alſo of his being called to, and ſtated in his Office, is not to be overlooked. He is made a Prieſt after the Power of an endleſs Life, or is to be ſuch an one as long as he lives, add as long as we have need of his Mediation: Now Chriſt being raiſed from the dead, dies no more, Death hath no more Dominion over him. He is himſelf the Prince of Life.
Ch. 7. 24, 25. Wherefore it follows, *he hath an unchange-Prieſt-hood*: And what then? Why, *then he is able to ſave to the utmoſt all them that come unto God by him, ſeeing he ever liveth to make Interceſſion for them.*

But again, he is made a Prieſt with an Oath, *the Lord ſware and will not repent, thou art a Prieſt for ever.* Hence I gather.

1. That before God there is no High-Prieſt but Jeſus, nor ever ſhall be.

2. That God is to the full pleaſed with his High-prieſt-hood; and ſo with all thoſe for whom he maketh Interceſſion. For this Prieſt, though he is not accepted for the *ſake* of another, yet he is upon the Account Ch. 5. 1, 2. of another. *For every High-Prieſt taken from among Men, is ordained for Men, in Things pertaining to God, to make Reconciliation for the Sins of the People.* And again, *he is entred into Heaven it ſelf, now to appear* Ch. 9. 24. *in the Preſence of God for us.*

God therefore in that he hath made him a Prieſt with an Oath, and alſo determined that he will never repent of his ſo doing, declareth that he IS, and for ever WILL, be ſatisfied with his offering. And this is a great Encouragement to thoſe that come to God by him; they have by this Oath, a firm Ground to go upon, and the Oath is, *thou art a Prieſt for ever* (ſhalt be accepted for ever; for every one for whom thou makeſt Interceſſion; nor will I ever reject any Body that comes to me by thee) therefore here is Ground for Faith, for Hope and Rejoycing; for this Conſideration, a Man has Ground to come boldly to the Throne of Grace.

Secondly, But again, as Chriſt is made a Prieſt by Call and with an Oath, and ſo, ſo far legally: ſo he, being thus called, has other preparatory legal Qualifications. The High-Prieſt under the Law, was not by Law, to come into the holieſt, but in *thoſe Robes* that were ordained for him to miniſter in before God; which Robes were not to be made according to the fancy of the People, but according to the Command- Exod. 28. ment of *Moſes*. Chriſt our High-Prieſt in Heaven, has alſo his Holy Garment with which he covereth the nakedneſs of them that are his, which Robe was not made of corruptible Things, as Silver and Gold, &c. but by a patient continuance in a holy Life according to the Law of *Moſes*, both moral and ceremonial; not that either of theſe were that eternal Teſtament by which he was made a Prieſt; but the moral Law was to be ſatisfied, and the Types of the ceremonial Law, to be as to this, eminently fulfilled, and he was bound by that eternal Covenant by which he is made a Mediator to do ſo. Wherefore before he could enter the Holieſt of all, he muſt have theſe Holy Garments made, neither did he truſt others, as in the Caſe of *Aaron*, to make theſe Garments for him, but he wrought them all himſelf, according to all that *Moſes* commanded.

This Garment Chriſt was a great while a making. What Time, you may ask, *was required?* And I anſwer, all the Days of his Life; for all Things that were written concerning him, as to this, were not Joh. 19. 28, 29, 30. compleated till the Day that he hanged upon the Croſs. For then it was that he ſaid, *It is finiſhed*, and he bowed his Head and gave up the Ghoſt.

This

This Robe is for Glory and for Beauty. This is it that afore I ſaid was of the Colour of the *Rainbow*, and that compaſſeth even round about this Throne of Grace, unto which we are bid to come. This is that Garment that reaches down to his Feet, and that is girt to him with a golden Girdle. This is that Garment that covereth all his Body myſtical, and that hideth the Blemiſhes of ſuch Members from the Eye of God, and of the Law. And it is made up of his Obedience to the Rom.5.19 Law, by his compleat perfect Obedience thereto; this Chriſt wears always; he never puts it off, as the High-Prieſt puts off theirs by a ceremonial Command. He ever lives to make Interceſſion, conſequently he ever wears this Prieſtly Robe. He might not go into the Holy Place without it, upon Danger of Death, or at leaſt of Joh. 16. 10. being ſent back again: But he died not, but lives ever; is not ſent back, but is ſet down at God's right Hand, and there ſhall ſit till his Foes are made his Foot-ſtool.

This is that for the ſake of which all are made welcome, and embraced, and kiſſed, forgiven and ſaved, that come unto God by him.

This is that Righteouſneſs, that Mantle ſpotleſs, that *Paul* ſo much deſired to be found *wrapt* in; for he knew that being found in that, he muſt be preſented thereby to God a glorious Man, not having Spot, or Wrinkle, or any ſuch Thing.

This therefore is another of the Lord Jeſus's legal Qualifications, as preparatory to the executing of his High-Prieſt's Office in Heaven. But of this ſomething has been ſpoken before, and therefore I ſhall not enlarge upon it here.

Thirdly, When the High-prieſt under the Law was thus accompliſhed by a legal Call, and a Garment ſuitable to his Office, then again, there was another thing that muſt be done in order to his regular Execution of his Office; and that was, he muſt be conſecrated, and ſolemnly uſhered thereunto by certain Offerings, firſt preſented to God for himſelf.

This you have mention made of in the Levitical Law, you have there firſt commanded that in order to the High-prieſt's approaching the Holieſt for the People, there muſt firſt be an Offering of Conſecration for himſelf, and this is to ſucceed his Call, and the finiſhing of his holy Garments. For this Ceremony was not to be obſerved until his Garments were made and put upon Ex. 29. 5, 6, 7, 19, 20, 21, 22. Lev. 8. him: Alſo the Blood of the Ram of Conſecration was to be ſprinkled upon him, his Garments, &c. that he might be hallowed, and rightly ſet apart for the High-prieſt's Office. The Holy Ghoſt, I think, this ſignifying, that Jeſus the Son of God our great High-prieſt, was not only to ſanctify the people with his Blood; but firſt, by Blood muſt to that work be ſanctified himſelf *For their ſakes*, ſaith he, *ſanctify I my ſelf, that they may be ſanctified through thy Truth.* John 17. 19

But it may be asked, *when was this done to Chriſt, or what Sacrifice of Conſecration had he, precedent to the offering up of himſelf for our Sins?*

I anſwer, it was done in the Garden when he was waſhed in his own Blood, when his Sweat was his great Drops of Blood falling down to the Ground. For there it was that he was ſprinkled with his Blood, not only the Tip of his Ear, his Thumb, and Toe, but there he was waſhed all over; there, therefore was his moſt ſolemn Conſecration to his Office: at leaſt ſo I think. And this, as *Aaron*'s was, was done by *Moſes*, 'twas *Moſes* that ſprinkled *Aaron*'s, 'twas *Moſes* that ſprinkled *Aaron*'s Garments. It was by Virtue of an Agony alſo that his bloody Sweat was produced; and what was the Cauſe of that Agony, but the Apprehenſion of the Juſtice and Curſe of *Moſes*'s Law, which now he was to undergo for the Sins of the People? Luke 22. 44.

With this Sacrifice he then ſubjoined another, which was alſo preparatory to the great Acts of his High-Prieſt's Office, Ex. 29. 40. Num. 28. 7 which he was after to perform for us. And that was his Drink-Offering, his Tears, which were offered to God with ſtrong Cries. For this was the Place and Time that in a ſpecial Manner he cauſed his ſtrong Wine to be poured out, and that he drank his Tears as Water. This is called his Offering, his Offering for his own Acceptance with God. *After he had offered up Prayers and Supplications, with ſtrong Crying and Tears unto him that was able to ſave him, he was heard for his Piety*, for his Acceptance as to this Office: For he merited his Office, as well as his People. Wherefore it follows and being made perfect, that his, by a compleat Performance of all that was neceſſary for the orderly attaining of his Office as High-prieſt, he became the Author of eternal Salvation unto all them that obey him. Heb. 5. 7.

For your better underſtanding of me as to this, mind that I ſpeak of a twofold Perfection in Chriſt, one as to his Perſon, the other as to his Perſormances. In the Perfection of his Perſon, two things are to be conſidered: Firſt the Perfection of his Humanity, as to the Nature of it; it was at firſt appearing wholly without Pollution of Sin, and ſo compleatly Perfect: But yet this Humanity was to have joined to this, another Perfection, and that was a Perfection of Stature and Age. Hence 'tis ſaid, that as to his Humanity he *increaſed*, that is, grew more perfect. For *this* his increaſing, was in order to a Perfection, not of Nature, ſimply as Nature, but of Stature; Jeſus increaſed in Wiſdom and Stature. The Paſchal Lamb, was a Lamb the firſt Day it was *yeaned*; but it was not to be ſacrificed until it attained ſuch a Perfection of Age, as by

by the Law of God was appointed to it. It was neceſſary therefore, that Chriſt as to his Perſon ſhould be perfect in both theſe Senſes. And indeed in due Time Chriſt died for the Ungodly.

Exod. 12. 5, 6.

Again, as there was a Perfection of Perſon, or of Nature and Perſonage in Chriſt; ſo there was to be a Perfection of Performances in him alſo. Hence it is ſaid, that Jeſus *increaſed in favour with God*; that is, by Perfecting of his Obedience to him for us. Now his Performances were ſuch, as had a reſpect to his bringing in of Righteouſneſs for us, in the general; or ſuch as reſpected Preparations for his Sacrifice as an High-Prieſt. But let them be applied to both, or to this or that in Particular; it cannot be, that while the moſt part of his Performances were wanting, he ſhould be as perfect, as when he ſaid, *the things concerning me have an End.*

Luk. 2. 52.

Not but that every Act of his Obedience, was perfect, and carried in it, a Length and Breadth proportionable to that Law by which it was demanded; nor was there at any time in his Obedience, that which made to interfere one Commandment with another. He did all things well, and ſo ſtood in the Favour of God. But yet one Act was not actually all, though vertually any one of his Actions might carry in it, a Merit ſufficient to ſatisfy and quiet the Law. Hence, as I ſaid it is told us, not only that he is the Son of God's love, but that he *increaſed* in Favour with God; that is by a going on in doing; by a continuing to do that always, that pleaſed the God of Heaven.

A Man that pays Money at the day appointed, beginning firſt at one *Shilling*, or one *Pound*, and ſo ceaſeth not untill he hath in current Coin told over the whole Sum to the Creditor, does well at beginning: But the firſt Shilling, or firſt Pound, not being the full Debt, cannot be counted, or reckoned the Whole, but a Part; yet is it not an imperfect Part: nor doth the Creditor find fault at all, becauſe there is but ſo much now told; but concludes that all is at hand, and accepteth of this firſt, as a Firſt-fruits: So Chriſt, when he came into the World, began to pay, and ſo continued to do, even until he had paid the whole Debt; and ſo increaſed in Favour with God.

There was then a gradual Performance of Duties, as to the Number of them, by our Lord when he was in the World, and conſequently a time wherein it might be ſaid that Chriſt had not, as to Act, done all, as was appointed him to do, to do as preparatory to that great thing which he was to do for us. Wherefore in concluſion he is ſaid to be *made perfect*, and being made perfect he became the Author of eternal Salvation to all them that obey him.

It will be objected then, *That at ſome time it might be ſaid of Chriſt, that he was imperfect in his Obedience.*

Anſw. There was a time, wherein it might have been ſaid, Chriſt had not done all that he was to do for us on Earth. But it doth not follow thereupon, that he therefore was imperfect in his Obedience, for that all his Acts of Obedience were done in their proper Time, and when they ſhould, according to the Will of God. The timing of Performances adds or diminiſhes as to the Perfection of Obedience, or the Imperfection of it. Had theſe *Jews* kill'd the Paſſover three Days ſooner than the Time appointed, they had tranſgreſſed. Had the *Jews* done that on the fourth Day to *Jericho*, which was to have been done on the ſeventh Day, they had ſinned. Duty is beautiful in its time, and the Son of God obſerved the time; *I muſt*, ſaith he, *work the Works of him that ſent me, while it is Day*; that is, in their Seaſons. You muſt keep in mind that we ſpeak all this while, of that Part of Chriſt's Perfection as to Duties, *which ſtood in the Number* of Performances, and not in the Nature or Quality of Acts. And I ſay, as to the thing in hand, Chriſt had Duty to do, with reſpect to his Office as High-prieſt, for us, which immediately concerned himſelf; ſuch Duties as gave him a legal Admittance unto the Execution thereof: ſuch Duties, the which, had they not orderly been done, the want of them would have made him an undue Approacher of the Preſence of God, as to that: Wherefore, as I ſaid afore, by what he did *thereabout*, he conſecrated, or ſanctified himſelf for that Work, according to God, and was accepted for his Piety, or in that he feared, and did orderly do, what he ſhould do.

Exod. 12. 6. Joſh. 6. 12, 13, 14, 15.

Fourthly, The next thing Preparatory to the Execution of this Office of High-prieſt was, the *Sacrifice it ſelf*. The Sacrifice you know, muſt as to the *Being* of it, needs preceed the Offering of it. It muſt be, before it can be offered. Nor could Chriſt have been a High-prieſt, had he not had a Sacrifice to offer. *For every High-prieſt is ordained to offer Gifts and Sacrifices: wherefore it is of neceſſity, that this Man have ſomewhat alſo to offer.*

Heb. 8. 3.

And I bring in the Sacrifice as the laſt thing preparatory, not that it was laſt, as to being, for it was before he could be capable of doing any of the afore-named Duties, being his body, in and by which he did them; but it was the laſt as to fitneſs; it was not to be a Sacrifice before the time, the time appointed of the Father. For ſince he had prepared it to that End, 'twas fit as to the time of its being offered, that that ſhould be when God thought beſt alſo.

Ch. 10. 5.

Behold then, here is the High-Prieſt with his Sacrifice; and behold again, how he comes to offer it. He comes to offer

his Burnt Offering at the Call of God; he comes to do it in his Prieſtly Garments, conſecrated, and ſanctified in his own Blood; he comes with Blood and Tears, or by Water and Blood, and offereth his Sacrifice, himſelf a Sacrifice unto God for the Sin of the World; and that too, at a Time when God began to be weary of the Service and Sacrifices of all the World. *Wherefore when he cometh into the World, he ſaith, Sacrifice and Offerings thou wouldeſt not, but a Body haſt thou prepared me, (thou haſt fitted me) in burnt Offerings and Sacrifices for Sin thou haſt no Pleaſure: Then ſaid I, Lo I come (in the Volume of thy Book it is written of me) to do thy Will O God.*

Thus you ſee how our High-Prieſt proceeded to the Execution of his Prieſtly Office: And now we are come to his Sacrifice we will conſider a little of the Parts thereof, and how he offered, and pleads the ſame.

Lev. 3.12, 13, 14, 15, 16. The Burnt-Offering for Sin had two Parts, the *Fleſh* and the *Fat*, which Fat is called the Fat of the Inwards, of the Kidneys and the like. Anſwerable to this, the Sacrifice of Chriſt had two Parts, *the Body and the Soul.* The Body is the Fleſh, and his Soul the Fat; that inward Part that muſt not by any Means be kept from the Fire. For without the Burning of the Fat, the Burnt-Offering and Sin-Offering, both which was a Figure of the Sacrifice of our High-Prieſt, was counted imperfect, and ſo not acceptable.

Lev. 1. 8, 12. And it is obſervable that in theſe Kind of Offerings when they were to be burned, the Fat and the Head muſt be laid, and be burned together. *And the Prieſt ſhall cut it in Pieces with his Head and his Fat; and the Prieſt ſhall lay them in Order upon the Wood that is on the Fire which is upon the Altar*; to ſignify, methinks, the feeling Senſe that this Sacrifice of his Body and Soul ſhould have of the Curſe of God due to Sin all the while that it ſuffered for Sin. And therefore it is from this that this Sacrifice has the Name of Burnt-Offering, (it is the Burnt-Offering) for the Burning, becauſe of the Burning upon the Altar all Night, until the Morning; and the Fire of the Altar ſhall be burning in it.

The Fat made the Flame to increaſe, and to aſcend; wherefore God ſpeaks *affectionately* of the Fat, ſaying, *The Fat of* Iſa. 53. 10, 11, 12. *mine Offerings.* And again, *He ſhall ſee of the Travail of his Soul and be ſatisfied.* The Soul-Groans, the Soul-Cries, the Soul-Conflicts that the Son of God had, together with his Soul-Submiſſion to his Father's Will, when he was made a Sacrifice for Sin, did doubtleſs flame bright, aſcend high, and caſt out a ſweet Savour unto the Noſtrils of God, whoſe Juſtice was now appeaſing for the Sin of Men.

His Fleſh alſo was part of this Sacrifice, and was made to feel that Judgment of God for Sin, that it was capable of. And it was capable of feeling much, ſo long as natural Life, and ſo, bodily Senſe remained. It alſo *began* to feel, *with the Soul*, by Reaſon of the Union that was betwixt them both; the Soul felt, and the Body bled; the Soul was in an Agony, and the Body ſweat Blood; the Soul wreſtled with the Judgment and Curſe of the Law, and the Body to ſhew its Senſe and Sympathy, ſent out dolorous Cries, and poured out Rivers of Tears before God: We will not here at large ſpeak of the Laſhes, of the Crown of Thorns, of how his Face was bluſt with Blows and Blood; alſo how he was wounded, pierced, and what Pains he felt while Life laſted, as he ſuffered for our Sins; though theſe Things are alſo prefigured in the old Law, by the Nipping or Wringing of the Head, the Cutting of the Sacrifice in Pieces, and Burning it in the Fire. Lev. 1.

Now you muſt know, that as the High-Prieſt was to offer his Sacrifice, ſo he was to bring the Blood thereof to the Mercy-Seat or Throne of Grace, where now our Jeſus is; he was to offer it at the Door of the Tabernacle, and to carry the Blood within the Veil: Of both which a little.

1. He was to offer it, and how? Not grudgingly, nor as by Compulſion, but of a voluntary Will and chearful Mind; *If his Offering be a Burnt-Sacrifice of the Herds, let him offer a Male without Blemiſh; he ſhall offer it of his own voluntary Will.* Thus did Chriſt when he offered up himſelf, as is manifeſt by that which follows,

1. He *offered* a Male, himſelf, without Blemiſh. Heb. 7.27.

2. He *gave* himſelf a Ranſom: He gave his Life a Ranſom. Mat. 20.28

3. He *laid* down his Life of himſelf. John 10.18

4. He *longed* for the Day of his Death, that he might die to redeem his People.

5. Nor was he ever ſo joyful in all his Life, that we read of, as when his Sufferings grew near; then he takes the Sacrament of his Body and Blood into his own Hands, and with Thankſgiving beſtows it among his Diſciples; then he ſings an Hymn, then he rejoyces, then he comes with a *Lo I come.* Oh the Heart, the great Heart, that Jeſus Chriſt had for us to do us Good! He did it with all the Deſire of his Soul.

2. He did it, not only voluntary, and of a free Will, but of Love and Affection to the Life of his Enemies: Had he done thus for the Life of his Friends, it had been much; but ſince he did it out of Love to the Life of his Enemies, that's much more: *Scarcely for a righteous Man will one die,* Rom. 5.7, 8. *yet peradventure for a good Man ſome would even dare to die; but God commended his Love towards us, in that while we were yet Sinners, Chriſt died for us.*

3. He

3. He did it without relinquiſhment of Mind, when he was in: No Diſcouragement diſheartned him; cry and bleed he did, yea, roar by Reaſon of the Troubles of his Soul, but his Mind was fixed: His Father ſware and did not repent, that he ſhould be his Prieſt; and he vowed and ſaid, he would not repent, that he had threatned to be the Plague and Death of Death.

Hoſ. 13. 13, 14.

4. He did it effectually and to purpoſe; he hath ſtopped the Mouth of the Law with Blood, he hath ſo pacified Juſtice, that it now can forgive: He hath carried Sin away from before the Face of God, and ſet us quite in his Sight; he hath deſtroyed the Devil, aboliſhed Death, and brought Life and Immortality to Light through the Goſpel; he hath wrought ſuch a Change in the World by what he has done, for them that believe, that all Things work together for their good, from thence forward and for ever.

I ſhould now come to the ſecond Part of the Office of this High-Prieſt, and ſpeak to that; as alſo to thoſe Things that were preparatory unto his executing of it; but firſt, I think convenient a little to treat of the Altar alſo, upon which this Sacrifice was offered to God.

Some I conceive have thought the Altar, to be the Croſs on which the Body of Chriſt was crucified, when he gave himſelf an Offering for Sin; but they are greatly deceived, for he alſo himſelf was the Altar, through which he offered himſelf; and this is one of the Treaſures of Wiſdom which are hid in him, and of which the World and Antichriſt are utterly ignorant. I touched this in one hint before, but now a little more Expreſs.

The Altar is always greater than the Gift; and ſince the Gift was the Body and Soul of Chriſt, for ſo ſaith the Text, *He gave himſelf for our Sins*: The Altar muſt be ſomething elſe than a ſorry bit of Wood, or than a curſed Tree.

Wherefore I will ſay to ſuch, as one wiſer than *Solomon* ſaid to the Jews, when they ſuperſtitiated the Gift, in counting it more honourable than the Altar: *Ye Fools and Blind, for whether is it greater, the Gift, or the Altar that ſanctifieth the Gift?*

Mat. 23. 18, 19.

If the Altar be greater than the Gift, and yet the Gift ſo great a Thing as the very Humanity of Chriſt, can it, I will now direct my Speech to the greateſt Fool, can that greater Thing be the Croſs? Is, was the Croſs, the wooden Croſs, the curſed Tree that ſome worſhip, greater than the Gift, to wit, than the Sacrifice which Chriſt offered, when he gave himſelf for our Sins? O Idolatry! O Blaſphemy

Queſt. *But what then was the Altar?*

Anſw. The divine Nature of Chriſt, *that Eternal Spirit*, by and in the Aſſiſtance of which, he offered himſelf without Spot to God; he through the eternal Spirit offered himſelf.

Heb. 9. 14.

1. And it muſt be THAT, becauſe as was ſaid, *The Altar is greater than the Gift*; but there is nothing but Chriſt's Divine Nature, greater than his Human; to be ſure a ſorry bit of Wood, a Tree, the ſtock of a Tree, is not.

2, It muſt be this, becauſe the Text ſays plainly, the *Altar ſanctifies the Gift*, that is, puts Worth and Vertue into it; but was it the *Tree* or the Godhead of Chriſt, that put Vertue and Efficacy into this Sacrifice that he offered to God for us? If thou canſt but tell thy Fingers, judge.

3. The Altar was it of old, that was to bear up the Sacrifice until it was conſumed; and with reference to the Sacrifice under Conſideration, the Tree could not bear up that: for our Sacrifice being a Man conſiſting of Soul and Body, that which could bear him up in his ſuffering Condition, muſt be that that could apply it ſelf to his reaſonable and ſenſible Part for Relief and Succour, and that was of Power to keep him even in his Spirit, and in a compleat Submiſſiveneſs to God, in the preſent Condition in which he was; and could the Tree do this, think you? Had the Tree that Command and Government of the Soul and Senſe of Chriſt, of the Reaſon and Feeling of the Lord Jeſus, as to keep him in this bitter Suffering, in that evenneſs and ſpotleſneſs in his Torment, as to cauſe that he ſhould come off this great Work, without the leaſt Smell or Tang of Imperfection? No, no, *It was through the eternal Spirit, that he offered himſelf without Spot to God.*

Queſt. *Wherefore then ſerved the Croſs?*

Anſw. I ask, and wherefore then ſerved the Wood by which the Sacrifices were burned? The Sacrifices were burned with Wood upon the Altar, the Wood then was not the Altar, the Wood was that Inſtrument by which the Sacrifice was conſumed, and the Croſs that by which Chriſt ſuffered his Torment and Affliction. The Altar then was it that did bear both the Wood and Sacrifice, that did uphold the Wood to burn, and the Sacrifice to abide the burning: And with reference to the Matter in Hand, the Tree on which Chriſt was hanged, and the Sacrifice of his Body, were both upheld by his Divine Power; yet the Tree was no more a Sacrifice, nor an Altar, than was the Wood upon the Altar; nor was the Wood, but the Fire, holy, by which the Sacrifice was conſumed. Let the Tree then be the Tree, the Sacrifice the Sacrifice, and the Altar the Altar; and let Men have a Care how in their Worſhip, they make Altars, upon which, as they pretend, they offer the Body of Chriſt; and let them leave off fooliſhly to dote upon Wood, and the Works of their Hands: The Altar is greater than the Gift or Sacrifice, that was, or is upon it.

We

We come now to the ſecond Part of the Office of this High-Prieſt, and to ſhew how he performeth that. In order to which, I muſt, as I did with reference to the firſt, ſhew you what Things, as preparatory, were to proceed the Execution of it.

We have here as you ſee, our Paſſover ſacrificed for us, for our Encouragement to come to the Throne of Grace; and now let us look to it; as it is preſented in the Holieſt of all, and to the order of its being ſo preſented.

Firſt then, before there was any Thing further done, I mean by this High-Prieſt, as to a further Application of his Offering, the Judgment of God was waited for by him, with Reſpect to his Eſtimation of what was already done, to wit, how that was reſented by him; the which he declared to the full by raiſing him from the dead: For in that he was raiſed from the Dead, when yet he died for our Sins, 'tis evident that his Offering was accepted, or eſteemed of Value ſufficient to effect that, for the which it was made a Sacrifice, which was for our Sins; this therefore was in order to his being admitted into Heaven. God by raiſing him from the Dead, juſtified his Death, and counted it ſufficient for the ſaving of the World. And this Chriſt knew would be the Effect of his Death, long before he gave himſelf a Ranſom; where he ſaith, *This alſo ſhall pleaſe the Lord better than an Ox or a Bullock, that has Horns and Hoofs*: And again, *For the Lord God will help me, therefore I ſhall not be confounded; therefore I have ſet my Face like a Flint, and I know I ſhall not be aſhamed. He is near that juſtifieth me, who will contend with me? Let us ſtand together; who is mine Adverſary? let him come near me. Behold, the Lord God will help me, who is he that ſhall condemn me? Lo, they all ſhall wax old like a Garment, the Moth ſhall eat them up.* All this is the Work of the Lord God, his Father, and he had Faith therein, as I ſaid before. And ſince it was God who was to be appeaſed, 'twas requiſite that he ſhould be heard in the Matter, to wit, whether he was pacified or no; the which he has declared, I ſay, in raiſing him up from the Dead.

Pſal. 69. 31. Iſa. 50. 6, 7, 8, 9.

And this the Apoſtles, both *Paul* and *Peter* inſinuate, when they aſcribe his Reſurrection to the Power of another, rather than to his raiſing of himſelf, ſaying, *This Jeſus hath God raiſed up*; *God hath raiſed him up from the Dead*; *but God raiſed him from the Dead*, and the like. I ſay therefore that God by raiſing up Chriſt from the Dead, hath ſaid, that thus far his Offering pleaſed him, and that he was content.

Act. 2. 32. Ch. 3. 15. Ch. 4. 10. Ch. 5. 30. Chap. 13. 30.

Secondly, But leaſt the World being beſotted by Sin, ſhould not rightly interpret Actions; therefore God added to his raiſing him up from the Dead, a ſolemn expoſing of him to view, not to all Men, but to ſuch as were faithful, and that might be truſted with the communicating of it to others. *Him*, ſaith *Peter*, *God raiſed from the Dead, and ſhewed him openly, not to all the People, but to Witneſſes choſen before of God, even to us who did eat and drink with him, after he roſe from the dead.* Act. 10. 40, 41.

And this was requiſite, not for that it added any Thing to the Value and Worth of his Sacrifice, but for the help of the Faith of them that were to have eternal Salvation by him. And it is for this Cauſe that *Paul* ſo enlargeth upon this very Thing, to wit, that there were them that could teſtify, that God had raiſed him up from the Dead, namely that Men might ſee that God was well pleaſed, and that they had Encouragement to come boldly by him to the Throne of Grace for Mercy. And this expoſing of him to view, was not for the length of a ſurprizing or dazling Moment, but Days and Nights, to the Number of no leſs than Forty; and that to the ſelf-ſame Perſons, to wit, the Apoſtles whom he had choſen: *To whom alſo*, ſays the Text, *he ſhewed himſelf alive after his Paſſion, by many infallible Proofs, being ſeen of them forty Days, and ſpeaking of the Things pertaining to the Kingdom of God.* 1 Cor. 15. 1, to 9. Act. 1. 2, 3.

Thus God therefore being willing more abundantly to ſhew him unto the World, ordered this great Seaſon betwixt his Reſurrection and Aſcenſion, that the World might ſee, that they had Ground to believe an Attonement was made for Sin.

Thirdly, But again, a third thing that was to preceed the Execution of the ſecond Part of this his Prieſtly Office, was the *Manner and Order* of his going into the Holieſt. I ſay, the *Manner and Order* of his going. He was to go thither in that ROBE, of which mention was made before, to wit, in the Virtue of his Obedience, for 'twas that which was to make his Way for him, as now ſprinkled with his Blood. He was to go thither with a Noiſe which the Holy Ghoſt calls a *Shout*, ſaying, *God is gone up with a Shout, the Lord with the Sound of a Trumpet.* This was prefigured by the BELLS, as I ſaid, which did hang on the Border of *Aaron*'s Garments. This Shout ſeems to ſignify the Voice of Men and Angels: and this Trumpet, the Voice and Joy of God, for ſo it ſays, *He ſhall deſcend.* For the Lord himſelf ſhall deſcend from Heaven with a Shout, with the Voice of the Archangel, and with the Trump of God. Even as he aſcended and went up; for *Aaron*'s BELLS were to be heard when he went *into*, and when he came *out* of the Holy Place. But *what* Men were to aſcend with him? but, as was ſaid afore, the Men that came out of their Graves after his Reſurrection; and *what* Angels? but thoſe that miniſtred to him here in the Day of his Humiliation. As for the evil ones, he then rode in triumph over their Heads, and Pſal. 47. 5, 6. Exod. 28. 33, 34, 35. Mat. 27. 52, 53. Eph. 4. 8.

cruſh'd

cruſh'd them, as Captives, with his Cha-
Eph. 4. 8. riot Wheels. *He is aſcended on High, he has led Captivity captive, he has received Gifts for Men.*

Thus then he aſcended unto, into the Holy Paradiſe, where he was waited for of a Multitude of the Heavenly Hoſt, and of Thouſands of Millions of the Spirits of juſt Men made perfect: So approaching the higheſt Heavens, the Place of the ſpecial Preſence of God, he was bid ſit down at his right Hand, in token that for his Sufferings ſake, God had made him the higheſt of every Creature, and given him a Name above every Name, and commanded that
Philp. 2. 6, to 12. at the Name of Jeſus, *now* all things in Heaven ſhould bow, and promiſed that at the Day of Judgment, all on Earth, and under it ſhould do ſo too, to the Glory of God the Father.

Heb. 12. 24. Thus he preſented himſelf on our Behalf unto God, a Sacrifice of a ſweet ſmelling Savour, in which *God* reſteth for ever, for that the Blood of this Sacrifice has always with *him* a pleaſing and prevailing Voice. It cannot be denied, it cannot be out-weigh'd by the Heavineſs, Circumſtances, or Aggravations of any Sin whatſoever, of them that come unto God by him. He is always, as I ſaid before, in the *midſt* of the Throne, and *before* the Throne *a Lamb as it had been ſlain*, now appearing in the Preſence of God for us. Of the Manner of his Interceſſion, whether it is *Vocal* or *Virtual*, whether by Voice of Mouth, or Merit of Deed, or both, I will not determine; we know but little, while here, how things are done in Heaven, and we may ſoon be too carnal, or fantaſtical in our Apprehenſions. Interceſſion he makes, that is, he manages the Efficacy and Worth of his Suffering with God, for us; and is always prevalent in his thus managing of his Merits on our Behalf. And as to the Manner, though it may be in itſelf infinitely beyond
1 Cor. 13. 11, 12. what we can conceive while here: yet God hath ſtooped to our Weakneſs, and ſo expreſſed himſelf in this Matter, that we might ſomewhat, though but childiſhly apprehend him. And we do not amiſs if we conceive as the Word of God hath revealed, for the Scriptures are the green *Poplar*, *Hazel*, and *Cheſnut* Rods that lie in the Gutters where we ſhould come to drink; all the Difficulty is, in ſeeing the white Strakes, the very Mind of God there, that we may conceive by it.

But the text ſays, he prayeth in Heaven, he makes Interceſſion there. Again, it ſaith, his Blood ſpeaks, and conſequently, why may not his Groans, his Tears, his Sighs, and ſtrong Cries, which he uttered here in the Days of his Fleſh? I believe they do, and have a ſtrong Voice with God for the Salvation of his People. He may then interceed both *vocally*, and vertually; *vertually* to be ſure he does, and we are allowed ſo to apprehend, becauſe the Text ſuggeſteth ſuch a Manner of Interceſſion to us: And becauſe our Weakneſs will not admit us to underſtand fully the thing as it is, our Belief that he maketh Interceſſion for us, has alſo the Advantage of being purged from its Faultineſs by his Interceſſion, and we ſhall be ſaved thereby becauſe we have relied upon his Blood ſhed, and the Prevalency of the Worthineſs of it with God for us; though as to this Circumſtance, the Manner of his interceeding, we ſhould be ſomething at a loſs.

The Word ſays, that we have yet but the Image of heavenly Things, or of things in the Heavens. I do not at all doubt, but Heb. 10. 1 that many of thoſe that were ſaved before Chriſt came in the fleſh; though they were as to the Main, right, and relied upon him to the ſaving of their Souls; yet came far ſhort of the Knowledge of many of the Circumſtances of his ſuffering for them: Did they all know that he was to be betrayed of *Judas*? that he was to be ſcourged of the Souldiers? that he was to be Crowned with Thorns? that he was to be Crucified between two Thieves, and to be pierced till Blood and Water came out of his Side? or that he was to be buried in *Joſeph*'s Sepulchre? I ſay, did all that were ſaved by Faith that he was to come and die for them, underſtand theſe, with many more Circumſtances that were Attendants of him to Death, it would be rude to think ſo; becauſe for it we have neither Scripture nor Reaſon.

Even ſo, we now, that believe that he ever lived to make Interceſſion for us, are alſo very ſhort of underſtanding of the Manner, or Mode of his ſo interceeding. Yet we believe that he died, and that his Merits have a Voice with God for us? yea, that he manages his own Merits before God in way of Interceſſion for us, far beyond what we, while here, are able to conceive. Col. 2. 9.

The Text ſaith, that all the Fulneſs of the Godhead dwells in him bodily. It ſaith Iſa. 22. 23. alſo, that he is the Throne of God, and Heb. 12. 2. yet again, that he ſits on the right hand of the Throne.

Theſe things are ſo far from being comprehended by the Weakeſt, that they ſtrain the Wits and Parts of the ſtrongeſt, yet there is a heavenly Truth in all. Heavenly Things are not eaſily believed, no not of believers themſelves, while here on Earth, and when they are, they are ſo but weakly and infirmly.

I believe that the very appearing of Chriſt before God is an Interceſſion as a Heb. 9. 24. Prieſt, as well as a Plea of an Advocate; and I believe again, that his very life there, is an Interceſſion there, a continual Inter- Rom. 5, 10 ceſſion.

But there is yet ſomething further to be ſaid; Chriſt, the Humanity of Chriſt, if in it dwells *all* the Fulneſs of the Godhead

bodily, how then appears he before him to make Interceſſion; or if Chriſt is the Throne of Grace and Mercy-ſeat, how doth he appear before God as ſitting there, to ſprinkle that how with his Blood? Again; if Chriſt be the altar of Incenſe, how ſtands he as a Prieſt by that Altar to offer the Prayers of all Saints thereon, before the Throne?

That all this is written, is true; and that it is all Truth, is as true; but that it is all underſtood by every one that is ſaved, I do not believe is true. I mean ſo underſtood, as that they could all reconcile the ſeeming contradictions that are in theſe Texts.

There are therefore three Leſſons, that God has ſet us as to the perfecting of our Underſtanding in the Myſteries of God.

Firſt, Letters.

Secondly, Words.

Thirdly, Meanings.

Firſt, *Letters.* I call the ceremonial Law ſo; for there all is ſet forth diſtinctly, every thing by it ſelf, as *Letters* are to Children: There you have a Prieſt, *a* Sacrifice, *an* Altar, *a* Holy-Place, *a* Mercy-ſeat; and all diſtinct.

Secondly, Now in the Goſpel, theſe Letters are put all into a *Word*, and Chriſt is that Word, that Word of God's Mind; and therefore the Goſpel makes Chriſt, *that* Prieſt; Chriſt, *that* Sacrifice; Chriſt, *that* Altar; Chriſt, *that* Holy Place; Chriſt, *that* Throne of Grace; and all: for Chriſt is all: all theſe meet in him, as ſeveral Letters meet in one Word.

Thirdly, Next to the *Word*, you have the *Meaning*, and the *Meaning*, is more difficult to be learned than either the *Letters*, or the *Word*: and therefore the perfect underſtanding of that, is reſerved till we arrive to a *higher Form*, till we arrive to a perfect Man, *and when that which is perfect is come, that Knowledge which is in part, ſhall be done away.* Mean time our Buſineſs is to learn to bring the Letters into a Word; to bring the Ceremonies to Chriſt, and to make them terminate in him: I mean, to find the Prieſt-hood, in Chriſt; the Sacrifice, in Chriſt; the Altar, in Chriſt; the Throne of Grace, in Chriſt; and alſo God in Chriſt reconciling the World unto himſelf by him. And if we can learn this well, while here, we ſhall not at all be blamed: for this is the utmoſt Leſſon ſet us, to wit, to learn Chriſt, as we find him revealed in the Goſpel. *I determined, ſaith Paul, not to know any thing among you, ſave Jeſus Chriſt, and him Crucified.* And Chriſtians after ſome time, I mean thoſe that *pray*, and *pry* into the Word well, do attain to ſome good Meaſure of Knowledge of him. *'Tis Life eternal to know him*, as he is to be known here, as he is to be known by the Holy Scriptures. Keep then cloſe to the Scriptures, and let thy Faith obey the Authority of them; and thou wilt be ſure to increaſe in Faith: for therein is the Righteouſneſs of God revealed from Faith to Faith: as it is written, the Juſt ſhall live by Faith.

1 Cor. 2. 2.

Joh. 17. 3.

Rom. 1. 16, 17. Chap. 10. 25, 26, 27.

Believe then that Chriſt died, was buried, roſe again, aſcended, and ever lived to make Interceſſion for thee; and take heed of prying too far, for in Myſteries Men ſoon loſe their way. 'Tis good therefore that thou reſt in this, to wit, *that he doth ſo*, though thou canſt not tell *how* he doth it. A Man at Court gets by his Interceſſion, a Pardon for a Man in the Country; and the party concerned, after he hath Intelligence of it, knows that ſuch an one hath obtained his Pardon, and that by his interceeding; but for all that he may be ignorant of his Methods of Interceſſion, and ſo are we, at leaſt, in part, of Chriſt.

The Meaning then is, that I ſhould believe, that for Chriſt's ſake, God will ſave me, ſince he has juſtified me with his Blood, *being juſtified by his Blood we ſhall be ſaved from Wrath through him.* Through his Interceſſion, or through his coming between the God whom I have offended, and me a poor Sinner, through his coming between with the *Voice of his Blood* and Merits, which ſpeaketh on my Behalf to God, becauſe that Blood was ſhed for me, and becauſe thoſe Merits, in the Benefit of them, are made over to me, by an Act of the Grace of God, according to his eternal Covenant made with Chriſt. This is what I know of his Interceſſion; I mean with Reference to *the Act itſelf*; to wit, HOW he makes Interceſſion. And ſince ALL the Fulneſs of the Godhead dwells in him bodily: and ſince he alſo, as to his Humanity, is the Throne of Grace; yea, and ſince he alſo is the Holieſt of all, and the Reſt of God forever; it has been ſome ſcruple to me, whether it be not too carnal to imagine as if Chriſt ſtood diſtinct in his Humanity, diſtinct I ſay as to Space, from the Father as ſitting upon a Throne, and as ſo preſenting his Merits, and making vocal Prayers for the Life and Salvation of his People. The more true Meaning in my Apprehenſion is, that the Preſence and Worth of the human Natnre, being with the Divine, yea, taken into Union with God for ever, for the Service that was done for God, by it, in the World, in reconciling his Elect unto him, is ſtill, and ever will be, ſo deſerving in his Sight, as to prevail (I know not how elſe to expreſs it) with the Divine Nature (in whom alone is a Power to ſubdue all Impoſſibilities to itſelf) to preſerve thoſe ſo reconciled to eternal Life.

Chap. 7. 8, 9.

When I ſpeak of the human Nature, I mean the Man Chriſt, not bereft of Senſe and Reaſon, nor of the Power of *willing* and *affecting*; but thus I mean, that the human Nature ſo terminates in the Will of the Divine; and again, the Will of the Divine,

Divine, ſo terminates, as to ſaving of Sinners in the Merit and Will of the human, that what the Father *would*, the Son *wills*; and what the Son *wills*, the Father *acquieſces* in for ever. And this the Son wills, and his Will is backed with infinite Merit, John 17.24 in which alſo the Father reſts; that thoſe, all thoſe, whom the Father hath given him, be with him where he is, that they may behold his Glory. And now I am come to the *Will* and *Affections* of the High-Prieſt. This leads me to the ſecond Head, namely, to the natural Qualifications of him. And,

Firſt, This is one Thing that I would urge, he is not of a *Nature* foreign to that of Man; the Angels love us well, but they are not SO capable of ſympathizing with us in our Diſtreſſes, becauſe they are not *Partakers of our Nature.*

Nature has a peculiar Sympathy in it; now he is *naturally* one with us, Sin only excepted, and that is our Advantage too. He is Man as we are Fleſh and Blood, as we are; born of a Woman, and in all Points made like unto us, that excepted Heb. 2. 14, 16. which the Holy Ghoſt excepteth; *For as much then as the Children are Partakers of Fleſh and Blood, he alſo himſelf likewiſe took Part of the ſame. For verily he took not on him the Nature of Angels; but he took the Seed of Abraham.* This doth qualify him much, for as I ſaid before, there is a Sympathy in Nature. A Man will not be ſo affected with the Hurt that comes to a Beaſt, as he naturally will with the Hurt that comes to a Man: A Beaſt will be more affected with thoſe Attempts that are made upon its own Kind to hurt it, than it will be with thoſe that are made upon Man: Wherefore? Why there is a Sympathy in Nature. Now that Chriſt the High-Prieſt of the Houſe of God, is naturally one with us, you ſee the Scriptures plainly affirm. Gal. 4. 4. Rom. 1. 3. — 9. 5. 2 Tim. 2. 8. *God ſent forth his Son, made of a Woman*: He was made of the Seed of *David*, according to the Fleſh; the Fathers of whom, as concerning the Fleſh, Chriſt came, &c. and this muſt needs tend to make him a well qualified High-Prieſt. We will not now ſpeak of the Neceſſity of his taking upon him the human Nature, to wit, that *he might deſtroy him that had the Power of Death, that is, the Devil*, and deliver his People; for that would be here too much beſide our Matter, and be a Diverſion to the Reader: We are now upon his High-Prieſt's Office, and of thoſe natural Qualifications that attend him, as to that; and I ſay, Nature is a great Qualification, becauſe in Nature there is Sympathy; and where there is Sympathy, there will be a Provocation to help, a Provocation to help with Jealouſy and Indignation againſt thoſe that afflict.

A Bear robbed of her Whelps is not more provoked, than is the Lord Jeſus, when there is Means uſed, to make them miſs of Life eternal, for whom he hath died, and for whom he ever lives to make Interceſſion. But,

Secondly, As there is *natural* Sympathy in Chriſt to thoſe for whom he is an High-Prieſt, ſo there is *relative* Sympathy; he has not only taken to or upon him our *Nature*, but he is become one *Brotherhood* with us; now you know Brotherhood will carry a Man *further* than Nature: So then, when Nature and Relation meet, there is a double Obligation. Now *both he that ſanctifieth* (which is Chriſt) *and they who are ſanctified* (his Saints) *are all of one*, (which is God) they are all of God, as Children of a Father; *for which Cauſe he is not aſhamed to call them Brethren, ſaying, I will declare thy Name unto my Brethren, in the midſt of the Church will I ſing Praiſe unto thee.* Heb. 2. 11, 12. Now a Relation is much, and a natural Relation moſt of all. Why, here is a natural Relation betwixt Chriſt the High-Prieſt, and thoſe for whom *he ever liveth to make Interceſſion*; a natural Relation, I ſay, and that with Reſpect to the Humanity, which is the Nature ſubject to Affliction and Diſtreſs; *For as much then as the Children are Partakers of Fleſh and Blood, he alſo himſelf likewiſe took Part of the ſame*: So then it is for a Brother that he is engaged, for a Brother that he doth make Interceſſion.

When *Gideon* knew by the Confeſſion of *Zeba* and *Zalmunna*, that the Men that they ſlew at *Tabor* were his Brethren, his Fury came into his Face, and he ſware they ſhould therefore die: Relation is a great Matter. And therefore it is ſaid again, *In all Things it behoved him to be made like unto his Brethren, that he might be a merciful High-Prieſt. A Brother is born for Adverſity*: And, *A Brother will go far.* Judges 8. 18, 19.

This therefore is a ſecond Thing or another Qualification, with which Chriſt Jeſus is furniſhed to be an High-Prieſt; he is a Brother, there is a brotherly Relation betwixt him and us, therefore by Virtue of this Relation he maketh Interceſſion for us more affectionately.

Thirdly, There is another Thing in Chriſt Jeſus that makes him naturally of an excellent Qualification with Reference to his Prieſthood for us; and they are the Temptations and Infirmities wherewith he was exerciſed in the Days of his Humiliation. 'Tis true Temptations and Infirmities ſtrictly conſidered, are none of our Nature, no more are they of his; but yet, if it be proper to ſay Temptations and Afflictions have a Nature, his and ours were naturally the ſame, and that in all Points too, for ſo ſays the Text, *He was tempted in all Points, like as we are, yet without Sin.* Are we tempted to diſtruſt God? So was he: Are we tempted to murder our ſelves? Heb. 4. 15. Mat. 4. 3, 10. Luke 4. 3, 12.

ſelves? So was he: Are we tempted with the bewitching Vanities of this World? So was he: Are we tempted to commit Idolatry, and to worſhip the Devil? So was he. So that herein we alſo were alike; yea, from his Cradle to his Croſs he was *a Man of Sorrows and acquainted with Griefs*, a Man of Affliction throughout the whole Courſe of his Life.

And obſerve it, he was *made ſo*, or ſubjected thereto, by the Ordinance of God; nay farther, *It behoved him to be made ſo*, that is, to be made like unto us in all Things, the better to capacitate him to the Work of his Prieſthood, with the more Bowels and Compaſſion; we will read to you the Text; *Wherefore in all Things it behoved him to be made like unto his Brethren; that he might be* (qualified to be) *a merciful and faithful High-Prieſt, in Things pertaining to God, to make Reconciliation for the Sins of the People: For in that he himſelf hath ſuffered, being tempted, he is able to ſuccour them that are tempted.* Heb.2.17, 18.

See here how he is qualified, and to what end; he was tempted as we are, ſuffered by Temptations as we do, in all Points and Things as we are; that he might be Bowels, that he might be a merciful and faithful High-Prieſt in Things pertaining to God, to make up the Difference that is made by Sin, between God and his People, to make Reconciliation for the Sins of the People.

Yea, he by being tempted, and by ſuffering as he did, he is prepared and enabled ſo to do; for in that he himſelf hath ſuffered being tempted, he is able to ſuccour them that are tempted.

Wherefore, I alſo call this Qualification, both *natural* and *neceſſary*; natural, becauſe in Kind the ſame with ours; that is, his Temptations were the ſame with ours; the ſame in Nature, the ſame in Deſign, the ſame as to their own natural Tendency; for their natural Tendency was to have ruined both him and us, but God prevented. They alſo were neceſſary, though not of themſelves, yet made ſo by him, that can bring Good out of Evil, and Light out of Darkneſs; made ſo, I ſay, to us, for whoſe Sakes they were ſuffered to aſſault and afflict him, namely, that he might be able to be merciful, faithful, and ſuccouring to us.

Fourthly, Another Qualification with which our High-Prieſt is furniſhed for the better fitting of him to make Interceſſion for us is, that we are his Members; to be a Member is more than to be of the ſame Nature, or the neareſt of Relations, that excepted. So then now he makes Interceſſion for his own ſelf, for his own Body, and for the ſeveral Members of his Body. The High-Prieſt under the Law, did uſe to offer up Sacrifice for himſelf; firſt for himſelf, for his own Sins, and then for the Errors of the People. I will not ſay that Chriſt had any Sin that was perſonally or by his Act, his own, for that would be to blaſpheme the Name of that Holy One? but yet I will ſay, he made the Sins of the People his own, yea, God the Father made them his; thoſe alſo for whom he ever liveth to make Interceſſion are united to him, made Members of his Body, of his Fleſh, and of his Bones; and ſo are any Part of himſelf. Pſal.69.5. 2 Cor.5.21.

But we are now about his natural Qualifications, and this is one; that they for whom he ever liveth to make Interceſſion are his Members, the Members of his Body, *we are Members of his Body, of his Fleſh, and of his Bones*, ſo ſaith the Word. Wherefore here is a near Concern, for that his Church is Part of himſelf; 'tis his own Concern, 'tis for our own Fleſh; *Never Man yet hated his own Fleſh, but nouriſheth and cheriſheth it.* (Things are thus ſpoken, becauſe of the Infirmity of our Fleſh.) So that had Chriſt no Love to us as we are Sinners, yet becauſe we are Part of himſelf, he cannot but care for us, Nature puts him upon it; yea, and the more infirm and weak we are, the more he is touched with the feeling of our Infirmities, the more he is afflicted for us; *For we have not an High-Prieſt that cannot be touched with the feeling of our Infirmities.* He at no Time loſeth this his Fellow-feeling, becauſe he always is our Head, and we the Members of his. I will add, the infirm Member is moſt cared for, moſt pitied, moſt watched over to be kept from harms, and moſt conſulted for. Eph.5.30. Ver. 29. Heb.4.15. Eph. 22,

I love to play the Child with little Children, and have learnt ſomething by ſo doing: I have met with a Child that has had a ſore Finger, yea, ſo ſore as to be all together at preſent uſeleſs, and not only ſo, but by Reaſon of its Infirmity, has been a let or hindrance to the uſe of all the Fingers that have been upon that Hand; then have I began to bemoan the Child, and ſaid, alas my poor Boy or Girl, *haſt got a ſore Finger*? Ah quoth the Child with Water in its Eyes, and hath come to me to be bemoaned. Then I have begun to offer to touch the ſore Finger; Oh! ſaith the Child, *pray do not hurt me*: I then have replied, canſt thou do nothing with this Finger? No, ſaith the Child, nor with this Hand neither: Then have I ſaid, ſhall we cut off this Finger, and buy my Child a better, *a brave golden Finger*? At this the Child has ſtarted, ſtared in my Face, gone back from me, and entertained a kind of Indignation againſt me, and has no more cared to be intimate with me.

Then have I begun to make ſome uſe of that good Sermon which this little Child has preach'd unto me; and thus have I gone on: If Memberſhip be ſo dear, if this Child has ſuch tenderneſs to the moſt infirm, the moſt uſeleſs of its Members; if

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it counts me his Friend no longer than while I have a Mouth to bemoan, and Carriages that ſhew tenderneſs to this uſeleſs Finger; what an Intereſt doth Memberſhip give one in the Body, and what Compaſſions hath the Soul for ſuch a uſeleſs Thing, becauſe it is a Member? And turning all this over to Jeſus Chriſt, then inſtead of Matter and Corruption, there preſently comes Honey to me out of this Child's ſore Finger: I take leave to tell you now, how I uſe to play. And though I have told you this Tale upon ſo grave a Truth, as is the Memberſhip of Chriſtians with their Head, yet bear with me; no Child can be ſo tender of its ſore Finger, as is the Son of God of his afflicted Members; he cannot but be touched with the feeling of our Infirmities.

Ah! who would not make many Supplications, Prayers and Interceſſions for a Leg, for an Eye, for a Foot, for a Hand, for a Finger, rather than they will loſe it? And can it be imagined that Chriſt alone ſhall be like the fooliſh *Oſtrich*, hardned againſt his young, yea, againſt his Members! it cannot be.

Should he loſe a Member, he would be disfigured, maimed, diſmembred, imperfect, next to monſtrous. For his Body is called his fulneſs, yea, the fulneſs of him that fills all in all. This therefore ſhews you that Chriſt as High-Prieſt, has naturally a reſpect for thoſe for whom he ever liveth to make Interceſſion; yea, an unfathomable Reſpect for them, becauſe they are his Members.

Eph. 1. 22, 23.

Fifthly, But again, when Nature, Relation, and Member-ſhip is urged to ſhew the fit Qualifications wherewith Chriſt is endued, I intend not to intimate, as if the Bottom of all lay here, for then it might be urged, that one imperfect, has all theſe; for who knows not, that *ſinful* Man, has all theſe Qualifications in him, towards his *Nature*, Relations, and Members? I have therefore, as I ſaid, thus diſcourſed, only for Demonſtration ſake, and to ſuit my ſelf with the Infirmity of your Fleſh. I might come alſo in the next Place to tell you, that Jeſus Chriſt our High-Prieſt is thus, with reference to other Deſigns. We are his Purchaſe, and he counts us ſo; his Jewels, and he counts us ſo; his Eſtate real, and he counts us ſo. And you know, a Man will do much, ſpeak much, interceed much, and long for that which he thus is intereſted in: But we will come to ſpeak more particularly of the exceeding Excellency of his natural Qualifications, and ſhew you, that he hath ſuch as are peculiar to himſelf alone, and that we are concerned in them.

Pſal. 16. 5, 6.

Firſt then, he is Holy, and ſo a ſuitable High-Prieſt. There is a Holineſs that ſets further from, and a Holineſs that brings one nearer to, and to be concerned the more with the Condition of thoſe in Affliction, and that Holineſs is that which is intailed unto Office. When a Man is put into an Office, the more unholy he is, the worſe he performs his Office; and the more Holy, the better he performs his Office. For his Holineſs obliges him to be faithful unto Men, wherein he is concerned by his Office. Hence you read that he is a *faithful* High-Prieſt, becauſe he is a holy one, and ſuch an High-Prieſt became us, who is Holy, &c. Good and upright is the Lord *Jehovah*, Chriſt Jeſus, *therefore he will teach Sinners in the Way*. He that ruleth among Men muſt be Juſt, ruling in the fear of God. I mention theſe Texts to ſhew you, that Holineſs when intailed to Office, makes a Man do that Office the better. Now then, *Chriſt is Holy*, and he is made, called and made of God an High-Prieſt after the order of *Melchiſedec*, and is to manage that his Office for thee with God; that is to ſay, to continue to make Reconciliation for Iniquity, for that Iniquity that cleaveth unto thee, and that ſpuriouſly breaketh, or iſſueth from thy Fleſh after thou art called and converted. For we are now upon the ſecond Part of the Execution of the Prieſthood of Chriſt: that which he executeth I ſay, and by executing takes away the Iniquity of our Holy Things, and of our Life after our turning to God by him. Now he that is to do this, *is Holy*, and ſo one that will make Conſcience of performing that Office for us, with which he is intruſted of God. Hence he is ſet in Oppoſition to thoſe High-Prieſts that had Infirmities, *that were not Holy*, and upon *this very Account*, preferred above them. *For the Law maketh Men High-Prieſts that have Infirmities, but the Word of an Oath which was ſince the Law, maketh the Son, who is conſecrated, perfected, or Holy for evermore.*

Heb. 2.17

Ch. 7: 26.

Pſ. 25. 8.

2 Sam. 23. 3.

Heb. 7.28.

This therefore is a great Thing, to wit, that we have an High-Prieſt that is Holy, and ſo one that will not fail to perform to the utmoſt, the Truſt committed to him on our Behalf, to wit, to offer both Gifts and Sacrifices for Sin, this is one Thing.

Heb. 5. 1.

2. There is added to this of his Holineſs, another; and that is HARMLESS. *For ſuch an High-Prieſt became us who is Holy, Harmleſs. A harmful* Man, when he is in Office, Oh how much Miſchief may he do! Such an one is partial in doing his Office, ſuch an one will put the Poor by his Right, ſuch an one will buy and ſell a Cauſe, a Man, an Intereſt, will do, or not do, as his harmfulneſs prompts him to it; *So is an evil Ruler among the poor People.* But now our Jeſus, our High-Prieſt is *Holy, harmleſs*; He will wrong no Man, he will deprive no Man, he will contemn no Man, he will deny to no Man that comes to God by him, the Benefit and Advantage of his bleſſed Interceſſion; *He reſpecteth not Perſons, nor taketh Reward.* A harmful Man will ſtomach, and hate, and prejudice a

Man, will wait for an Opportunity to do him a Miſchief, will take the Advantage if he can, to deny him his Right, and keep from him his due, when yet it is in the Power of his Hand to help him. Oh! but Chriſt is harmleſs, harmleſs as a Dove, he thinks no ill, intends no ill, doth no ill; but graciouſly, innocently, harmleſly, makes Interceſſion for thee; nor will he be prevailed with to prejudice thy Perſon, or to forbear to take up thy Name into his Lips, be thy Infirmities, and Weakneſſes, and Provocations never ſo many, if thou indeed comeſt to God by him. He is Holy, and Harmleſs, and ſo the more fit to become our High-Prieſt, and to make Interceſſion for us.

3. But again, this is not all, he alſo is undefiled; for ſuch an High-Prieſt became us, who is holy, harmleſs, undefiled. This Term is put in to ſhew, that he neither is, nor can be found, neither now, nor at any Time faulty in his Office. A Man that is *Holy*, may yet be defiled; a Man that is harmleſs, may yet be defiled. We are bid to be Holy and Harmleſs; and in a Goſpel Senſe ſo every Chriſtian is: Oh! but Chriſt is ſo in a legal Senſe, in the Eye of the Law, perfectly ſo. This is a great Matter, for it ſhews, that as nothing done by us, can tempt him to be hurtful to us, ſo there is nothing in himſelf that can tempt him ſo to be. A Man that is defiled, has that within him, that will put him upon uſing of his Office unfaithfully, though he ſhould have no Provocation from thoſe for whoſe good he is to execute his Office: But he that is undefiled, undefiled in a Law-ſenſe, as our Lord Jeſus is, is ſuch an one that doth not only not do hurt, and not act falſly in his Office, but one that cannot, one that knoweth not how to be unfaithful to his Truſt. He is Holy, harmleſs, undefiled, this therefore is a great Thing. He has not the Original of hurtfulneſs in him, there is no ſuch *Root* there; *there is a Root of bitterneſs ſpringing up in us, by which, not only our ſelves, but oft-times others are defiled.* Oh! but our High-Prieſt is undefiled, he is not corrupt, nor corrupteth; he doth his Office fairly, faithfully, holily, juſtly, according to, or anſwering our Neceſſities, and the Truſt repoſed in him, and committed to him. But,

Heb. 12. 15.

4. This is not all; as he is Holy, harmleſs, and undefiled; ſo he is ſeparate from Sinners, both in his Conception, in his Compoſition, and the Place ordained for him to execute this Part of his High-Prieſt's Office in. He was not conceived in the Womb, by carnal Generation; he was not made up of polluted and defiled Nature; he officiateth not with thoſe Materials that are corrupt, ſtained, or imperfect; but with thoſe that are unſpotted; even with the ſpotleſs Sacrifice of his own unblemiſhed Offering. He, nor his Offering, has any ſuch Tang, as had the Prieſts, and their Sacrifices under the Law, to wit, Sin, and Imperfection; he is ſeparate from them in this Reſpect, further than is an Angel from a Beaſt. He has none of the Qualities, Actions, or Inclinations of Sinners; his Ways are only his own; he never ſaw them, nor learnt them, but of the Father: There is none upright among Men, wherefore he is ſeparated from them to be a Prieſt. Again,

5. As he is thus, ſo again, he is ſaid to be *higher than the Heavens.* For ſuch an High-Prieſt became us, who is holy, harmleſs, undefiled, ſeparate from Sinners, *and made higher than the Heavens.* The Text ſaith that neither Saint nor Heavens are clean in God's Sight. *Behold he putteth no Truſt in his Servants, he chargeth his Angels with Folly*; and again, *behold he putteth no Truſt in his Saints, yea, the Heavens are not clean in his Sight.* Wherefore by this Expreſſion, he ſhews us, that our High-Prieſt is more noble, than either Heaven, or Angel; yea, more clean and perfect than any. It ſhews us alſo that all the Heavenly Hoſt are at his Command, to do as his Interceſſion ſhall prevail with the Father for us. All Angels worſhip him, and at his Word they become, they all become miniſtring Spirits for them who ſhall be Heirs of Salvation.

Job 4. 18. Chap. 15. 15.

Beſides, by this Word he ſhews that it is impoſſible that our High-Prieſt ſhould degenerate or decay: For that he is made *higher than the Heavens*; the Spirits, ſometimes in the Heavens, have decayed; the Heavens themſelves decay and wax old; and that is the fartheſt that by the Word we are admitted to go. But as for him that is above the Heavens; that is made higher than the Heavens; that is aſcended up far above all Heavens: *He is the ſame, and his Years fail not; the ſame Yeſterday, to Day, and for ever.*

Heb. 7. 26. Chap. 1. 10, 11, 12.

Heb. 13. 8.

This therefore is added, to ſhew that Chriſt is neither as the Angels, nor Heavens, ſubject to decay, or degenerate or to flag and grow cold in the Execution of his Office; but that he will be found, even at the laſt, when he is come to the End of this Work, and is about to come out of the holy Place, as affectionate, as full of Love, as willing, and deſirous after our Salvation as he was the firſt Moment that he was made High-Prieſt, and took upon him to execute that his bleſſed Office for us.

Wherefore our High-Prieſt is NO ſuch one as you read of in the Law. He is no Dwarf, hath no Blemiſh, nor any Imperfection; therefore is not ſubject to flag or fail in the due Execution of his Office; but *is able to ſave to the uttermoſt them that come unto God by him, ſeeing he ever liveth to make Interceſſion for them.*

Lev. 21. 18

And it is well worth our Conſideration, that it is ſaid, he is MADE thus; that is, appointed

appointed, inſtituted, called, and qualified *thus* of God; this ſhews the Father's Heart as well as the Sons, to us-wards; to wit, that this Prieſthood was of him, and the glorious Effects thereof by him. *Let us therefore come boldly to the Throne of Grace, that we may obtain Mercy, and find Grace to help in Time of Need.*

I come now to the ſecond Motive, to wit, that we may find Grace and Mercy to help in Time of Need; or we ſhall find Grace and Mercy to help, if we come as we ſhould, to the Throne of Grace.

In this Motive we have theſe three Things conſiderable.

1. That Saints are like to meet with needy Times while they are in this World.

2. That nothing can carry us through our needy Times, but more, or a continual Supply of Mercy and Grace.

3. That Mercy and Grace is to be had at the Throne of Grace, and we muſt fetch it from thence by Prayer, if we would, as we ſhould go through thoſe needy Times.

For the firſt of theſe, that Saints are like to meet with needy Times; or with ſuch Times as will ſhew them, that they need a continual Aſſiſtance of the Grace of God, that they may go rightly through this World. This is therefore a Motive, that weareth a Spur in the Heel of it, a Spur to prick us forward to ſupplicate at the Throne of Grace. This *needy Time*, is in other Places, called the *perilous Time*, the *evil Day*, the *Hour and Power of Darkneſs*, the *Day of Temptation*, the *cloudy and dark Day*.

2Tim.3.1. Eph.6.13. Luk.22.53 Heb. 3. 8. Ez.34.12. Gen.47.9.

And indeed, in the general, all the Days of our Pilgrimage here, *are evil*, yea, *every Day* has a Sufficiency of Evil in it to deſtroy the beſt Saint that breatheth, were it not for the Grace of God. But, there are alſo, as I have hinted, particular, ſpecial Times, Times more eminently dangerous, and hazardous unto Saints. As,

1. There are there young Days, the Days of their Youth, and Child-hood in Grace. This Day is uſually attended with much Evil towards him, or them that are asking the way to *Zion* with their Faces thitherward. Now the Devil has loſt a Sinner: there is a Captive has broke Priſon, and one run away from his Maſter: now Hell ſeems to be awaked from Sleep, the Devils are come out, they roar, and roaring they ſeek to recover their *Runaway*. Now tempt him, threaten him, flatter him, ſtigmatize him, throw duſt in his Eyes, poyſon him with Errors, ſpoyl him while he is upon the Potters Wheel; any thing to keep him from coming to Jeſus Chriſt. And is not this a needy Time? doth not ſuch an one want Abundance of Grace? is it not of abſolute Neceſſity that thou, if thou art the Man thus beſet, ſhouldeſt ply it at the Throne of Grace for Mercy and Grace to help thee in ſuch a time of Need as this?

To want a Spirit of Prayer now, is as much as thy Life is worth. O therefore, you that know what I ſay, you that are broke looſe from Hell, that are fled for Refuge to lay hold on the hope ſet before you, and that do hear the Lyon roar after you, and that are kept awake with the continual Voice of his chinking Chain; cry as you fly; yea, the Promiſe is, that they that come to God with Weeping, with Supplication, he will lead them.

Well, this is *one* needy Time, now thy Hedge is low, now thy Branch is tender, now thou art but in the bud. Pray that thou beeſt not marr'd in the Potter's Hand.

2. The time of *Proſperity* is alſo a time of Need, I mean, of thy Spiritual *Proſperity*. For as Satan can tell how to ſuit Temptations for thee in the Day of thy Want, ſo he has thoſe that can entangle thee in the Day of thy Fulneſs. He has his ſpiritual Wickedneſſes in the high and Heavenly Places. He can tell how to lay a Snare for thee in the land of *Canaan*, as well as in the Wilderneſs; in thy time of receiving good things, as well as in thy hungry and empty Hours. Nay, ſuch times ſeem to be the moſt dangerous, not in themſelves, but through the Deceits of our Heart. Hence *Moſes* gives this caution to the Children of *Iſrael*, that when God had given them the Promiſed Land, and Vineyards, and Wells, and Olive-Trees, and when they had eaten and were full, *Then, ſays he, beware leſt thou forget the Lord which brought thee forth of the Land of Egypt; from the Houſe of Bondage.* And again, he doubleth this Caution, ſaying; when thou haſt eaten and art full: then thou ſhalt bleſs the Lord thy God, for the good Land which he has given thee. Beware that thou forget not the Lord thy God in not keeping his Commandments, and his Judgments, and his Statutes, which I command thee this Day; leſt when thou haſt eaten and art full, and thou in all good things art increaſed, then thy Heart be lifted up, and thou forget the Lord thy God, which brought thee forth out of the Land of *Egypt* from the Houſe of Bondage; all this may be applied ſpiritually. For there are, as I ſaid, Snares laid for us in our beſt things, and he that has great Enjoyments, and forgets to pray for Grace to keep him humble then, ſhall quickly be where *Peter* was, after his Knowledge of the Lord Jeſus by *the Revelation* of the Father.

Eph.5.12. Deut.6. 10, to 14. Ch.8.10 to 15.

3. Another needy Time, is a time when Men are low and empty, as to worldly Good; this Time is full of Temptations and Snares. At this time, Men will, if they look not well to their *Doings* and *Goings*, be tempted to ſtrain Curteſies both with Conſcience, and with God's Word, and adventure to do things that are dangerous, and that have a Tendency to make all their

Religion

Religion and Profeſſion vain. This, *Holy Agur* was aware of, ſo he pray'd, Let me not be rich and full, leſt I deny thee; Let me not be poor, leſt I ſteal, and take the Name of my God in vain: There are many Inconveniences that attend him that is fallen into Decay in this World. It is an evil Day with him, and the Devils will be as buſy with him, as the Flies are with a lean and ſcabbed Sheep. It ſhall go hard but ſuch a Man ſhall be full of *Maggots*; full of ſilly, fooliſh, idle Inventions to get up, and to abound with Fullneſs again. It is not a time now, will Satan ſay, to retain a tender Conſcience, to regard thy Word or Promiſe, to pay for what thou buyeſt, or to ſtick at pilfering, and filch from thy Neighbour. This *Agur* was afraid of; therefore he pray'd that God would keep him from that which would be to him a Temptation to do it. How many in our Day have, on theſe very Accounts, brought Religion to a very ill Savour, and themſelves into the Snare of the Devil, and all becauſe they have not addicted themſelves to pray to God for Grace to help in this *Time of Need*, but rather have left off the thing that is good, and given up themſelves to the Temptations of the Devil, and the ſubtle and enſnaring Motions of the Fleſh? Prov. 30. 7, 8, 9.

4. Another needy Time is the Day of Perſecution; this is called, as was hinted before, the Hour of Darkneſs, the cloudy and dark Day. This Day therefore is full of Snares and of Evils of every kind. Here is the Fear of Man, the Terrors of a Priſon, of Loſs of Goods and Life. Now all things look black, now the fiery Trial is come. He that cannot now pray; he that now applieth not himſelf to God on the Throne of Grace, by the Prieſthood of Jeſus Chriſt, is like to take a Fall before all Men upon the Stage; a foul Fall, a Fall that will not only break his own Bones, but alſo the Hearts of thoſe that fear God and behold it. *Come therefore boldly to the Throne of Grace, that you may obtain Mercy, and find Grace to help in time of Need.*

5. Another time of Need is, *that time wherein thou changeſt thy Condition, and entereſt into a new Relation.* For here alſo the Snares and Traps lie waiting for thee. There is a hopeful Child goes to Service, or to be an Apprentice: There is a young Man and a young Maid entered into a married Condition, and though they pray before, yet they leave off to pray then: Why, theſe People are oftentimes ruined and undone; the Reaſon is, this Change is attended with new Snares, with new Cares, and with new Temptations, of the which, becauſe through Unwatchfulneſs they are not aware, they are taken, drawn to Perdition and Deſtruction by them.

Many in my ſhort Day, have gone, I doubt, down to the Pit, this way, that have ſometimes been to Appearance the very foremoſt, and hopefulleſt in the Place where they have lived. Oh how ſoon has their Fire gone out, has their Lamps forborn to burn! How quickly have they loſt their Love to their Miniſters, by whom they were illuminated, and to the warmeſt Chriſtians, through Communion with whom they uſed to be kept awake and ſavoury! How quickly have they found them out new Friends, new Companions, new Ways and Methods of Life, and new Delights to feed their fooliſh Minds withal! Wherefore, Oh thou that art in this fifth Head concerned, *come boldly to the Throne of Grace, to obtain Mercy and find Grace to help in time of Need.*

6. Another time of Need is, *when the generality of Profeſſors are decay'd*; when the Cuſtom of Fancies and Fooleries have taken away all Gravity and Modeſty from among the Children of Men. Now pray, or thou dieſt; yea, pray againſt thoſe Decays, thoſe vain Cuſtoms, thoſe fooliſh Fancies, thoſe light and vain Carriages that have overtaken others; elſe they will aſſuredly knock at thy Door, and obtain Favour at thy Hand, the which if they do, they will quickly bring thee down into the Dirt with others, and put thee in Peril of Damnation as well as they.

7. Another time of Need is, the Time of *Guilt contracted*, and *of the hiding of God's Face.* This is a dangerous Time. If thou now ſhalt forbear to pray, thou art undone, for the natural Tendency of Guilt is to drive a Man from God. So it ſerved our firſt Father; and oft times when God hides his Face, Men run into Deſperation, and ſo throw up all Duties, and ſay as he of old, *Why ſhould I wait upon the Lord any longer?* Now thy great Help againſt this is Prayer, continuing in Prayer. Prayer *wreſtleth* with the Devil, and will overthrow him: Prayer *wreſtleth* with God, and will overcome him: Prayer wreſtleth with all Temptations, and makes them fly. Great Things have been done by Prayer, even by the Prayer of thoſe that have contracted Guilt, and that have by their Sins loſt the Smiles, and Senſe of the Favour of God.

Wherefore, when this needy, this evil time has overtaken thee, pray. *Come boldly to the Throne of Grace, to obtain Mercy and find Grace to help in time of Need.*

8. The day of *Reproach and Slander*, is another time of Need, or a Day in which thou wilt want Supplies of Grace. Sometimes we meet with ſuch Days wherein we are loaden with Reproaches, Slander, candals, and Lies. Chriſt found the Day of Reproach a burdenſome Day unto him; and there is many a Profeſſor driven quite away from all Conſcience towards God and open Profeſſion of his Name, by ſuch things as theſe. Reproach is, when caſt at a Man, as if he was ſtoning to Death with Stones. Now ply it hard at the Pſal. 69. 7.

Throne

Throne of Grace, for Mercy and Grace to bear thee up, or thou wilt either miscarry or ſink under Ground by the Weight of Reproach that may fall upon thee.

John 6.66. 2 Tim. 1. 15. Job 19.13, to 20. Pſ. 88. 18. 9. Another Time of Need, is that, *wherein a Man's Friends deſert and forſake him, becauſe of his Goſpel Principles, or of thoſe Temptations that attend his Profeſſion.* This is a Time that often happeneth to thoſe that are good. Thus it was with *Chriſt*, with *Paul*, with *Job*, with *Heman*, and ſo has been with many other of God's Servants, in the Day of their Temptations in this World. And a ſore Time it is. *Job* complained under it, ſo did *Heman*, *Paul*, and *Chriſt*. Now a Man is as forlorn as a *Pelican* in the Wilderneſs, as an *Owl* in the Deſert, or as a *Sparrow* upon the Houſe Top. If a Man cannot now go to the Throne of Grace by Prayer, through Chriſt, and ſo fetch Grace for his Support from thence, What can he do? He cannot live of himſelf: Wherefore this is a ſore Evil.

John 15.4

10. Another Time of Need, is, *the Day of Death*; when I am to pack up all to be gone from hence, the Way of all the Earth. Now the greateſt Trial is come, excepting that of the Day of Judgment. Now a Man is to be ſtript of all, but that which cannot be ſhaken: Now a Man grows near the Borders of Eternity: Now he begins to ſee into the Skirts of the next World: Now Death is Death, and the Grave the Grave indeed: Now he begins to ſee what 'tis for Body and Soul to part, and what to go and appear before God: Now the dark Entry, and the Thoughts of what is in the Way from a Death-Bed to the Gate of the holy Heaven, comes nearer the Heart than when Health and Proſperity do compaſs a Man about. Wherefore this is like to be a trying Time, a Time of Need indeed. A prudent Man will make it one of the great Concerns of his whole Life, to get, and lay up a Stock of Grace for this Day, (though the Fool will rage and be confident) for he knows all will be little enough to keep him *warm* in his Soul, while *cold* Death ſtroaks his Hand over his Face, and over his Heart, and is turning his Blood into Jelly; while *ſtrong* Death is looſing his Silver Cord, and breaking his Golden Bowl. Wherefore I ſay this Motive weareth a Spur on his Heel, a Spur to prick us on to the Throne of Grace for Mercy and Grace to help in Time of Need.

Eccl. 12.5.

Ver. 6.

But Secondly, I come now to the next Thing, which is to ſhew, *that nothing can carry us through our needy Times, but more, or a continual Supply of Mercy and Grace.* This the Text fully implies, becauſe it directeth us to the Throne of Grace for Mercy and Grace for that very End. And had there been any Thing elſe that could have done it, the Apoſtle would have made mention of it, and would alſo have directed the Saints unto it. But for as much as he here makes mention of the needy Time, and directs them to the Throne of Grace for Mercy and Grace to help, it followeth that Mercy and Grace, and that only, can help us in the evil Time.

Now *Mercy* and *Grace* are to be diſtinctly conſidered.

1. *Mercy*, for that by it we have through Chriſt the Continuation and Multiplication of Forgiveneſſes, without which there is no Salvation.

2. *Grace*, for that by it we are upheld, ſupported, and enabled to go through our needy Times, as Chriſtians, without which there is no Salvation neither. The firſt all will grant, the ſecond is clear. *If any Man draws back, my Soul ſhall have no Pleaſure in him; but we are not of them that draw back unto Perdition, but of them that believe to the ſaving of the Soul.* Heb. 10. 38, 39.

Firſt, Mercy is that by which we are pardoned, even all the Falls, Faults, Failings, and Weakneſſes that attend us, and that we are incident to, in this our Day of Temptation; and for THIS Mercy we ſhould pray, and ſay, *Our Father, forgive us our Treſpaſſes.* For though Mercy is free in the Exerciſe of it to us-ward, yet God will have us ask, that we may have; as he alſo ſaith in the Text, *Let us come boldly to the Throne of Grace, that we may obtain Mercy.* Here then we have one Help, and that is, the Mercy of God is to be extended to us from his Throne through Jeſus Chriſt, for our Pardon and Forgiveneſs in all thoſe Weakneſſes that we are attended with in the needy or evil Times; and we ſhould come to God for this very Thing. This is that which *David* means, when he ſays, *Surely Goodneſs and Mercy ſhall follow me all the Days of my Life, and I will dwell in the Houſe of the Lord for ever.* And again, *When I ſaid my Foot ſlipt, thy Mercy, O Lord, held me up.* Set me clear and free from Guilt, and from the Imputation of Sin unto Death, by Chriſt. Mat. 6. 9, 10, 11, 12. Pſ. 23. 6

Nor can any thing help where this is wanting: For our Parts, our Knowledge, our Attainments, nor our Graces, cannot ſo carry us through this World, but that we ſhall be guilty of that that will ſink us down to Hell, without God's pardoning Mercy. It is not the Grace that we have received can do it, nor the Grace that is to be received that can do it; nothing can do it but the pardoning Mercy of God; for becauſe all our Graces are here imperfect, they cannot produce a ſpotleſs Obedience. But where there is not a ſpotleſs Obedience, there muſt of Neceſſity follow a Continuation of Pardon and Forgiveneſs by Mercy, or I know what will become of the Soul.

Here therefore the Apoſtle lays an Obligation upon thee to the Throne of Grace,

to wit, *that thou mayeſt obtain Mercy*, a Continuation of Mercy, Mercy as long as thou art like to live this vain Life on the Earth; Mercy that will reach through all thy Days: For there is not a Day, nor a Duty; not a Day that thou liveſt, nor a Duty that thou doeſt, but will need that Mercy ſhould come after to take away thy Iniquity. Nay, thou canſt not receive Mercy ſo clearly as not to ſtand in need of another Act of Mercy to pardon Weakneſs in thy no better receiving the laſt. We receive not our Mercies, ſo humbly, ſo readily, ſo gladly, and with that Thankfulneſs as we ſhould; and therefore for the want of theſe, have the need of another, and another Act of God's Sin-pardoning Mercy, and need ſhall have thereof, as long as evil Time ſhall laſt with us.

But is not this *great* Grace that we ſhould thus be called upon *to come to God for Mercy!* Yea, is not God unſpeakably good, in providing ſuch a *Throne* of Grace, ſuch a *Sacrifice*, ſuch an *High-Prieſt*, and ſo much Mercy for us, and then to invite us to come with Boldneſs to him for it? Nay, doth not his Kindneſs yet further appear, by giving of us Items and Intimations of needy Times, and evil Days, on purpoſe to provoke us to come to him for Mercy?

This then ſhews us, as alſo we have hinted before, that the Throne of Grace, and Chriſt Jeſus our High-prieſt are both provided upon the Account of our Imperfections, namely, that we who are called, might not be by remaining Weakneſſes hindered of, but obtain eternal Inheritance. Weakneſſes, ſuch Weakneſſes remain in the juſtified, and ſuch Slips and Failings are found in and upon them, that call for a Courſe of Mercy and Forgiveneſs to attend them.

Farther, This alſo intimates that God's People ſhould not be dejected at the Apprehenſions of their Imperfections; I ſay, not ſo dejected, as therefore to caſt off Faith and Hope, and Prayer; for a Throne of Grace is provided for them, to the which they may, they muſt, they ought continually to reſort for Mercy, Sin-pardoning Mercy.

Secondly, As we are here to obtain Mercy, ſo we are here to find Grace. They that *obtain Mercy*, ſhall *find Grace*, therefore they are put together. That they may obtain Mercy and find Grace; only they muſt obtain Mercy firſt; for as Forgiveneſs at firſt, goes before Sanctification in the general, ſo Forgiveneſs afterwards goes before particular Acts of Grace for further Sanctification: God giveth not the Spirit of Grace to thoſe that he has not firſt forgiven by Mercy for the Sake of Chriſt: Alſo ſo long as he as a Father forbears to forgive us as his adopted, ſo long we go without thoſe further Additions of Grace that are here ſuggeſted in the Text. But when we have obtained Mercy to forgive, then we alſo find Grace to our renewing. Therefore he ſaith, firſt obtain Mercy, and then find Grace.

Grace here, I take to be that Grace, which God has appointed for us, to dwell in us; and that by, and through the continual Supply of which, we are to be enabled to do and ſuffer, and to manage our ſelves in doing and ſuffering according to the Will of God. Let us have Grace whereby we may ſerve him acceptably with reverence and godly Fear. So again, he giveth more Grace; wherefore he ſaith, God reſiſteth the Proud, but giveth Grace to the Humble. The Grace therefore that this Text intends is, Grace given or to be given; Grace received or to be received. Grace, a Root, a Principle of Grace with its continual Supplies for the perfecting of that Salvation that God has deſigned for us.

Heb. 12. 28. Prov. 3. 34. Jam. 4. 6. 1 Pet. 5. 5.

This was that which comforted *Paul*; when the Meſſenger of Satan was ſent to buffet him, 'twas ſaid unto him by Chriſt, *My Grace is ſufficient for thee*; As who ſhould ſay, *Paul*, be not utterly caſt down, I have where-withal to make thee ſtand, and overcome, and that is *my Grace*, by which thou ſhalt be ſupported, ſtrengthened, comforted, and made to live a triumphant Life, notwithſtanding all that oppreſs thee. But this came to him upon his Praying; for this I prayed to God thrice, ſaid he. So again, *God is able to make all Grace abound towards you, that ye always having all-ſufficiency in all Things, may abound to every good Work.* Thus you ſee that by Grace in theſe Places is meant that Spirit, and thoſe Principles of Grace, by the increaſe and continual Supply of which we are inwardly ſtrengthened and made to abound to every good Work.

2 Cor. 12. 9. 2 Cor. 9. 8.

This then is the Concluſion; That as there is Mercy to be obtained by us, at the Throne of Grace for the Pardon of all our Weakneſſes; ſo there is alſo Grace there to be found that will yet ſtrengthen us more, to all good walking and living before him. He giveth more Grace, and they receive one Time or another abundance of Grace that ſhall reign in Life by one *Jeſus Chriſt*.

This then teaches us ſeveral Things, ſome of which I will mention: As

1. That Nature, as Nature, is not capable of ſerving of God; no, not Nature where Grace dwells, as conſidered Abſtract from that Grace that dwells in it. Nothing can be done aright without Grace, I mean no Part nor Piece of Goſpel Duty. *Let us have Grace whereby we may ſerve him acceptably.* Nature managed by Grace, ſeaſoned with Grace, and held up with Grace, can ſerve God acceptably. Let us have Grace, ſeek for and find Grace to do ſo; for we cannot do ſo but by Grace. *By the Grace of God I am what I am; and his*

Grace

1 Cor. 15. 10. *Grace which was beſtowed on me, was not in vain; but I laboured more abundantly than they all; yet not I, but the Grace of God which was in me.*

What can be more plain than this beautiful Text? For the Apoſtle doth here quite ſhut out Nature, ſanctified Nature, (for he indeed was a ſanctified Man) and concludes that even he, as of himſelf, did nothing of all the great Works that he did; but they were done, he did them by the Grace of God that was in him. Wherefore Nature, ſanctified Nature, as Nature, can of it ſelf do nothing to the pleaſing of God the Father.

Is not this the Experience of all the godly? can they do that at all Times, which they can do at ſome Times? can they Pray, Believe, Love, Fear, Repent, and bow before God always alike? No. Why ſo? they are the ſame Men, the ſame Human Nature, the ſame Saints: Ay, but the ſame Grace, in the ſame Degree, Operation and Life of Grace, doth not ſo now work on that Man, that Nature, that Saint; therefore notwithſtanding he is what he is, he cannot do at all Times alike.

Thus therefore it is manifeſt, that Nature ſimply as ſuch is a great Way off of doing that which is acceptable with God. Refined, purified, ſanctified Nature cannot do but by the immediate Supplies, Lifts, and Helps of that Spirit and Principle of Grace by the which it is ſo ſanctified.

2. As Nature, even *where* Grace is, cannot without the Aſſiſtance of that Grace do any Thing acceptably before God; *ſo Grace received, if it be not alſo ſupplied with more Grace, cannot cauſe that we continue to do acceptable Service to God.* This alſo is clear by the Text. For he ſpeaketh there to them that had received Grace; yea, puts himſelf into the Number, ſaying, let us come boldly to the Throne of Grace, that we may find Grace to help in Time of need. If Grace received would do, what need of more? What need we pray for more? What need we go to the Throne of Grace for more? This very Exhortation ſaith it will not: Preſent Supplies of Grace are proportioned to our *preſent* need, and to help us to do a *preſent* Work or Duty. But is our *preſent* Need all the need that we are like to have, and the *preſent* Work, *all* the Work that we have to do in the World? Even ſo the Grace that we have received at preſent, though it can help us to do a preſent Work, it cannot without a further Supply, help us to do what is to be done hereafter. Wherefore the Apoſtle ſaith, that his continuing to do was through his obtaining help, continual help of God. Acts 26. 22. *Having therefore*, ſaith he, *obtained Help of God, I continue to this Day witneſſing both to ſmall and great*, &c. There muſt be a daily imploring of God for daily Supplies from him, if we will do our daily Buſineſs as we ſhould.

A preſent Diſpenſation of Grace, is like a good Meal, a ſeaſonable Shower, or a Penny in ones Pocket, all which will ſerve for the preſent Neceſſity. But will that good Meal that I eat laſt Week, enable me, without Supply, to do a good Day's Work in this? or will that ſeaſonable Shower that fell laſt Year, be without Supplies, a ſeaſonable Help to the Grain and Graſs that is growing now? or will that Penny that ſupplied my Want the other Day, I ſay, will the ſame Penny alſo, without a Supply, ſupply my Wants to Day?

The ſame may, I ſay, be ſaid of Grace received, it is like the Oil in the Lamp, it muſt be fed, it muſt be added to: And there ſhall be a Supply, *wherefore he giveth more Grace.* Grace is the Sap, which from the Root maintaineth the Branches; ſtop the Sap, and the Branch will wither: Not that the Sap ſhall be ſtopt where there is Union, not ſtopt for altogether; for as from the Root the Branch is ſupplied, ſo from Chriſt is every Member furniſhed with a continual ſupply of Grace if it doth as it ſhould, *of his fulneſs have all we received, and Grace for Grace.* Joh. 1. 16.

The Day of *Grace*, is the Day of *Expence*, this is our ſpending Time. Hence we are called Pilgrims and Strangers in the Earth, that is, Travellers from Place to Place, from State to State, from Tryal to Tryal. Now as the Traveller at a freſh Inn is made to ſpend freſh Money: So Chriſtians at a freſh Temptation, at a new Temptation are made to ſpend freſh and a new Supply of Grace. Great Men when, and while their Sons are Travellers, appoint that their Bags of Money be lodged ready, or conveniently paid in at ſuch and ſuch a Place for the ſuitable Relief of them; and ſo they meet with Supplies. Why ſo are the Sons of the great one, and he has allotted that we ſhould travel beyond Sea, or at a great Diſtance from our Father's Houſe; wherefore he has appointed that Grace ſhall be provided for us, to ſupply at ſuch a Place, ſuch a State or Temptation as need requires: But withal, as my Lord expecteth his Son ſhould acquaint him with the preſent Emptineſs of his Purſe, and with the Difficulty he hath now to grapple with; ſo God our Father expects that we ſhould plead by Chriſt our need, at the Throne of Grace, in order to a Supply of Grace. *Let us therefore come boldly unto the Throne of Grace, that we may obtain Mercy and find Grace to help in Time of need.* Heb. 11. 13.

Now then, this ſhews the Reaſon why many Chriſtians that are indeed poſſeſſed with the Grace of God, do yet walk ſo oddly, act ſo poorly, and live ſuch orderly Lives in the World. They are like to thoſe Gentlemen's Sons that are of the more extravagant Sort; that walk in their lowzy Hue, when they might be maintained better.

Such

Such young Men care not, perhaps ſcorn to acquaint their Father with their Wants, and therefore walk in their threadbare Jackets, with Hoſe and Shoes out at Heels; a right Emblem of the uncircumſpect Child of God.

This alſo ſhews the Reaſon of all thoſe dreadful falls and miſcarriages that many of the Saints ſuſtain; they make it not their Buſineſs to watch to ſee what is coming, and to pray for a Supply of Grace to uphold them; they with *David* are too careleſs, or with *Peter* too confident, or with the Diſciples too ſleepy, and ſo the Temptation comes upon them, and their Want like an armed Man.

This alſo ſhews the Reaſon, why ſome, that to ones thinking, would fall every Day; for that their Want of Parts, their ſmall Experience, their little Knowledge of God's Matters do ſeem to beſpeak it; yet ſtand, walk better, and keep their Garments more white than thoſe that have, when compared with them, twice as much as they. They are praying Saints, they are often at the Throne of Grace, they are ſenſible of their Weakneſs, keep a Sight of their Danger before their Faces, and will not be contented without more Grace.

3. And this leads me in the third Place, to ſhew you, that were we wiſe, and did we ply it at the Throne of Grace, for Grace, as we ſhould, O what ſpotleſs Lives might we live! We ſhould then have always help in Time of need. For ſo the Text inſinuates, *that we may obtain Mercy, and find Grace to help in Time of need.*

This is that which *Peter* means, when he ſays, And *beſides all this*, that is, *beſides your Faith in* Chriſt, and beſides your happy State of Juſtification, *Giving all Diligence, add to your Faith, Vertue; and to Vertue, Knowledge; and to Knowledge, Temperance; and to Temperance, Patience; and to Patience, Godlineſs; and to Godlineſs, brotherly Kindneſs; and to brotherly Kindneſs, Charity. For if theſe Things be in you and abound*, (and be continually ſupplied with a Supply from the Throne of Grace) *they make you that ye ſhall neither be barren nor unfruitful in the Knowledge of our Lord Jeſus Chriſt; but he that lacketh theſe Things is blind, and cannot ſee afar off, and has forgotten that he was purged from his old Sins. Wherefore the rather Brethren give Diligence to make your Calling and Election ſure; for if you do theſe Things, ye ſhall never fall. For ſo an Entrance ſhall be miniſtred unto you abundantly into the everlaſting Kingdom of our Lord and Saviour Jeſus Chriſt.*

2 Pet. 1. 5, to 12.

The greateſt Part of Profeſſors now-a-days take up their Time in contracting of Guilt, and asking for Pardon, and yet are not much the better. Whereas if they had but the Grace to add to their Faith, Vertue, &c. they might have more Peace, live better Lives, and not have their Heads ſo often in a Bag as they have. *To him that ordereth his Converſation aright, will I ſhew the Salvation of God.* To him that diſpoſeth his Way aright; now this cannot be done without a conſtant ſupplicating at the Throne of Grace for more Grace. This then is the Reaſon why every new Temptation that comes upon thee, ſo foyls, ſo overcomes thee; that thou wilt need a new Converſion to be recovered from under the Power and Guilt that cleaves to thee by its overſhadowing of thee. Pſ. 50. 23.

A new Temptation, a ſudden Temptation, an unexpected Temptation uſually foyls thoſe that are not upon their Watch, and that have not been before with God to be inlayed with Grace proportionable to what may come upon them.

That ye may find Grace to help in Time of need. There is Grace to be found at the Throne of Grace, that will help us under the greateſt Straits. *Seek and ye ſhall find*; 'tis there, and it is to be found there; 'tis to be found there of the ſeeking Soul, of the Soul that ſeeketh him. Wherefore I will conclude as I did begin: *Let us therefore come boldly to the Throne of Grace, that we may obtain Mercy and find Grace to help in Time of need.* Eph. 3.

We will now ſpeak ſomething by way of Concluſion, and ſo wind up the Whole.

Firſt, You muſt remember that we have been hitherto ſpeaking of the Throne of Grace, and ſhewing what it is: That we have alſo been ſpeaking of Chriſt's Sacrifice, and how he manages his High-prieſt's Office before the Throne of Grace: We have alſo here, as you ſee, been ſpeaking of the Mercy and Grace that is to be obtained and found at this Throne of Grace, and of what Advantage it is to us in this our Pilgrimage; Now from all this, it follows, *That Sin is a fearful thing*; for all this adoe is, that Men might be ſaved from Sin. What a Devil then is Sin, 'tis the worſt of Devils, 'tis worſe than all Devils; thoſe that are Devils, Sin has made them ſo, nor could any thing elſe have made them Devils but Sin. Now I pray, what is it to be a Devil, but to be under, for ever, the Power and Dominion of Sin, an implacable Spirit againſt God? Such an one, from which Implacableneſs all the Power in Heaven and Earth cannot releaſe them, becauſe God of his Juſtice has bound them over to Judgment. Theſe Spirits are by Sin carried quite away from *themſelves*, as well as from God that made them; they cannot deſign their own good, they cannot leave that which yet they know will be everlaſtingly miſchievous to themſelves. Sin has bound them to it ſelf ſo faſt, that there can be no deliverance for them, but by the Son of God, who alſo has refuſed them, and left them to themſelves and to the Judgment which they have deſerved. Sin alſo has got a Victory over Man, has Pſ. 49.

made

made him an Enemy to God, and to his own Salvation; has caught him, captivated him, carried away his mind, and will, and heart from God; and made him chooſe to be vain, and to run the hazard of eternal Damnation with Rejoycing and Delight. But God left not Man where he left thoſe wicked Spirits, to wit, under the everlaſting Chains of Darkneſs, reſerved unto Judgment; but deviſed Means for their Ranſom, and Reconciliation to himſelf, which is the thing that has been diſcourſed of in the foregoing Part of this Book. But I ſay what a thing is ſin, what a Devil, and Maſter of Devils is it, that it ſhould, where it takes hold, ſo hang, that nothing can unclinch its Hold, but the Mercy of God, and the Heart-blood of his dear Son? Oh the fretting, eating, infecting, defiling, and poiſonous Nature of Sin, that it ſhould SO eat into our Fleſh and Spirit, Body and Soul, and So ſtain us with its vile and ſtinking Nature! yea, it has almoſt turned Man into the Nature of it ſelf: inſomuch as that ſometimes, when *Nature* is mentioned, *Sin* is meant, and when Sin is mentioned, Nature is meant.

Eph. 2. 3: —5. 8.

Wherefore *Sin is a fearful Thing*; a Thing to be lamented, a Thing to be abhorred, a Thing to be fled from with more Aſtoniſhment and Trembling than one would fly from any Devil; becauſe it is the worſt of Things, and that without which nothing can be bad; and becauſe where it takes hold, it ſo faſtneth, that nothing, as I have ſaid, can releaſe whom it has made a Captive, but the Mercy of God and the Heart-blood of his dear Son. Oh what a Thing is Sin!

Secondly, As by what hath been ſaid, Sin appears to be exceeding ſinful; ſo from hence it alſo follows, *that the Soul is a precious Thing*. For you muſt know all this is for the Redemption of the Soul. (*The Redemption of the Soul is precious*) I ſay 'tis for the Redemption of the Soul, 'twas for this that Chriſt was made a Prieſt, a Sacrifice, an Altar, a Throne of Grace: Yea, Sin, a Curſe, and what not that was neceſſary for our Deliverance from Sin, and Death, and everlaſting Damnation.

Pſ. 49. 8.

He that would know what a Soul is, let him read in Letters of Blood, the Price and Purchaſe of the Soul. It was not for a light, a little, an inconſiderable Thing that Chriſt Jeſus underwent what he ſuffered, when he was in the World, and gave himſelf a Ranſom for Souls. No, no. The Soul is a great, a vaſt great Thing, notwithſtanding it is ſo little ſet by, of ſome. Some prefer any Thing that they fancy, above the Soul; a Slut, a Lie, a Pot, an Act of Fraudulency, the Swing of a prevailing Paſſion, any thing ſhall be preferred when the Occaſion offereth it ſelf. If Chriſt had ſet as little by Souls, as ſome Men do, he had never left his Father's Boſom, and the Glory that he had with him; he had never SO humbled himſelf, SO gave himſelf to Puniſhment, Affliction, and Sorrow; and made himſelf SO the Object of Scorn, and Contempt, and Reproach as he did, and all that the Souls of Sinners might live a Life in Glory with him.

But methinks this is the Myſtery of all as to this, that the SOUL ſhould take that Pains, contrive ſuch Ways, and take ſuch Advantages againſt it ſelf! For 'tis the *Soul* that ſins, that the *Soul* might *die*. Oh Sin, what art thou! What haſt thou done! and What ſtill wilt thou further do! if Mercy, and Blood, and Grace doth not prevent thee. Oh ſilly Soul! what a Fool has Sin made of thee, what an Aſs art thou become to Sin! That ever an immortal Soul, at firſt made in the Image of God, for God, and for his Delight, ſhould ſo degenerate from its firſt Station, and ſo abaſe it ſelf that it might ſerve Sin, as to become the Devil's Ape, and to play like *Jack Pudding* for him upon any Stage, or Theater in the World.

But I recal my ſelf; for if Sin can make one, who was ſometimes a glorious Angel in Heaven, now SO to abuſe himſelf as to become, to Appearance, as a filthy Frog, a Toad, a Rat, a Cat, a Fly, a Mouſe, a Dog, or Bitches Whelp, to ſerve its Ends upon a poor Mortal that it might gull them of everlaſting Life; no marvel if the Soul is ſo beguiled as to ſell it ſelf from God, and all Good, for ſo poor a Nothing as a momentary Pleaſure is. But,

Thirdly, if Sin and the Soul are ſuch great Things, then behold the *Love* and *Care* of God; the Love to Souls, the Care he hath taken to deliver them from Sin. Sin, as I have ſaid, is ſuch a Thing, as, from which no Man can deliver himſelf; the Soul is ſuch a Thing, ſo rich and valuable, in the Nature of it, that ſcarce one in twenty Thouſand counts of it as they ſhould. But God, the Lover of Mankind and the greateſt Enemy to Sin, has provided Means effectually to overthrow the one, and to ſave and ſecure the other. Behold therefore the Love of God, the Care of God for us; for when we neither loved nor cared for our ſelves, God both loved us and cared for us. God commended his Love towards us in ſending his Son to be the Propitiation for our Sins.

Let it be then concluded, *that God is Love*, and that the Love that God hath to us, is ſuch, as we never had for ourſelves. We have been often tried about our own Love to ourſelves, and it has been proved over and over, that ſometimes, even we that are Chriſtians, could, and would, had it been poſſible, have pawned ourſelves, our Souls, and our Intereſt in Chriſt, for a foul and beaſtly Luſt. But God, who is rich in Mercy for his great Love where-

with he loved us, would not ſuffer it ſo to be. Now if we are ſo fickle and uncertain in our Love to ourſelves, as to value our Salvation at ſo low and ſo baſe a rate; can it be imagined that ever we ſhould, had it been left to our Choice, have given the beſt of what we have for the Salvation of our Souls.

Yet God gave his Son to be the Saviour of the World. I ſay again, if our Love is ſo ſlender to our own Souls, can any think that it ſhould be more full to the Souls of others! and yet God had ſuch Love to us as to give his only begotten Son for OUR Sins. Yet again, how ſhould it be that we, who are uſually ſo affected with the Conceit of our own Happineſs, ſince we care no more for our own Souls, do our beſt to ſecure the Souls of others? And yet God, who is infinitely above all Creatures, has ſo condeſcended, as to concern himſelf, and to give the beſt of his Flock, even his only beloved Son for vety Duſt and Aſhes.
1 John 4. 10 Wherefore herein is Love, not that we loved God (or our Neighbour) but that God loved us, and gave his Son to be a Propitiation for our Sins.

Fourthly, Is Sin ſo vile a thing, is the Soul ſo precious a thing, and is God's Love and Care of the Salvation of the Souls of Sinners infinitely greater, than is their own Care for their own Souls: *Then this ſhould teach thoſe concerned, to bluſh, to bluſh*, I ſay, *and to cover their Faces with Shame.* There is nothing, as I know of, that more becomes a Sinner, than bluſhing and Shame doth. For he is the Harbourer, the Nurſe, and the Nouriſher of that vile thing called SIN; that, SO great an Enemy of God, and that, SO great an Enemy to the Soul. It becomes him alſo, if he conſiders what a Creature God has made him, and how little he hath ſet by his own Creation, and by the Matter of which God has made his Soul. Let him alſo conſider unto what baſe things he has ſtooped, and proſtrated himſelf, while things infinitely better have ſtood by and offered themſelves unto him freely; yea, how he has caſt that God that made him, and his Son that came to redeem him, quite behind his Back, and before their Faces imbraced, loved, and devoted himſelf unto him that ſeeks nothing more than the Damnation of his Soul.

Ah Lord! when will fooliſh Man be wiſe, and come to God with his Hands upon his Head, and with his Face covered with Shame, to ask him Forgiveneſs for that Wickedneſs which he has committed; which is Wickedneſs committed not only againſt Holineſs, and Juſtice, againſt which alſo Men by Nature have an Antipathy, but againſt Mercy and Love, without which Man cannot tell what to do.

Bluſh Sinner, bluſh. Ah that thou hadſt Grace to bluſh! But this is God's Complaint: Were they aſhamed when they had committed Abomination? Nay, they were Jer. 8. 12. not at all aſhamed, neither could they bluſh; 'tis a ſad Thing that Men ſhould be thus void of Conſideration, and yet they are ſo. They are at a continual Jeſt with God and his Word, with the Devil and Sin, with Hell and Judgment. But they will be in earneſt one Day; but that one Day, will be too late.

Fifthly, Is it ſo that God, though Sin is ſo fearful a Thing, has prepared an effectual remedy againſt it, and purpoſed to ſave us from the evil and damning Effects thereof? 1. Then this ſhould beget Thankfulneſs in the Hearts of the Godly, for they are made Partakers of this Grace, I ſay it ſhould beget Thankfulneſs in thy Heart. *Thanks be to God for his unſpeakable Gift,* 2 Cor. 9. 15 ſaid the Apoſtle, when he ſeriouſly thought of that which was much inferior to what we have been a diſcourſing of. That was about Man's willingneſs to do good, this is about God's: That was about Men's willingneſs to give Money to poor Saints, this about God's Willingneſs to give Chriſt Jeſus his Son to the World. 'Twas the Thoughts of this Redemption and Salvation that made *David* ſay, *Bleſs the Lord, O my Soul, and all that is within me, bleſs his holy Name.* Pſal. 103. 1, 2, 3.

Oh! they that are partakers of redeeming Grace, and that have a Throne of Grace, (a Covenant of Grace) and a Chriſt that is the Son of God's Love, to come to, and to live by, ſhould be a thankful People. By Heb. 13. 15. him therefore let us offer the Sacrifice of Praiſe continually, giving Thanks in his Name.

How many Obligations has God laid upon his People, to give Thanks to him at every Remembrance of his Holineſs.

2. Study the Prieſt-hood, the High-Prieſt-hood of Jeſus Chriſt, both the firſt and ſecond Part thereof: The firſt Part was that, when he offered up himſelf without the Gate, when he bear our Sins in his own Body on the Tree: The ſecond Part is that which he executeth there whither he is now gone, even in Heaven it ſelf, where the Throne of Grace is. I ſay ſtudy what Chriſt has done and is a doing. Oh! what is he a doing now? he is ſprinkling his Blood with his prieſtly Robes on, before the Throne of Grace; that is too little thought on by the Saints of God. We Heb. 8. 1, have ſuch an High-Prieſt who is ſet down 2, 3. on the right Hand of the Majeſty in the Heavens, a Miniſter of the Sanctuary and of the true Tabernacle, which the Lord pitched, and not Man. Buſie thyſelf Fellow-Chriſtian about this bleſſed Office of Chriſt. 'Tis full of good, 'tis full of ſweet, 'tis full of Heaven, 'tis full of Relief and Succour for the tempted and dejected; wherefore I ſay again ſtudy theſe Things, give thy ſelf wholly to them.

Sixthly, Since God has prepared himſelf a Lamb,

a Lamb, a Sacrifice, a Prieſt, a Throne of Grace, and has bid thee come to him, come to him as there ſitting; come, come boldly, as he bids thee. What better Warrant canſt thou have to come, than to be bid to come of God? When the good Man himſelf bids the Beggar come to his Houſe, then he may come boldly; the Conſideration of the Invitation doth encourage. That we have our Friend at Court, ſhould alſo make us come boldly. Jeſus as has been ſhewed, as Sacrifice and High-Prieſt is there, *In whom we may have boldneſs, and acceſs with Confidence by the Faith of him.* Again, *By him alſo we have Acceſs by Faith unto this Grace, wherein we ſtand, and rejoice in hope of the Glory of God.* Again, we have boldneſs Brethren, to enter in to the holieſt by the Blood of Jeſus.

Ephes. 3. 12.
Rom. 5. 1, 2.
Heb. 10. 19, 20.

What can be more plain, more encouraging, more comfortable to them that would obtain Mercy, and find Grace to help in Time of need!

'Tis a diſhonour to God, Diſadvantage to thee, and an Encouragement to Satan, when thou hangeſt back and ſeemeſt afraid to come boldly to the Throne of Grace. Let us therefore draw near with a true Heart in full Aſſurance of Faith, having our Hearts ſprinkled from an evil Conſcience, and our Bodies waſhed with pure Water; let us hold faſt the Profeſſion of our Faith without wavering, (for he is faithful that promiſed) and let us conſider one another to provoke unto Love and to good Works.

CHRIST a Compleat Saviour;

OR, THE

Interceſſion of Chriſt, and who are privileged in it.

HEB. VII. 25.

Wherefore he is able alſo to ſave them to the uttermoſt, that come unto God by him, ſeeing he ever liveth to make Interceſſion for them.

THE Apoſtle in this Chapter, preſenteth us with two Things: That is, with the greatneſs of the Perſon, and of the Prieſthood of our Lord Jeſus.

Firſt, He preſenteth us with the greatneſs of his Perſon, in that he preferreth him before *Abraham*, who is the Father of us all: Yea, in that he preferreth him before *Melchiſedeck*, who was above *Abraham*, and bleſſed him who had the Promiſes.

Secondly, As to his Prieſthood, he ſheweth the greatneſs of that, in that he was made a Prieſt, not by the Law of a carnal Commandment, but by the Power of an endleſs Life. Not without, but with an Oath, by him that ſaid, *The Lord ſware and will not repent, thou art a Prieſt for ever after the order of* Melchiſedec; wherefore *this Man, becauſe he liveth ever, hath an unchangeable Prieſthood.* Now my Text is drawn from this Concluſion, namely that Chriſt abideth a Prieſt continually. *Wherefore he is able alſo to ſave to the uttermoſt them that come unto God by him, ſeeing he ever liveth to make Interceſſion for them.*

In the Words I take Notice of four Things.

1. Of the *Interceſſion* of Chriſt. He maketh *Interceſſion.*

2. Of the Benefit of his Interceſſion, *wherefore he is able alſo to ſave to the uttermoſt*, &c.

3. We have alſo here ſet before us the Perſons *intereſted* in *this* Interceſſion of Chriſt: *And they are thoſe that come unto God by him.*

4. We have alſo here the certainty of their reaping this Benefit by him, to wit, ſeeing he ever liveth to make Interceſſion for them. *Wherefore he is able alſo to ſave them to the uttermoſt, that come unto God by him, ſeeing he ever liveth to make Interceſſion for them.*

We will begin with his Interceſſion, and will ſhew you,

1. What that is.

2. For what he interceeds: And,

3. What is alſo to be inferred from Chriſt's making Interceſſion for us.

I begin then with the firſt, that is, to ſhew you, *what Interceſſion is.* Interceſſion is Prayer; but all Prayer is not Interceſſion. Interceſſion then is, that Prayer that is made by a third Perſon, about the Concerns that are between two. And it may be made either to ſet them at further Difference, or to make them Friends. (For Interceſſion may be made againſt, as well as for a Perſon or People) *Wot ye not what the Scriptnre ſaith of Elias, how he maketh Interceſſion to God againſt*

Rom. 11. 2, 3.

againſt Iſrael? But the Interceſſion that we are now to ſpeak of, is not an Interceſſion of this Kind, not an Interceſſion againſt, but an Interceſſion for a People. *He ever liveth to make Interceſſion for them.* The High-Prieſt is ordained for, but not to be againſt the People. *Every High-Prieſt taken from among Men, is ordained for Men, in Things pertaining to God, to make Reconciliation for the Sins of the People*, or that he may offer both Gifts and Sacrifices for Sin. This then is Interceſſion, and the Interceſſion of Chriſt is to be between two, between God and Man, for Man's good. And it extendeth it ſelf unto theſe:

Heb. 5. 1.

1. To pray that the Elect may be brought all home to him, that is, to God.

2. To pray that their Sins committed after Converſion, may be forgiven them.

3. To pray that their Graces which they receive at Converſion, may be maintained and ſupplied.

4. To pray that their Perſons may be preſerved unto his heavenly Kingdom.

This is the Interceſſion of Chriſt, or that for which he doth make Interceſſion.

Firſt, he prays for all the Elect, that they may be brought home to God, and ſo into the Unity of the Faith, &c. This is clear, for that he ſaith, *neither pray I for theſe alone*, that is, for thoſe only that are converted, but for them alſo that ſhall believe on me through their Word, for all them that ſhall, that are appointed to believe, or as you have it a little above, *for all them which thou haſt given me.* And the Reaſon is, for that he hath paid a Ranſom for them. Chriſt therefore, when he maketh Interceſſion for the ungodly, (and all the unconverted Elect are ſuch) doth but petitionarily ask for his own, his purchaſed ones, thoſe, for whom he died before, that they might be ſaved by his Blood.

Joh. 17.9, 20.

Iſa. 53. ult.

Secondly, When any of them are brought home to God, he yet prays for them; namely, that the Sins which through Infirmity they after Converſion may commit, may alſo be forgiven them.

This is ſhewed us by the Interceſſion of the High-Prieſt under the Law that was to bear away the Iniquities of the holy Things of the Children of Iſrael: Yea, and alſo by his Attonement for them that ſinned: For that it ſaith, *And the Prieſt ſhall make an Attonement for him, for the Sin which he hath ſinned, and it ſhall be forgiven him.*

This alſo is intimated even where our Lord doth make Interceſſion, ſaying, *I pray not that thou ſhouldeſt take them out of the World, but that thou ſhouldeſt keep them from the Evil.*

That Chriſt pray'd that the converted ſhould be kept from all manner of Commiſſion of Sin, muſt not be ſuppoſed: For that's the Way to make his Interceſſion, at leaſt in ſome Things, invalid, and to contradict himſelf; For ſaith he, *I know thou heareſt me always*: But the Meaning is, I pray that thou wouldeſt keep them from Soul-damning Deluſions, ſuch as are unavoidably ſuch, alſo that thou wouldeſt keep them from the Soul-deſtroying Evil of every Sin, of every Temptation: Now this he doth by his *prevailing*, and by his *pardoning* Grace.

Levit. 5. 10, 15, 16, 18. Joh. 17. 15. Ch. 11. 42.

Thirdly, In his Interceſſion, he prayeth alſo that thoſe Graces which we receive at Converſion, may be maintained and ſupplied. This is clear where he ſaith, *Simon, Simon, Satan has deſired to have you, that he might ſift you as Wheat, but I have prayed for thee that thy Faith fail not.* Ay, may ſome ſay, he is ſaid to pray here for the Support and Supply of Faith, but doth it therefore follow, that he prayed for the maintaining and Supply of all our Graces? Yes, in that he prayed for the Preſervation of our Faith, he prayed for the Preſervation of all our Graces. For Faith is the Mother Grace, the Root Grace, the Grace that hath *all others* in the Bowels of it, and *that*, from the which all others *flow*: Yea, it is that which *gives* Being to all our other Graces, and that by which all the reſt do live. Let then Faith be preſerved, and all Graces continue and live, that is, according to the preſent State, Health, and Degree of Faith. So then Chriſt prayed for the Preſervation of every Grace, when he prayed for the Preſervation of Faith. That Text alſo is of the *ſame* Tendency, where he ſaith, *Keep through thine own Name thoſe whom thou haſt given me*: Keep them in thy Fear, in the Faith, in the true Religion, in the Way of Life by thy Grace, by thy Power, by thy Wiſdom, &c. This muſt be much of the Meaning of this Place, and he that excludes this Senſe, will make but poor Work of another Expoſition.

Luke 22. 31, 32.

John 17. 11

Fourthly, He alſo in his Interceſſion, prayeth that our Perſons be preſerved, and brought ſafe unto his heavenly Kingdom. And this he doth,

1. By pleading Intereſt *in them.*

2. By pleading that *he* had given, by Promiſe, Glory to them.

3. By pleading his own Reſolution *to have it ſo.*

4. By pleading the Reaſon why *it muſt be ſo.*

1ſt, He prays that their Perſons may come to Glory, for that they are *his*, and that by the beſt of Titles: *Thine they were, and thou gaveſt them me.* Father, I will have them: Father, I will have them, for they are mine: *Thine they were, and thou gaveſt them me.* What is mine, my Wife, or my Child, or my Jewel, or my Joy; ſure I may have it with me. Thus therefore he pleads, or cries in his Interceſſion, that our Perſons might be preſerved to Glory: They are mine, *and thou gaveſt them me.*

17. 6.

2dly,

2dly, He alſo pleads that *he had given*, given already, that is, in the Promiſe, *Glory to them*, and therefore they muſt not go without it. *And the Glory which thou*
Joh.17.22 *gaveſt me, I have given them.* Righteous Men when they give a good Thing by Promiſe, they deſign the Performance of that Promiſe. Nay, they more than deſign it, they purpoſe, they determine it. As the mad Prophet alſo ſaith of God, in
Numb.23 19. another Caſe, *Hath he ſaid, and ſhall he not do it? Or hath he ſpoken, and ſhall he not make it good?* Hath Chriſt given us Glory, and ſhall we not have it? Yea, hath the Truth it ſelf beſtowed it upon us, and ſhall thoſe to whom 'tis given, even given by Scripture of Truth, be yet deprived thereof?

3dly, He pleads, in his interceding that they might have Glory, *his own Reſolution*
John17.24 *to have it ſo. Father, I will that thoſe whom thou haſt given me, be with me where I am.* Behold ye here, he is *reſolved to have it ſo.* It muſt be ſo. It ſhall be ſo. I will have it ſo. We read of *Adonijah*, that his Father never denied him in any thing. He
1 Kings 1 6. never ſaid to him, *Why haſt thou done ſo?* (Indeed he denied him the Kingdom, for his Brother was Heir of that from the Lord) How much more will our Father let our Lord Jeſus have his Mind and Will in this, ſince he alſo is as willing to have it ſo, as is the Son himſelf. *Fear not, little*
Luke 12. 32. *Flock, it is your Father's good Pleaſure to give you the Kingdom.* Reſolution will drive Things far, eſpecially Reſolution to do that which none but they that cannot hinder ſhall oppoſe. Why this is the Caſe, The Reſolution of our Interceſſor, is, that we be preſerved to Glory; yea, and this Reſolution he pleads in his Interceſſion. *Fa-*
John17.24 *ther, I will that thoſe which thou haſt given me, be with me where I am,* &c. Muſt it not therefore now be ſo?

4thly, He alſo in the laſt Place, in this his Interceſſion, urges a Reaſon why he will have it ſo, namely, *That they may behold my Glory, which thou haſt given me, for thou lovedſt me before the Foundation of the World.*

And this is a Reaſon to the Purpoſe. It is as if he had ſaid, Father, Theſe have continued with me in my Temptations; theſe have ſeen me under all my Diſadvantages; theſe have ſeen me in my poor, low, contemptible Condition; theſe have
17.6. ſeen what Scorn, Reproach, Slanders, and Diſgrace I have born for thy Sake in the World: And now I will have them alſo be *where they ſhall ſee me in my Glory.* I have told them that I am thy Son, and they have believed *that*; I have told them that thou loveſt me, and they have believed *that*; I have alſo told them that thou wouldſt take me again to Glory, and they have believed *that*: But they have not *ſeen* my Glory, nor can they but be like the Queen of *Sheba*, they will but believe by the Halves, unleſs their own Eyes do behold it. Beſides, Father, theſe are they that love me, and 'twill be an Increaſe of their Joy, if they may but ſee me in Glory: 'Twill be as an Heaven to their Hearts, to ſee their Saviour in Glory. *I will therefore that thoſe which thou haſt given me, be with me where I am, That they may behold my Glory.* This therefore is a Reaſon why Chriſt Jeſus our Lord interceeds to have his People with him in Glory.

I come now to the third Thing, namely, to ſhew you what is to be inferred from Chriſt's making Interceſſion for us.

Firſt, This is to be inferred from hence, *That Saints* (for I will here ſay nothing of thoſe of the Elect uncalled) *do oftimes give Occaſion of Offence to God, even they that have received Grace.* For Interceſſion is made to continue one in the Favour of another, and to make up thoſe Breaches that at any Time ſhall happen to be made by one, to the alienating of the Affections of the other. And thus he makes Reconciliation for Iniquity. For Reconciliation may be made for Iniquity two Ways, *Firſt*, By paying of a Price. *Secondly*, By inſiſting upon the Price payed for the Offender, by way of Interceſſion. Therefore you read that as the Goat was to be killed, ſo his Blood was by the Prieſt to be brought within the Veil, and in a way of Interceſſion to be ſprinkled before, and upon the Mercy-ſeat. *Then ſhall he kill the Goat of* Levit. 16.
the Sin-Offering that is for the People, and 15, 16.
bring his Blood within the Veil, and do with that Blood as he did with the Blood of the Bullock, and ſprinkle it upon the Mercy-ſeat, and before the Mercy-ſeat: And he ſhall make an Attonement for the holy Place, becauſe of the Uncleanneſſes of the Children of Iſrael, and becauſe of their Tranſgreſſions in all their Sins. And ſo ſhall he do for the Tabernacle of the Congregation, that remaineth among them, in the midſt of all their Uncleanneſſes. This was to be done as you ſee, that the Tabernacle, which was the Place of God's Preſence and Graces, might yet remain among the Children of *Iſrael*, notwithſtanding their Uncleanneſſes and Tranſgreſſions. This alſo is the Effect of Chriſt's Interceſſion, it is that the Signs of God's Preſence and his Grace might remain among his People, notwithſtanding they have by their Tranſgreſſions ſo often provoked God to depart from them.

Secondly, By Chriſt's Interceſſion, I gather, That awakened Men and Women, ſuch as the Godly are, dare not after Offence given, come in their own Names to make unto God an Application for Mercy. *God* in himſelf *is a conſuming Fire*, and Sin has made the beſt of us, as Stubble is to Fire: Wherefore they may not, they cannot, they dare not approach God's Pre-

ſence for Help, but by and through a Mediator and Interceſſor. When *Iſrael* ſaw the Fire, the Blackneſs and Darkneſs, and heard the Thunder (and Lightning) and the terrible Sound of the Trumpet, they
Ex. 20. 19. Deut. 18. 16. ſaid to *Moſes*, *Speak thou unto us, and we will hear: But let not God ſpeak with us, leſt we die.* Guilt, and Senſe of the Diſparity that is betwixt God and us, will make us look out for a Man that may lay his Hand upon us both; and that may ſet us right in the Eyes of our Father again. This, I ſay, I infer from the Interceſſion of Chriſt. For, if there had been a Poſſibility of our Ability to have approached God with Advantage, without, what Need had there been of the Interceſſion of Chriſt?

2 Sam. 14. 32, 33. Ch. 13. *Abſalom* durſt not approach, no not the Preſence of his Father by himſelf, without a Mediator and Interceſſor; wherefore he ſends to *Joab* to go to the King and make Interceſſion for him. Alſo, *Joab* durſt not go upon that Errand himſelf, but by the Mediation of another. Sin is a fearful Thing, it will quaſh and quail the Courage of a Man, and make him afraid to approach the Preſence of him whom he has offended; though the offended is but a Man. How much more then ſhall it diſcourage a Man, when once loaden with Guilt and Shame, from attempting to approach the Preſence of a holy and a Sin-revenging God? Unleſs he can come to him through, and in the Name of an Interceſſor. But here now is the Help and Comfort of the People of God. There is to help them under all their Infirmities, an Interceſſor prepared, and at Work; *He ever liveth to make Interceſſion.*

Thirdly, I alſo infer from hence, That ſhould we out of an ignorant Boldneſs and Preſumption, attempt, when we have offended, by our ſelves to approach the Preſence of God, God would not accept us. He told *Eliphaz* ſo. What *Eliphaz* thought, or was about to do, I know not; but God ſaid unto him, *My Wrath is kindled againſt thee, and againſt thy two Friends, for you have not ſpoken of me the Thing that is right, as my Servant Job hath. Therefore take unto you ſeven Bullocks, and ſeven Rams, and go to my Servant Job, and offer up for your ſelves* (that is, by him) *a Burnt-Offering, and my Servant Job ſhall pray for you, for him will I accept, leſt I deal with you after your Folly, in that you have not ſpoken of me the Thing that is right, like my Servant Job.* See here, an Offence is a Bar and an Obſtruction to Acceptance with God, but by a Mediator, but by an Interceſſor. He that comes to God by himſelf, God will anſwer him by himſelf, that is, without an Interceſſor: And I will tell you, ſuch are not like to get any pleaſant or comfortable Anſwer, *I will anſwer him that* (ſo) *cometh, according to the Multitude*
Ez. 14. 7, 8 *of his Idols. And I will ſet my Face againſt that Man, and will make him a Sign and a Proverb, and I will cut him off from the midſt of my People, and ye ſhall know that I am the Lord.*

He that interceedes for another, with an holy and juſt God, had need be clean himſelf, leſt he with whom he ſo buſieth himſelf, ſay to him, Firſt clear thy ſelf, and then come and ſpeak for thy Friend. Wherefore this is the very Deſcription and Qualification of this our High-Prieſt and bleſſed Interceſſor, *For ſuch an High-Prieſt* Heb. 7. 26, 27. *became us, who is holy, harmleſs, undefiled, ſeparate from Sinners, and made higher than the Heavens, who needeth not daily, as thoſe High-Prieſts, to offer up Sacrifice firſt for his own Sins*, &c. Had we not had ſuch an Interceſſor, we had been but in a very poor Caſe; but we have one that *becomes us*, one that fits us to the Purpoſe, one againſt whom our God hath nothing, can object nothing; one in whoſe Mouth no Guile could be found.

Fourthly, Since Chriſt is an Interceſſor, I infer, That he has wherewithal in Readineſs to anſwer to any Demands that may be propounded by him that hath been by us offended, in Order to a renewing of Peace, and letting out of that Grace to us that we have ſinned away, and yet have need of. Oft-times the Offended ſaith to the Interceſſor, Well, thou comeſt to me about this Man; what Intereſt he has in thee, is one Thing; what Offence he has committed againſt me, is another. (I ſpeak now after the Manner of Men) Now what can an Interceſſor do, if he is not able to anſwer this Queſtion? But now, if he be able to anſwer this Queſtion, that is according to Law and Juſtice, no Queſtion but he may prevail with the Offended, for him for whom he makes Interceſſion.

Why this is our Caſe, to be ſure thus far it is, we have offended a juſt and a holy God, and Jeſus Chriſt is become Interceſſor. He alſo knows full well, that for our Parts, if it would ſave us from Hell, we cannot produce, towards a Peace with God, ſo much as poor two Farthings; that is, not any Thing that can by Law and Juſtice be eſteemed worth an Half-penny; yet he makes Interceſſion. It follows therefore, that he has wherewith of his own, if that Queſtion afore is propounded, to anſwer to every reaſonable Demand. Hence it is ſaid that he has *Gifts* as well as *Sacrifice* for Sin. *Every High-Prieſt is or-* Heb. 8. 3, 4 *dained to offer Gifts, and Sacrifices: Wherefore it is of Neceſſity that this Man have ſomewhat alſo to offer.* And obſerve it, the Apoſtle ſpeaks here of Chriſt as in Heaven, there miniſtring in the ſecond Part of his Office: *For if he were on Earth, he ſhould not be a Prieſt. Theſe* Gifts therefore, and *this* Sacrifice, he now offereth in Heaven, by way of Interceſſion, urging, and pleading, as an Interceſſor, the Valuableneſs of his

his Gifts, for the pacifying of that Wrath that our Father hath conceived againſt us for the Diſobediences that we are guilty of. *A Gift in Secret pacifieth Anger, and a Reward in the Boſom ſtrong Wrath.*

Prov. 21. 14. Joh. 6. Gal. 1. 4. 1 Tim. 2. 6. Mat. 20. 28.

What Gifts theſe are the Scripture every where teſtifies. He gave himſelf, he gave his Life, he gave his *All* for us.

Theſe Gifts, as he offered them up at the Demand of Juſtice, on *Mount Calvary* for us; ſo now he is in Heaven, he preſenteth them continually before God, as Gifts and Sacrifice, valuable for the Sins, for all the Sins that we through Infirmity do commit, from the Day of our Converſion to the Day of our Death. And theſe Gifts are ſo ſatisfactory, ſo prevalent with God, that they always prevail for a continual Remiſſion of our Sins with him. Yea, they prevail with him for more than for the Remiſſion of Sins; we have through *their* Procurement, our Graces often renewed, the Devil often rebuked, the Snare often broken, Guilt often taken away from the Conſcience, and many a bleſſed Smile from God, and Love-look from his Life-creating Countenance.

Fifthly, Since Chriſt is an Interceſſor, I infer that Believers ſhould not reſt at the Croſs for Comfort; Juſtification they ſhould look for there; but *being juſtified by his Blood*, they ſhould aſcend up after him to the Throne: at the Croſs you will ſee him in his Sorrows and Humiliations, in his Tears and Blood; but follow him to where he is now, and then you ſhall ſee him in his *Robes*, in his *Prieſtly* Robes, and with his *Golden* Girdle about his Paps. Then you ſhall ſee him wearing the Breaſt-plate of Judgment, and with all your Names written upon his Heart. Then you ſhall perceive that the whole Family in Heaven and Earth is named by him, and how he prevaileth with God, the Father of Mercies, for you. Stand ſtill awhile, and liſten, yea, enter with Boldneſs into the Holieſt, and ſee your Jeſus, as he now appears in the Preſence of God for you; what work he makes againſt the Devil and Sin, and Death, and Hell for you. Ah! 'tis brave following of Jeſus Chriſt to the Holieſt, the Veil is rent, you may ſee with open Face, as in a Glaſs, the Glory of the Lord. This then is our High-prieſt, this is Interceſſion, theſe the Benefits of it. It lieth in our Part to improve it; and Wiſdom to do that alſo, comes from the Mercy-ſeat or Throne of Grace, where he, even our High-prieſt, ever liveth to make Interceſſion for us. To whom be Glory for ever and ever.

Heb. 10. Ch. 9.

And thus have I ſpoke to the firſt Thing, to wit, Of the Interceſſion of Chriſt: and now I come more particularly to ſpeak to (the ſecond) the Benefits of his Interceſſion, namely, *that we are ſaved hereby; wherefore he is able alſo to ſave them*, ſeeing he maketh Interceſſion for them. *He is able to ſave them to the uttermoſt.*

In my handling of this Head, I muſt ſhew you

1. What the Apoſtle means here by [ſave], wherefore he is able to [ſave]

2. What he means here by ſaving to the [uttermoſt.] *He is able to ſave to the* [*uttermoſt.*]

3. And then, thirdly, we ſhall do as we did in that foregoing, to wit, gather *ſome Inferences from the Whole*, and ſpeak to them.

Firſt, What doth the Apoſtle mean here by [ſave] *He is able to* [*ſave*] *them.*

To *Save*, may be taken two Ways; (in the general) I know it may be taken many ways, for there are many Salvations that we enjoy, yea, that we never knew of, nor can know, until we come thither, where all ſecret Things ſhall be ſeen, and where that which has been done in Darkneſs ſhall be proclaimed upon the Houſe Tops.

But I ſay there are two Ways that this Word may be taken.

1. To *ſave* in a Way of Juſtification.

2. Or to *ſave* in a Way of Preſervation.

Now Chriſt ſaves both theſe Ways: but which of theſe, or whether both of them are intended in this Place, of that I ſhall tell you my thoughts anon; mean while I will ſhew you,

1. What it is to be ſaved in the firſt Senſe.

2. And alſo how that is brought to paſs.

To be *ſaved*, is to be delivered from Guilt of Sin that is by the Law, as it is the Miniſtration of Death and Condemnation; or, to be ſet free therefrom, before God. This is to be ſaved: for he that is not ſet free therefrom, whatever he may think of himſelf, or whatever others may think concerning him, he *is* a condemned Man. It ſaith not, he *ſhall be*, but, he *is* condemned *already*. The Reaſon is, for that he has deſerved the Sentence of the Miniſtration of Condemnation, which is the Law. Yea, that Law has already arraigned, accuſed, and condemned him before God, for that it hath found him guilty of Sin. Now he that is ſet free from this, or as the Phraſe is, *being made free from Sin*, that is, from the Imputation of Guilt, there can to him be no Condemnation, no Condemnation to Hell-fire; but the Perſon thus made free, may properly be ſaid to be ſaved. Wherefore, as ſometimes it ſaith, we *ſhall* be ſaved, reſpecting ſaving in the ſecond Senſe, or the utmoſt compleating of Salvation. So ſometimes, it ſaith, we *are* ſaved, as reſpecting our being already ſecured from Guilt, and ſo from Condemnation to Hell for Sin, and ſo ſet ſafe, and quit from the ſecond Death before God.

Joh. 3. 18.

Rom. 6. 22

1 Cor. 1. 18. Eph. 2. 5.

2. Now ſaving thus, comes to us by what Chriſt did for us in *this* World, by what Chriſt did for us, *as ſuffering* for us. I ſay, it comes to us *thus*; that is, it comes to us by Grace, through the Redemption that is in Chriſt. And thus to be ſaved, is called

1 Cor. 15. 1, 2, 3, 4. Rom. 5. 8, 9, 10.

called *Juſtification*; Juſtification *to Life*, becauſe one thus ſaved, is, as I ſaid, acquitted from Guilt, and that everlaſting Damnation, to which for Sin he had made himſelf *obnoxious* by the Law.

Hence we are ſaid to be *ſaved* by his Death, *juſtified* by his *Blood*, and *reconciled* to God by the Death of his Son; all which muſt reſpect his offering of himſelf on the Day he died, and not his improving of his ſo dying in a Way of Interceſſion, becauſe in the ſame Place the Apoſtle reſerveth a ſecond, or an additional Salvation, and applieth that to his Interceſſion, *much more then being now, or already, juſtified by his Blood, we ſhall be ſaved from Wrath through him*, that is, through what he will further do for us. *For if when we were Enemies, we were reconciled to God by the Death of his Son, much more being reconciled*, (that is, by his Death) *we ſhall be ſaved by his Life*, his Interceſſion, which he ever liveth to compleat.

See here, we are ſaid to be juſtified, reconciled *already*, and therefore we *ſhall* be ſaved, juſtified by his Blood and Death, and ſaved through him by his Life.

Now the ſaving intended in the Text, is ſaving in *this* ſecond Senſe; that is, a ſaving of us by preſerving us, by delivering of us from all thoſe Hazards that we run betwixt our State of Juſtification, and our State of Glorification. Yea, ſuch a ſaving of us, as we that are juſtified, need, to bring us into Glory. Therefore,

Secondly, When he ſaith he is able to ſave, ſeeing he ever liveth to make Interceſſion, he addeth ſaving to ſaving; ſaving by his Life, to ſaving by his Death; ſaving by his improving of his Blood, to ſaving by his ſpilling of his Blood. He gave himſelf a Ranſom for us, and now improves that Gift in the preſence of God, by way of Interceſſion.

For, as I have hinted already, the High-prieſts, under the Law, took the Blood of the Sacrifices that were offered for Sin, and brought it within the Veil, and there ſprinkled it before, and upon the Mercy-ſeat, and by it made Interceſſion for the People to an *additional* Way of ſaving them: the Sum of which, *Paul* thus applies to Chriſt, when he ſaith, *he can ſave, ſeeing he ever liveth to make Interceſſion.*

Rom. 8. 31 to 40.

That alſo in the *Romans* is clear to this purpoſe, *Who is he that condemneth? 'Tis Chriſt that died.* That is, Who is he that ſhall lay any thing to the charge of God's Elect to Condemnation to Hell, ſince Chriſt has taken away the Curſe, by his Death, from before God? Then he adds, that there is nothing that *ſhall yet* happen to us, ſhall deſtroy us, ſince Chriſt alſo liveth to make Interceſſion for us. *Who ſhall condemn? It is Chriſt that died, yea rather that is riſen again, who even is at the right Hand of God, and maketh Interceſſion for us.*

Chriſt then by his Death, ſaveth us as we are Sinners, Enemies, and in a State of Condemnation by Sin? and Chriſt by his Life, ſaveth us as conſidered juſtified, and reconciled to God by his Blood. So then, we have Salvation from that Condemnation that Sin had brought us unto, and Salvation from thoſe ruins that all the Enemies of our Souls *would* yet bring us unto, but cannot: for the Interceſſion of Chriſt preventeth. Rom. 9. 6 to 11.

Chriſt hath redeemed us from the Curſe of the Law; whatever the Law can take hold of to curſe us for, that Chriſt has redeemed us from, by being made a Curſe for us. But this Curſe that Chriſt was made for us, muſt be confined to his Sufferings, not to his Exaltation; and conſequently, not to his Interceſſion, for Chriſt is made no Curſe but when he ſuffered; not in his Interceſſion: ſo then, as he died, he took away the Curſe, and Sin that was the Cauſe thereof, by the Sacrifice of himſelf, and by his Life, his Interceſſion, he ſaveth us from all thoſe things that attempt to bring us into that Condemnation again. Gal. 3. 13.

The Salvation then that we have by the Interceſſion of Chriſt, as was ſaid (I ſpeak now of them that are capable of receiving Comfort, and Relief by this Doctrine) is Salvation that follows upon, or that comes after Juſtification. We that are ſaved, as to Juſtification of Life, need yet to be ſaved with that *that* preſerveth to Glory. For though by the Death of Chriſt we are ſaved from the Curſe of the Law: Yet Attempts are made by many, that we may be kept from the Glory, that juſtified Perſons are deſigned: for And from theſe we are ſaved by his Interceſſion.

A Man, then, that muſt be eternally ſaved, is to be conſidered,

1. As an Heir of Wrath.
2. As an Heir of God.

An Heir of Wrath he is in himſelf by Sin: An Heir of God, he is by Grace through Chriſt. Now, as an Heir of Wrath, he is redeemed; and as an Heir of God, he is preſerved: As an Heir of Wrath he is redeemed by Blood, and as an Heir of God he is preſerved by *this* Interceſſion. Eph. 2. 3. Gal. 4. 7.

Chriſt by his Death then, puts me, I being reconciled to God thereby, into a juſtified State, and God accepts me to Grace and Favour through him: But this doth not hinder, but that, all this notwithſtanding, *there are*, that would fruſtrate me of the End to which I am deſigned by this Reconciliation to God, by Redemption through Grace: and from the accompliſhing of this Deſign, I am ſaved by the bleſſed Interceſſion of our Lord Jeſus Chriſt.

Object. 1. Perhaps ſome may ſay, *we are not ſaved from all Puniſhment of Sin by the Death of Chriſt; and if ſo, ſo not from all Danger of Damnation by the Interceſſion of Chriſt.*

Anſw.

Anſw. We are ſaved from all Puniſhment in Hell-Fire, by the Death of Chriſt. Jeſus has delivered us *from the Wrath to come.* So that as to *this* great Puniſhment, God for *his* ſake has forgiven us *all* Treſpaſes. But we being tranſlated from being Slaves to Satan, to be Sons of God; God reſerveth yet this Liberty in his Hand to chaſtiſe us, if we offend, *as a Father chaſtizeth his* Son: But this Chaſtiſement is not in legal Wrath, but in Fatherly affection, not to deſtroy us, but that ſtill we might be made to get Advantage thereby, even be made Partakers of his Holineſs. This is, that we might not be condemned with the World. As to the ſecond Part of the Objection: There do (as we ſay, many things happen betwixt, or between, the Cup and the Lip) many things attempt to overthrow the Work of God, and to cauſe that we ſhould periſh through our Weakneſs, notwithſtanding the Price that hath by Chriſt been paid for us; but what ſaith the Scripture; *Who ſhall ſeperate us from the Love of Chriſt? ſhall Tribulation, or Diſtreſs, or Perſecution, or Famine, or Nakedneſs, or Peril, or Sword? (As it is written, for thy ſake we are killed all the Day long, we are accounted as Sheep for the Slaughter) nay, in all theſe things we are more than Conquerors, through him that loved us. For I am perſwaded that neither Death, nor Life, nor Angels, nor Principalities, nor Powers, nor Things preſent, nor Things to come; nor Height, nor Depth, nor any other Creature: ſhall be able to ſeparate us from the Love of God, which is in Chriſt Jeſus our Lord.*

1 Theſ. 1. 10. Col. 2. 13. Deut. 8. 5. Heb. 12. 5, to 12. 1 Cor. 11. 32. Rom. 8.

Thus the Apoſtle reckoneth up all the Diſadvantages that a juſtified Perſon is incident to in this Life, and by Way of Challenge declares, that not any one of them, nor all together ſhall be able to ſeparate us from the Love of God, that is towards us by Chriſt, his Death and his Interceſſion.

Object. 2. It may be further objected, *that the Apoſtle doth here leave out Sin, unto which we know the Saints are ſubject, after Juſtification. And Sin of it ſelf, we need no other Enemies, is of that Nature, as to deſtroy the whole World.*

Anſw. Sin is Sin, in the Nature of Sin, wherever it is found. But Sin as to the damning Effects thereof, is taken away from them unto whom Righteouſneſs is imputed for Juſtification. Nor ſhall any, or all the Things aforementioned, though there is a tendency in every one of them to drive us unto Sin; drown us through it, in Perdition and Deſtruction. I am perſuaded, ſays *Paul*, they ſhall never be able to do that. The Apoſtle therefore doth implicitly, though not expreſly, challenge Sin, yea, Sin by all its Advantages; and then glorieth in the Love of God in Chriſt Jeſus, from which he concludeth it ſhall never ſeparate the juſtified. Beſides, it would now have been needleſs to have expreſly here put in Sin by it ſelf, ſeeing before he had argued, that thoſe he ſpeaks of, were freely juſtified therefrom.

One Word more before I go to the ſecond Head. The Father, as I told you, has reſerved to himſelf a Liberty to chaſtiſe his Sons, to wit, with temporal Chaſtiſements, if they offend. This ſtill abideth to us, notwithſtanding God's Grace, Chriſt's Death, or bleſſed Interceſſion. And this Puniſhment is ſo ſurely intailed to the Tranſgreſſions, that we who believe ſhall commit, that it is impoſſible that we ſhould be utterly freed therefrom. Inſomuch that the Apoſtle poſitively concludeth them to be *Baſtards*, what Pretences to Sonſhip ſoever they have, they are not, for Sin, Partakers of fatherly Chaſtiſements.

For the reverſing of this Puniſhment, it is that we ſhould pray, if perhaps God will remit it, when we are taught to ſay, *Our Father, forgive us our Treſpaſſes.* And he that admits of any other Senſe as to this Petition, derogates from the Death of Chriſt; or Faith, or both. For either he concludes that for ſome of his Sins, Chriſt did not die; or that he is bound to believe that God, though he did, has not yet, nor will forgive them, till from the Petitioner ſome legal Work be done. [*Forgive us, as we forgive them that treſpaſs againſt us.*] But now apply this to temporal Puniſhments, and then 'tis true that God has reſerved a Liberty in his Hand to puniſh even the Sins of his People upon them: Yea, and will not pardon their Sin, as to the remitting of ſuch Puniſhment, unleſs ſome good Work by them be done. *If you forgive not Men their Treſpaſſes, neither will your heavenly Father forgive your Treſpaſſes.* Mat. 6. 14, 15. Chap. 18. 28, to 36.

And this is the Cauſe, why ſome that belong to God are yet ſo under the afflicting Hand of God: They have ſinned, and God who is their Father, puniſheth: Yea, and this is the Reaſon why ſome who are dear to God, have this kind of Puniſhment never forgiven, but it abides with them to their Lives end, goes with them to the Day of their Death: Yea, is the very Cauſe of their Death: By this Puniſhment they are cut off out of the Land of the Living. But all this is that they might not be condemned with the World. 1 Cor. 11. 32.

Chriſt died not, to *ſave from this Puniſhment*, Chriſt interceeds not, to *ſave from this Puniſhment*: Nothing but a good Life will ſave from this Puniſhment, nor always that neither.

The hidings of God's Face, the harſhneſs of his Providences, the ſevere and ſharp Chaſtiſements that oft-times over-take the very Spirits of his People: plainly ſhews that Chriſt died not to ſave from temporal Puniſhments: prays not to ſave from temporal Puniſhments, that is abſolutely. God has reſerved a Power to puniſh with tempo-

ral Puniſhments the beſt and deareſt of his People, if need be. And ſometimes he remits them, ſometimes not, even as it pleaſes him.

I come now to the ſecond Thing.

Secondly, I ſhall now ſhew you ſomething of what it is for Chriſt by his Interceſſion to ſave to the [uttermoſt.] *He is able to ſave them to the uttermoſt.*

Gen. 49. 26. Deut. 30. 4 Mat. 5. 26. Mar. 13. 27. Luke 15.

This is a great Expreſſion, and carrieth with it much. Uttermoſt, ſignifieth, to the outſide, to the end, to the laſt, to the furtheſt Part. And it hath Reſpect both to Perſons and Things.

1. To Perſons. Some Perſons are in their own Apprehenſions, even further from Chriſt than any Body elſe; afar off, a great Way off, yet a coming, as the Prodigal was. Now theſe many Times are exceedingly afraid: the Sight of that Diſtance, that they think is betwixt Chriſt and them, makes them afraid. As it is ſaid in another Caſe, *They that dwell in the uttermoſt Parts, are afraid at thy Tokens*: So theſe are afraid they ſhall not ſpeed, not obtain that for which they come to God. But the Text ſays, *He is able to ſave to the uttermoſt, to the very hindermoſt, them that come to God by him.*

Pſal. 65. 8.

Two Sorts of Men ſeem to be far, very far from God.

1. The Town-ſinner.

2. The great Backſlider: But both theſe, if they come, he is able to ſave to the uttermoſt. He is able to ſave them from all thoſe Dangers that they fear will prevent their obtaining of that Grace and Mercy they would have to help them in Time of need. The Publicans and Harlots enter into the Kingdom of Heaven.

Neh. 1. 9.

Secondly, As this Text reſpecteth Perſons: So it reſpecteth Things. There are ſome Things with which ſome are attended, that are coming to God by Chriſt, that make their coming hard, and very difficult.

1. There is a more than ordinary breaking up of the Corruptions of their Nature. It ſeems as if all their Luſts and vile Paſſions of the Fleſh were become Maſters, and might now do what they will with the Soul. Yea, they take this Man, and toſs and tumble him like a Ball in a large Place. This Man is not Maſter of himſelf, of his Thoughts, nor of his Paſſions: *His Iniquities like the Wind do carry him away.* He thinks to go forward, but this Wind blows him backward, he laboureth againſt this Wind, but cannot find that he getteth Ground. He takes what Advantage Opportunity doth miniſter to him; but all he gets is to be beat out of Heart, out of Breath, out of Courage. He ſtands ſtill, and pants, and gapeth as for Life. *I opened my Mouth, and panted*, ſaid David, *for I longed for thy Commandments.*

Iſa. 64. 6. Pſal. 119. 131.

He ſets forward again, but has nothing but Labour and Sorrow.

2. Nay, to help forward his Calamity, Satan (Angels) will not be wanting, both to trouble his Head with the Fumes of their ſtinking Breath; nor to throw up his Heels in their dirty Places. *And while he was yet a coming, the Devil threw him down and tare him.* How many ſtrange, hideous, and amazing Blaſphemies, have thoſe, ſome of thoſe, that are coming to Chriſt, injected and fixed upon their Spirits againſt him. Nothing ſo common to ſuch, as to have ſome helliſh Wiſh or other againſt God they are coming to, and againſt Chriſt, by whom they would come to him. Theſe Blaſphemies are like thoſe Frogs that I have heard of, that will leap up, and catch hold of, and hang by their Claws. Now help, Lord, now Lord Jeſus what ſhall I do? Now Son of *David* have Mercy upon me: I ſay, to ſay theſe Words, is hard Work for ſuch an one. But he is able to ſave to the uttermoſt this Comer to God by him.

Luk. 9. 42.

3. There are alſo the Oppoſitions of Senſe and Reaſon hard at Work, for the Devil, againſt the Soul. The Men of his own Houſe are aiſen up againſt him. Ones Senſe and Reaſon, one would think, ſhould not fall in with the Devil againſt our ſelves; and yet nothing more common, nothing more natural, than for our own Senſe and Reaſon to turn the unnatural, and war both againſt our God and us. And now 'tis hard coming to God. Better can a Man hear, and deal with any Objections againſt himſelf, than with thoſe that himſelf doth make againſt himſelf. They lie cloſe, ſtick faſt, ſpeak aloud and will be heard: Yea, will haunt, and hunt him (as the Devil doth ſome) in every Hole and Corner. But come, Man, come, for he is able to ſave to the uttermoſt.

4. Now Guilt is the Conſequence and Fruit of all this, and what ſo intolerable a Burden as Guilt: They talk of the Stones, and of the Sands of the Sea; but 'tis guilt that breaks the Heart with its Burden. And Satan has the Art of making the uttermoſt of every Sin, he can blow it up, make it ſwell, make every Hair of his Head as big as a Cedar. He can tell how to make it a hainous Offence, an unpardonable Offence, an Offence of that Continuance, and committed againſt ſo much Light, that (ſays he) it is impoſſible it ſhould ever be forgiven. But, Soul, he is able to ſave to the uttermoſt, *he can do exceeding abundantly above all that we can ask or think.*

Eph. 3. 20.

5. Join to all this the Rage and Terror of Men, which Thing of it ſelf, is ſufficient to quaſh and break to Pieces all Deſires to come to God by Chriſt. Yea, and it doth do ſo to thouſands that are not willing to go to Hell. Yet thou art kept, and made to go panting on; a whole World of Men, and Devils, and Sin, are not able to keep thee from coming. But how comes it to paſs

paſs that thou art ſo hearty, that thou ſetteſt thy Face againſt ſo much Wind and Weather. I dare ſay, it ariſes not from thy ſelf, not from any of thine Enemies: This comes from God, though thou art not aware thereof, and is obtained for thee by the Interceſſion of the bleſſed Son of God, who is alſo able to ſave thee to the uttermoſt, that comeſt to God by him.

6. And for a Concluſion, as to this, I will add, that there is much of the Honour of the Lord Jeſus engaged, as to the ſaving of the coming Man to the uttermoſt. *I am glorified in them*, ſaith He. He is exalted to be a Saviour: And if the bleſſed one doth count it an Exaltation to be a Saviour: Surely, it is an Exaltation to be a Saviour, and a great one. *They ſhall cry unto the Lord becauſe of their Oppreſſors, and he ſhall ſend them a Saviour and a great one, and he ſhall deliver them.* If it is a Glory to be a Saviour, a great Saviour; then 'tis a Glory for a Saviour, a great one, to ſave, and ſave, and ſave to the uttermoſt. To the uttermoſt Man; to the uttermoſt Sin; to the uttermoſt Temptation. And hence it is that he ſaith again, ſpeaking of the Tranſgreſſions, Sins, and Iniquities that he would pardon, that it ſhould turn to him *for a Name of Joy, a Praiſe, and an Honour before all Nations.* He therefore counts it an honour to be a great Saviour, to ſave Men to the uttermoſt.

Joh. 17. 10. Acts 5. 31. Iſa. 19. 20. Jer. 33. 7, 8, 9.

When *Moſes* ſaid, *I beſeech thee ſhew me thy Glory*: The Anſwer was, *I will make all my Goodneſs paſs before thee*; and *I will proclaim the Name of the Lord before thee.* Exod. 33. 18, 19.

And when he came indeed to make Proclamation, then he proclaimed, *The Lord, the Lord God merciful and gracious, long ſuffering, and abundant in Goodneſs and Truth. Keeping Mercy for thouſands, forgiving Iniquities, Tranſgreſſions and Sins, and that will by no Means clear the Guilty*; That will by no Means clear them that will not come to me, that they may be ſaved. Ch. 34. 6, 7.

See here, if it is not by himſelf accounted his Glory, to make his Goodneſs, all his Goodneſs paſs before us: And how can that be, if he ſaveth not to the uttermoſt them that come unto God by him? For Goodneſs is by us no Ways ſeen, but by thoſe Acts by which it expreſſeth it ſelf to be ſo. And I am ſure, to ſave, to ſave to the uttermoſt, is one of the moſt eminent Expreſſions by which we underſtand it is great Goodneſs. I know Goodneſs has many Ways to expreſs it ſelf to be what it is, to the World: But then it expreſſeth its Greatneſs, when it pardons and ſaves: When it pardons and ſaves to the uttermoſt. *My Goodneſs*, ſays Chriſt, *extends not it ſelf to my Father*, but to my Saints; my Father has no need of my Goodneſs, but my Saints have, and therefore it ſhall reach forth it ſelf for their Help, in whom is all my Delight. And, *O how great is thy Goodneſs, which thou haſt laid up for them that fear thee. Which thou haſt wrought for them that truſt in thee before the Sons of Men.* Eph. 3. 20. Pſal. 16. 2, 3. Pſ. 31. 19.

It is therefore that which tendeth to get Chriſt a Name, a Fame and Glory; to be able to ſave to the uttermoſt them that come to God by him.

But ſome may ſay, *What is the Meaning of this Word* Able? *Wherefore he is* [*able*] *to ſave: He is able to ſave to the uttermoſt: How comes it to paſs that his Power to ſave, is rather put in than his* Willingneſs. *For* Willingneſs, *ſaith the Soul would better have pleaſed me.*

I will ſpeak two or three Words to this Queſtion. And,

Firſt, By this Word [*Able*] is ſuggeſted to us the Sufficiency of his Merit, the great Worthineſs of his Merit; for, as Interceſſor, he ſticks faſt by his Merit, all his Petitions, Prayers, or Supplications, are grounded upon the Worthineſs of his Perſon as Mediator, and on the Validity of his Offering as Prieſt. This is the more clear, if you conſider that the Reaſon why thoſe Prieſts and Sacrifices under the Law, could not make the Worſhippers perfect: It was, I ſay, becauſe there wanted in *them Worthineſs*, and *Merit* in their Sacrifices. But this Man, when he came and offered his Sacrifice, he did by that one Act perfect for ever them that are ſanctified, or ſet apart for Glory. Wherefore *this Man, after he had offered up one Sacrifice for Sin, for ever ſat down on the right Hand of God.* Heb. 10. 1, to 15.

When *Moſes* prayed for the People of *Iſrael*, thus he ſaid, *And now I beſeech thee let the Power of my Lord be great, according as thou haſt ſpoken.* But what had he ſpoken? *The Lord is long-ſuffering, and of great Mercy, forgiving Iniquity and Tranſgreſſion, and by no Means clearing the Guilty. Pardon, I beſeech thee, the Iniquity of this People, according to the Greatneſs of thy Mercy, and as thou haſt forgiven this People from Egypt until now.* Numb. 14 17, 18, 19.

2. Has he but *Power*, we *know* he is *willing*, elſe he would not have promiſed; 'tis alſo his Glory to pardon and ſave. So then, in his *Ability* lies our Safety. What if he were never ſo *willing*, if he were not of *Ability* ſufficient, What would his Willingneſs do? But he has ſhewed, as I ſaid, his Willingneſs by promiſing; [*Him that cometh to me, I will in no wiſe caſt out*] ſo that now our Comfort lies in his *Power*, in that *he is able to make good his Word.* And this alſo will then be ſeen, when he hath ſaved them that come to God by him, when he hath ſaved them to the *uttermoſt*; not to the uttermoſt *of his Ability*, but to the uttermoſt *of our Neceſſity*. For to the uttermoſt of his Ability, I believe he will never be put to it to ſave his Church: Not for that he is loth *ſo* to ſave; but becauſe there is no Need ſo to ſave; he ſhall not need to put out *all* his Power, and to preſs the John 6. 37. Rom. 4. 20 21.

the *utmoſt* of his Merit for the ſaving of his Church. Alas! There is Sufficiency of Merit in him, to ſave a thouſand times as many more as are like to be ſaved by him; he is *able* to do exceeding abundantly above all that we ask or think. Meaſure not therefore what he *can* do, by what he *has*, *doth*, or will do; neither do thou interpret this Word, to the *uttermoſt*, as if it related to the uttermoſt of his Ability, but rather as it relateth (for ſo it doth indeed) to the Greatneſs of thy Neceſſity. For as he is *able* to ſave thee, though thy Condition be, as it may be ſuppoſed to be, the worſt that ever Man was in that was ſaved; ſo he is *able* to ſave thee, though thy Condition were ten times worſe than it is.

What! Shall not the *Worthineſs* of the *Son of God* be ſufficient to ſave from the Sin of *Man*? Or ſhall the *Sin* of the *World*, be of that Weight to deſtroy; that it ſhall put *Chriſt Jeſus* to the *uttermoſt* of the Worth of his Perſon and Merit, to ſave therefrom? I believe it is Blaſphemy to think ſo. We can eaſily imagine that he can ſave all the World; that is, that he is of Ability to do it. But we cannot imagine that he can do more than we can think he can. But our Imagination and Thoughts ſet no Bound to his Ability. *He is able to to do exceeding abundant above all that we ask or think.* But what that is, I ſay, no Man can think; no Man can imagine. So then, Jeſus Chriſt can do more than ever any Man thought he could do, as to ſaving: He can do, *we know not what.*

This therefore ſhould incourage *Comers* to come *to him*; and them that come, *to hope.* This, I ſay, ſhould encourage them to let out, to lengthen, and heighten their Thoughts by the Word, *to the uttermoſt*, ſeeing he can *ſave to the uttermoſt them that come to God by him.*

Thirdly, And now I come to the third Thing that I told you I ſhould ſpeak to, and that is, to thoſe Inferences that may be gathered from theſe Words.

Firſt, Are they that are juſtified by Chriſt's Blood ſuch as have need yet to be ſaved by his Interceſſion? Then from hence it follows, *that Juſtification will ſtand with Imperfection.* It doth not therefore follow, that a juſtified Man is without Infirmity. For he that is without Infirmity, that is, perfect with abſolute Perfection, has no need to be yet ſaved by an Act yet to be performed by a Mediator, and his Mediation.

When I ſay, *Juſtification will ſtand with Imperfection*: I do not mean, that it will allow, countenance, or approve thereof; but I mean, there is no Neceſſity of our Perfection, of our perſonal Perfection, as to our Juſtification: And that we are juſtified without it: Yea, that that, in juſtified Perſons remains.

Again, when I ſay, that Juſtification will ſtand with Imperfection, I do not mean, *that in our Juſtification we are imperfect*: For in *that* we are compleat: *We are compleat in him who is our Juſtice*: If otherwiſe, the Imperfection is in the Matter that juſtifieth us, which is the Righteouſneſs of Chriſt. Yea, and to ſay ſo, would conclude that wrong Judgment proceedeth from him that imputeth that Righteouſneſs to us to Juſtification, ſince an imperfect Thing is imputed to us for Juſtification. But far be it from any that believe that God is true, to imagine ſuch a Thing; all his Works are perfect, there is nothing wanting in them as to the preſent Deſign. Col. 2. 10.

But what then do we mean when we ſay, Juſtification will ſtand with a State of Imperfection?

Anſw. Why, I mean, that juſtified Men are yet Sinners in themſelves; are yet full of Imperfections, yea, ſinful Imperfections. Juſtified *Paul* ſaid, *I know that in me (that is, in my Fleſh) dwells no good Thing.* While we are yet Sinners, we are juſtified by the Blood of Chriſt: Hence again, 'tis ſaid, *he juſtifies the Ungodly.* Juſtification then *only* covereth our Sin from the Sight of God, it maketh us *not* perfect with *inherent Perfection.* But God for the *ſake* of that Righteouſneſs which by his Grace is imputed to us, *declareth* us quit and diſcharged from the Curſe, and ſees Sin in us no more to Condemnation. Rom. 7. 18 — 5. 8, 9. — 4. 5.

And this is the Reaſon, or one Reaſon, why they that are juſtified have need of an Interceſſor: To wit, to ſave us from the Evil of the Sin that remains in our Fleſh, after we are juſtified by Grace, through Chriſt, and ſet free from the Law as to Condemnation. Therefore, as 'tis ſaid, we are ſaved, ſo 'tis ſaid, *He is able to ſave to the uttermoſt them that come to God by him, ſeeing he ever liveth to make Interceſſion for them.*

The Godly, (for now we will call them the Godly, though there is yet abundance of Sin in them) feel in themſelves many Things, *even after Juſtification*, by which they are convinced they are ſtill attended with perſonal, ſinful Imperfections.

1. They feel Unbelief, Fear, Miſtruſt, Doubting, Deſpondings, Murmurings, Blaſphemies, Pride, Lightneſs, Fooliſhneſs, Avarice, Fleſhly Luſts, Heartleſneſs to Good, wicked Deſires, low Thoughts of Chriſt, too good Thoughts of Sin, and, at Times, too great an Itching after the worſt of Immoralities.

2. They feel in themſelves an Aptneſs to incline to Errors, as to lean to the Works of the Law for Juſtification; to queſtion the Truth of the Reſurrection, and Judgment to come; to diſſemble and play the Hypocrite in Profeſſion, and in Performance of Duties; to do religious Duties, *rather*

rather to pleaſe Man, than God, who trieth the Heart.

3. They feel an Inclination in them, in Times of Trial, to faint under the Croſs, to ſeek too much to ſave themſelves, to diſſemble the known Truth, for the obtaining a little Favour with Men, and to ſpeak Things that they ought not, that they may ſleep in a whole Skin.

4. They feel Weariſomneſs in religious Duties, but a natural Propenſity to Things of the Fleſh. They feel a Deſire to go beyond Bounds both at Board and Bed, and bodily Exerciſe, and in all lawful Recreation.

5. They feel in themſelves an Aptneſs to take the Advantage of uſing of Things that are lawful, as Food, Raiment, Sleep, Talk, Eſtates, Relations, Beauty, Wit, Parts, and Graces, to unlawful Ends. Theſe Things, with many more of the like Kind, the juſtified Man finds, and feels in himſelf to his humbling, and often caſting down: And to ſave him from the deſtroying Evil of theſe, Chriſt ever liveth to make Interceſſion for him.

Again, The juſtified Man is imperfect *in his Graces*: And therefore needeth to be ſaved by the Interceſſion of Chriſt from the bad Fruit that that Imperfection yields.

Juſtifying Righteouſneſs is accompanied with Graces, the Graces of the Spirit. Though theſe Graces are not that Matter, by and through which we are juſtified, nor any Part thereof, that being only the Obedience of Chriſt imputed to us of meer
Rom. 5. Pleaſure and good Will: But, I ſay, they come when Juſtification comes: And though they are not ſo eaſily diſcerned at the firſt, they ſhew forth themſelves afterwards. But, I ſay, how many ſoever they are, and how faſt ſoever they grow, their *utmoſt* arrivement here, is but a State *ſhort of Perfection.*

None of the *Graces* of *God's Spirit*, in our *Hearts*, can do their Work in us without *Shortneſs*, and that becauſe of their *own* Imperfections, and alſo becauſe of the *Oppoſitions* that they meet with from *our* Fleſh.

1. *Faith*; which is the *Root*-Grace, the *grand* Grace; its Shortneſs is ſufficiently manifeſt, by its Shortneſs of Apprehenſion of Things pertaining to the Perſon, Offices, Relations, and Works of Chriſt *now* in the heavenly Place, for us. It is alſo *very* defective in its fetching of Comfort from the Word to us, and in continuing of it with us, when, at any Time, we attain unto it. In its receiving of Strength to ſubdue Sin, and in its Purifyings of the Heart, (though indeed it doth what it doth in reality) yet how ſhort is it of doing of it throughly? Often-times, were it not for
Luke 22. 31, 32. Supplies, by Vertue of the Interceſſion of Chriſt, *Faith would fail* of performing its Office in any Meaſure.

2. There is *Hope*, another Grace of the Spirit beſtowed upon us, and how often is that alſo, as to the *Excellency* of working, made to flag? *I ſhall periſh* (ſaith *David*) *I am cut off from before thine Eyes*, ſaid he. And now where was his Hope in the right Goſpel Diſcovery of it? Alſo all our Fear of Men, and Fears of Death, and Fears of Judgment, they ariſe from the Imperfections of Hope. *But from all thoſe Faults, Chriſt ſaves us by his Interceſſions.*

3. There is *Love*, that ſhould be in us, as *hot as Fire.* 'Tis compared to Fire, to Fire of the hotteſt Sort; yea, 'tis ſaid to be hotter than the Coals of *Juniper.* Song 8. 6, 7. But who finds this Heat in Love, ſo much as for one poor Quarter of an Hour together? Some little Flaſhes, perhaps ſome, at ſome Times, may feel; but where is that conſtant Burning of Affection, that the Word, the Love of God, and the Love of Chriſt calls for? Yea, and that the Neceſſities of the poor and afflicted Members of Chriſt call for alſo. Ah! Love is cold in theſe frozen Days, and ſhort when 'tis at the higheſt.

4. The Grace of *Humility*, When is it? Who has a Thimbleful thereof? Where is he that is clothed with Humility, and that does what he is commanded with all Humility of Mind? 1 Pet. 5. 5. Acts 20. 19

5. For *Zeal*, where is that alſo? Zeal for God, againſt Sin, Profaneneſs, Superſtition, and Idolatry. I ſpeak now to the Godly, who have this Zeal in the Root and Habit; but Oh how little of it puts forth it ſelf into Actions, in ſuch a Day as this is!

6. There is *Reverence*, *Fear*, and ſtanding in *Awe* of God's Word and Judgments, Where are the excellent Workings thereof to be found? And where it is moſt, how far ſhort of perfect Acts is it?

7. *Simplicity*, and *Godly Sincerity* alſo, with how much Dirt is it mixed in the beſt, eſpecially among thoſe of the Saints that are rich, who have got the poor and beggerly Art of Complementing? For the more Complement, the leſs Sincerity, *Many Words will not fill a Buſhel. But in the Multitude of Words there lacks no Sin.* Plain Men are thin come up in this Day; to find a Mouth without Fraud and Deceit *now*, is a rare Thing. Thus might one count up all the Graces of the Spirit, and ſhew wherein every one of them are ſcanty and wanting of Perfection. Now look what they want of Perfection, is ſupplied with Sin and Vanity; for there is a Fulneſs of Sin and Fleſh *at hand*, to make up all the *vacant* Places in our Souls. There is no Place in the Souls of the Godly, but 'tis filled up with *Darkneſs*, when the *Light is wanting*, and with *Sin*, ſo far forth as *Grace is wanting*: Satan alſo diligently waiteth to come in at the Door, if *Careleſs* has left it a little a-jarr. Prov. 10. 19.

But, Oh! the Grace of our Lord Jesus Christ, who ever liveth to make Intercession for us, and that by so doing, saves us from all the imperfect Acts and Workings of our Graces, and from all the Advantages that Flesh, and Sin, and Satan getteth upon us thereby.

Further, as Christ Jesus our Lord doth save us by his Intercession from that Hurt that would unavoidably come upon us by these; so also, by *that*, we are saved from the Evil that is at any Time found in any, or all our holy Duties and Performances, that is our Duty daily to be found in. That our Duties are imperfect follows upon what was discourſed before; for if our Graces be imperfect, how can our Duties but be so too?

1. Our *Prayers* how imperfect are they? With how much Unbelief are they mixed? How apt is our Tongue to run in Prayer before our Hearts? With how much Earnestness do our Lips move, while our Hearts lie within as cold as a Clod? Yea, and oft-times, 'tis to be feared, we ask for that with our Mouth, that we care not whether we have or no. Where is the Man that pursues, with all his Might, what but now he seemed to ask for with all his Heart? Prayer is become a Shell, a Piece of Formality, a very empty Thing, as to the Spirit and Life of Prayer, at this Day. I speak now of the Prayers of the Godly. I once met with a poor Woman, that, in the greatest of her Distresses, told me, she did use to rise in the Night, in cold Weather, and pray to God while she sweat, with Fears of the Loss of her Prayer, and Desires that her Soul might be saved. I have heard of many that have *played*, but of few that have *prayed* till they have sweat, by Reason of their wrestling with God for Mercy in that Duty.

2. There is the Duty of *Alms-giving*, another Gospel Performance, but how poorly is it done in our Days? We have so many foolish Ways to lay out Money in Toys and Fools Baubles for our Children, that we can spare none, or very little, for the Relief of the Poor. Also do not many give that to their Dogs, yea, let it lye in their Houses until it stinks so vilely, that neither Dog nor Cat will eat it; which had it been bestowed well in Time, might have been a Succour and Nourishment to some poor Member of Christ.

3. There is *Hearing of the Word*; but, alas! the Place of Hearing is the Place of Sleeping, with many a fine Professor. I have often observed, that those that keep Shops can briskly attend upon a Two-penny Customer; but when they come themselves to God's Market, they spend their Time too much in letting their Thoughts to wander from God's Commandments, or in a nasty drowsy Way. The Heads also, and Hearts of most Hearers, *are* to the *Word*, as the *Sieve* is to *Water*, they can hold no *Sermons*, remember no *Text*, bring home no *Proofs*; produce none of the Sermon to the Edification and Profit of others. And do not the best take up too much in Hearing, and mind too little, what, by the Word, God calls for at their Hands to perform it with a good Conscience?

4. There is *faithfulness* in Callings, *faithfulness* to Brethren, *faithfulness* to the World, *faithfulness* to Children, to Servants, to all according to our Place and Capacity: Oh how little of it is there found in the Mouths and Lives, to speak nothing of the Hearts, of Professors.

I will proceed no farther in this kind of Repetition of Things, only thus much give me leave to say over again, even many of the truly godly, are very faulty here: But what would they do if there were not one always at the right Hand of God, by Intercession taking away these kind of Iniquities?

Secondly, Are those that are justified by the Blood of Christ such, after that, as have need also of saving by Christ's Intercession? From hence then we may infer, that as Sin, so Satan will not give over from assaulting the best of the Saints.

'Tis not Justification that can secure us from being assaulted by Satan, *Simon, Simon, Satan has desired to have you.* Luk. 22. 31, 32.

There are two Things that do encourage the Devil to set upon the People of God.

First, He knows not who are Elect, for all that profess are not; and therefore he will make tryal if he can get them into his *Sieve*, whether he can cause them to perish. And great Success he hath had this Way. Many a brave Professor has he overcome: He has cast some of the Stars from Heaven to Earth. He pickt one out from among the Apostles, and one, as 'tis thought, from among the seven Deacons; and many from among Christ's Disciples. But how many think you now adays doth he utterly destroy with his Net?

Secondly, If it so happeneth that he cannot destroy, because Christ by his Intercession prevaileth; yet will he set upon the Church, to defile and afflict it. For,

1. If he can but get us to fall with *Peter*, then he has obtained that Dishonour be brought to God, the Weak to be stumbled, the World offended, and the Gospel vilified, and reproached. Or,

2. If he cannot throw up our Heels, yet by buffeting of us, he can grieve us, afflict us, put us to Pain, fright us, drive us to many Doubts, and make our Life very uncomfortable unto us, and make us go groaning to our Father's House. But blessed be God for his Christ, and for that *he ever liveth to make Intercession for us.*

Thirdly, Are those that are justified by the

the Blood of Christ, such, as after that, have need to be saved by Christ's Intercession: Then hence I infer, *That it is dangerous going about any Thing in our own Name, and Strength.* If we would have helps from the Intercession of Christ, let us have a Care that we do what we do according to the Word of Christ. Do what he bids us, as well as we can, as he bids us, and then we need not doubt but to have Help and Salvation in those Duties, by the Intercession of
Col. 3.17. Christ. Do all, says the Apostle, *In the Name of the Lord Jesus Christ. Oh but then the Devil and the World will be most of all offended.* Well, well, but if you do nothing but as in his Fear, by his Word; in his Name you may be sure of what help *his Intercession* can afford you, and that can afford you much help, not only to begin, but to go through with your Work, in some good Measure, as you should; and by that also you shall be secured from those Dangers, if not Temptations to Dangers, that those that go out about Business in their own Names and Strength, shall be sure to meet withal.

Fourthly, Are those that are justified by the Blood of Christ such as after that, have need of being saved by Christ's Intercession: then hence I infer again, that God has a great dislike of the Sins of his own People, and would fall upon them in Judgment and Anger much more severely than he doth, were it not for Christ's Intercession. The Gospel is not, as some think, a loose and licentious Doctrine, nor God's Discipline of his Church a negligent and careless Discipline. For though those that believe already, have also an Intercessor: Yet God to shew his Detestation against Sin, doth often make them feel to purpose; the Weight of his Fingers. The sincere that fain would walk oft with God, have felt what I say, and that to the breaking of their Bones full oft. *The loose ones*, and those that God loves not, may be utter Strangers, as to this; but those that are his own indeed, do know it
Amos 3.2. is otherwise. *You have I known above all others*, says God, *therefore you I will punish for your Iniquities.* God keeps a very strict House among his Children. *David* found it so, *Haman* found it so, *Job* found it so; and the Church of God found it so. And I know not that his Mind is ever the less against Sin, notwithstanding we have an Intercessor. True, our Intercessor saves us from damning Evils, from damning Judgments; but he neither doth nor will secure us from temporal Punishment, from spiritual Punishment, unless we watch, deny our selves, and walk in his Fear. I would to God, that those who are otherwise minded, did but feel for three or four Months something of what I have felt for several Years together for base sinful Thoughts. I wish it, I say, if it might be for their good, and for the better regulating of their Understandings. But whether they obtain my Wish or no, sure I am that God is no Countenancer of Sin; no, not in his own People: Nay he will bear it least of all in them. And as for others, however he may for a while have Patience towards them, if perhaps his Goodness may lead them to Repentance: Yet the Day is coming when he will pay the Carnal and Hypocrites, home with devouring Fire for their Offences.

But if our Holy God will not let us go altogether unpunished, though we have so able and blessed an *Intercessor*, that has always to present God with, on our Behalf, so valuable a Price of his own Blood, now before the Throne of Grace: What should we have done if there had been no Days-Man, none to plead for us, or to make *Intercession* on our behalf? Read that Text. *For I am with thee, saith the* Jer. 30.11. *Lord, to save thee: though I make a full End of all Nations whither I have scattered them; yet I will not make a full end of thee, but I will correct thee in Measure, and will not leave thee altogether unpunished.* If it be so, I say, what had become of us, if we had had no Intercessor? and what will Psal. 16. 4. become of them concerning whom the Lord has said already, *I will not take up* Joh. 17. 9. *their Names into my Lips*? I pray not for them.

Fifthly, Are those that are already justified by the Blood of Christ, yet such as have need of being saved by his Intercession? Then hence I infer, that Christ is not only the Beginner, but the Compleater of our Salvation; or, as the Holy Ghost calls him, *the Author and Finisher of our Salvation*; or, Heb. 12.2. as it calls him again, *The Author of Eternal Salvation*; of Salvation throughout, from Chap. 5.9. the beginning to the end, from first to last. His Hands have laid the Foundation of it, *in his own Blood*, and his Hands shall finish Zech. 4.9. it, *by his Intercession*: As he has laid the Ver. 7. beginning fastly, so he shall bring forth the Isa. 43. 11. head Stones with shootings, and we shall cry, Grace, Grace at the last, Salvation only belongeth to the Lord.

Many there be that begin with Grace, and end with Works, and think that is the only Way. Indeed Works will save from temporal Punishments, when their Imperfections are purged from them by the Intercession of Christ; but to be saved and brought to Glory, to be carried through this dangerous World, from my first moving after Christ, 'till I set my Foot within the Gates of Paradise: This is the Work of my *Mediator*, of my High-Priest and Intercessor: 'Tis he that fetches us again when we Ezek. 34. 16. are run away, 'tis he that lifteth us up when Ps. 145.14 the Devil and Sin has thrown us down; 'tis he that quickeneth us when we grow cold; 'tis he that comforteth us when we despair; 'tis he that obtains fresh Pardon when we have contracted Sin; and he that purges our Consciences, when they are loaden with Guilt. I know

I know alſo, that Rewards do wait for them in Heaven, that do believe in Chriſt, and ſhall do well on Earth; but this is not a Reward of Merit, but of Grace. We are ſaved by Chriſt; brought to Glory by Chriſt; and all our Works are no other Ways made acceptable to God, but by the Perſon and perſonal Excellencies and Works of Chriſt: Therefore whatever the Jewels are, and the Bracelets, and the Pearls that
1 Pet. 2. 5. thou ſhalt be adorned with as a Reward of
Heb. 13. 15. Service done for God in the World; for them thou muſt thank Chriſt, and before all, confeſs that he was the meritorious
Rev. 5. 9. to 14. Cauſe thereof. He ſaves us, and ſaves our Services too. They would be all caſt back as Dung in our Faces, were they not rinſed and waſhed in the Blood, were they not ſweetned and perfumed in the Incenſe, and
Rev. 8. 3, 4. Chap. 7. 12, 13. conveyed to God himſelf, through the white Hand of Jeſus Chriſt: For that is his golden Cenſer, from thence aſcends the Smoke that is the Noſtrils of God, of ſuch a ſweet Savour.

Sixthly, Are thoſe that are already juſtified by the Blood of Chriſt, ſuch as do ſtill ſtand in need of being ſaved by his Interceſſion? Then hence I infer again, that we that have been ſaved hitherto, and preſerved from the Dangers that we have met with ſince our firſt Converſion to this Moment, ſhould aſcribe the Glory to Jeſus Chriſt, to God by Jeſus Chriſt. *I have prayed that thy Faith fail not: I pray that thou wouldeſt keep them from the evil*, is the true Cauſe of our ſtanding, and of our continuing in the Faith and Holy Profeſſion of the Goſpel to this very Day. Wherefore we muſt give
Pſal. 44. 6, 7, 8. 2 Cor. 2. 14. Phil. 3. 3. the Glory of all to God by Chriſt: *I will not truſt in my Bow*, ſaid *David*, *neither ſhall my Sword ſave me. But thou haſt ſaved us from our Enemies, and haſt put them to ſhame that hated us. In God we boaſt all the Day long, and praiſe thy Name for ever. Selah.* He cauſeth us always to triumph in Chriſt; we rejoyce in Chriſt Jeſus, and have no Confidence in the Fleſh. Thus you ſee, that both in the Old and New Teſtament, all the Glory is given to the Lord, as well for Preſervation to Heaven, as for Juſtification of Life. And he that is well acquainted with himſelf, will do this readily: Though light Heads, and ſuch as are not acquainted with the deſperate Evil that is in their Natures, will ſacrifice to their own Net. But ſuch will ſo ſacrifice but a while. *Sir Death* is coming, and he will put them into the view of what they ſee not now, and will feed ſweetly upon them, becauſe they made not the Lord their Truſt. And therefore aſcribe thou the Glory of the Preſervation of thy Soul in the Faith hitherto, to that Salvation which Chriſt Jeſus our Lord obtaineth for thee by his Ineerceſſion.

Seventhly, Are thoſe that are already juſtified by the Blood of Chriſt, ſuch as do ſtill ſtand in need of being ſaved by his *Interceſſion?* Then is this alſo to be inferred from hence, that Saints ſhould look to him for that ſaving, that they ſhall yet have need of 'twixt this and the Day of their Diſſolution; yea, from henceforward, even to the Day of Judgment. I ſay they ſhould ſtill look to him for the remaining Part of their Salvation, or for that of their Salvation which is yet behind; and let them look for it with Confidence, for that it is in a faithful Hand; and for thy Encouragement, to look and hope for the compleating of thy Salvation in Glory, let me preſent thee with a few Things:

1. The hardeſt or worſt Part of the Work of thy Saviour is over; his bloody Work, his bearing of thy Sin and Curſe, his loſs of the Light of his Father's Face for a Time: His dying upon the curſed Tree, that was the worſt, the ſoreſt, the hardeſt and moſt difficult Part of the Work of Redemption; and yet this he did willingly, chearfully, and without thy Deſires; yea, this he did, as conſidering thoſe for whom he did it, in a State of Rebellion and Enmity to him.

2. Conſider alſo, that he has made a beginning with thy Soul to *reconcile* thee to God, and to *that* end has beſtowed his Juſtice upon thee, put his Spirit within thee, and began to make the unweeldable Mountain and Rock, *thy heart*, to turn towards him, and deſire after him; to believe in him, and rejoyce in him.

3. Conſider alſo, that *ſome* comfortable *Pledges* of his love thou haſt already received, namely, as to *feel* the Sweetneſs of his Love; as to *ſee* the Light of his Countenance; as to be *made* to know his Power, in raiſing of thee when thou waſt down; and *how* he has made thee ſtand while Hell has been puſhing at thee, utterly to overthrow thee.

4. Thou mayſt conſider alſo, that *what remains* behind of the work of thy Salvation in his hands, as it is the moſt eaſie Part, ſo the moſt comfortable; and *that* Part which will more immediately iſſue in his Glory: and therefore he will mind it.

5. That which is behind, is alſo more ſafe in *his* Hand, than if it was in *thine* own: *he* is wiſe, *he* is powerful, *he* is faithful; and therefore will manage that Part that is lacking to our Salvation, *well*, until he has compleated it. 'Tis his Love to thee that has made him *that he putteth no truſt in thee*; he knows that he can himſelf bring thee to his Kingdom *moſt* ſurely; and therefore has not left that Work to thee, no, not *any* part thereof.
Job. 5. 18. Chap. 15. 15.

Live in hope then, in a lively hope, that ſince Chriſt is riſen from the Dead, he lives to make Interceſſion for thee, and that thou ſhalt reap the bleſſed Benefit of this two-fold Salvation that is *wrought*, and that is *working* out for thee, by Jeſus Chriſt our Lord.

Lord. And thus have we treated of the *Benefit* of his *Interceſſion*, in that he is *able* to *ſave* to the *uttermoſt*. And this leads me to the *third* Particular.

The *third* Particular is to ſhew *who are the Perſons intereſted in this Interceſſion of Chriſt*; and they are thoſe that *come to God by him*. The Words are very *conciſe* and diſtinctly laid down; they are they that *come*, that come to *God*, that come to God by *him*. *Wherefore he is able alſo to ſave them, to ſave to the uttermoſt them that come to God by him, ſeeing he ever liveth to make Interceſſion for them.*

A little firſt to comment upon the order of the words, *that come unto God by him.*

1. There are that come unto God, but *not* by him; and *theſe* are not included in this Text, have not a Share in this Privilege. Thus the Jews came to God, the *unbelieving* Jews, *who had a zeal of God, but not according to Knowledge.* Theſe ſubmitted not to Chriſt, the Righteouſneſs of God, but thought to come to him by Works of their own, or at leaſt, *as it were*, by them, and ſo came ſhort of Salvation by *Grace*, for *that* reigns to Salvation *only* in Chriſt. To theſe Chriſt's Perſon and Undertakings were a Stumbling-ſtone: for at him they ſtumbled, and did ſplit themſelves to pieces, though they indeed were ſuch as came to God for Life.

Rom. 9. 30 to 34. Ch. 10. 1, 2, 3, 4.

2. As there are that come to God, but not by Chriſt; ſo there are that come to Chriſt, but not to God by him: of *this* Sort are they, who hearing that Chriſt is Saviour, therefore come to him for Pardon; but cannot abide to come to God by him, for that *he* is Holy, and ſo will ſnub their Luſts, and will change their Hearts and Natures. Mind me what I ſay: There are a great many that would be ſaved by Chriſt, but love not to be ſanctified by God thro' him. Theſe make a Stop at Chriſt, and will go no further; might ſuch have Pardon, they care not whether ever they went to Heaven or no. Of this kind of coming to Chriſt, I think it is, of which *he* warneth his Diſciples, when he ſaith, *In that Day you ſhall ask me nothing: Verily, verily I ſay unto you, Whatſoever you ſhall ask the Father in my Name, he will give it you.* As who ſhould ſay, when you ask for any thing, make not a *Stop at me*, but come to my Father *by* me: For they that come to me, and not to my Father through me, will have nothing of what they come for. Righteouſneſs ſhall be imputed to us, *if we believe in him that raiſed up Jeſus our Lord from the Dead.* To come to Chriſt for a Benefit, and ſtop there, and not come to God by him, prevaileth nothing. Here the Mother of *Zebedee*'s Children erred; and about this it was that the Lord Jeſus cautioned her, *Lord*, ſaith ſhe, *grant that theſe my two Sons may ſit, the one on thy right hand, and the other on thy left in thy Kingdom.*

Joh. 16. 23

Rom. 4. 24, 25.

Mat. 20, 21, 22, 23.

But what is the Anſwer of Chriſt? *To ſit on my right Hand, and on my left, is not mine to give, but for whom it is prepared of my Father.* As who ſhould ſay, Woman, of my ſelf I do nothing, my Father worketh with me. Go therefore to him by me, for I am the Way to him; what thou canſt obtain of him by me, thou ſhalt have; that is to ſay, what of the things that pertain to eternal Life, whether Pardon or Glory.

'Tis true, the Son has Power to give *Pardon* and *Glory*, but he gives it not by himſelf, but by, and according to the Will of his Father. They therefore that come to him for an eternal Good, and look not to the Father by him, come ſhort thereof; I mean now, *Pardon and Glory.*

Mat. 9. 6. Joh. 17. 22.

And hence, though it be ſaid the Son of Man hath Power on Earth to forgive Sins; to wit, to ſhew the Certainty of his Godhead, and of the Excellency of his Mediation; yet Forgiveneſs of Sin is ſaid to lie more particularly in the Hand of the Father, *and that God for Chriſt's ſake forgiveth us.*

Eph. 4. 32.

The Father, as we ſee, will not forgive, unleſs we come to him by the Son: why then ſhould we conceit that the Son will forgive thoſe that come not to the Father by him?

So then, juſtifying Righteouſneſs is in the Son, and with him alſo is Interceſſion; but Forgiveneſs is with the Father: yea, the Gift of the Holy Ghoſt, yea, and the Power of imputing of the Righteouſneſs of Chriſt is yet in the Hand of the Father. Hence Chriſt prays to the Father to forgive, prays to the Father to ſend the Spirit, and 'tis God that imputeth Righteouſneſs to Juſtification to us. The Father then doth nothing but for the ſake of and through the Son; the Son alſo doth nothing derogating from the Glory of the Father: But it would be a Derogation to the Glory of the Father, if the Son ſhould grant to ſave them that come not to the Father by him: Wherefore you that cry Chriſt, Chriſt, delighting yourſelves in the Thoughts of Forgiveneſs, but care not to come by Chriſt to the Father: For it you are not at all concerned in this bleſſed Text, for he only ſaves by his Interceſſion, *them that come to God by him.*

Luk. 23. 34. Joh. 14. 16 Rom. 4. 6.

There are three Sorts of People that may be ſaid to come to Chriſt, but not to God by him.

Firſt, They whoſe utmoſt Deſign in coming is, only that Guilt and Fear of Damning may be removed from them. And there are three Signs of ſuch a one.

1. He that takes up in a Belief of Pardon, and *ſo goes on* in his Courſe of Carnality, as he did before.

2. He whoſe Comfort in the Belief of Pardon, *ſtandeth alone*, without other Fruits of the Holy Ghoſt.

3. He that having been waſhed, can be content to tumble in the Mire as the Sow

again, or as the *Dog* that did *ſpue*, to lick up his *Vomit* again.

Secondly, They may be ſaid to come to Chriſt, but not to God by him, who do pick and chuſe Doctrines, itching only after that
Mat. 5. 8. which ſounds of Grace: But ſecretly abhorring of that which preſſeth to moral Goodneſs. Theſe did never ſee God, what Notions ſoever they may have of the Lord Jeſus, and of Forgiveneſs from him.

3. They ſurely did never come to God by Chriſt, however they may boaſt of the Grace of Chriſt, that will from the Freeneſs of Goſpel Grace plead an Indulgence for Sin.

And now to ſpeak a few Words of coming to God, of coming, as the Text intends. And in ſpeaking to this, I muſt touch upon two things.

1. Concerning GOD.

2. Concerning the *Frame* of the *Heart* of him that comes to him.

Firſt, Of God. God is the chief Good. Good ſo as nothing is but himſelf. He is in himſelf moſt happy, yea all Good, and all true Happineſs is only to be found in God, as that which is eſſential to his Nature; nor is there any Good, or any Happineſs in or with any Creature, or Thing, but what is communicated to it by God. God is the only deſirable Good, nothing without him is worthy of our Hearts. Right Thoughts of God are able to raviſh the Heart; how much more happy is the Man, that has Intereſt in God. God alone is able by himſelf to put the Soul into a more bleſſed, comfortable and happy Condition, than can the whole World. Yea, and more, than if all the created Happineſs of all the Angels of Heaven did dwell in one Man's Boſom. God is the Upholder of all Creatures, and whatever they have that is a ſuitable good to their Kind, it is from God; by God all things have their Subſiſtence, and all the Good that they enjoy. I cannot tell what to ſay. I am drowned. The Life, the Glory, the Bleſſedneſs, the Soul-ſatisfying Goodneſs that is in God, is beyond all Expreſſion.

Secondly, Now there muſt be in us ſomething of a Suitableneſs of Spirit to this God, before we can be willing to come to him.

Before, therefore, God has been with a Man, and has left ſome Impreſſion of his Glory upon him, that Man cannot be willing to come to him aright. Hence 'tis ſaid concerning *Abraham*, that, in order to his coming to God (and following of him) aright, the Lord himſelf did ſhew himſelf unto him. *Men, Brethren and Fathers,*
Gen. 12. 1. *hearken, The God of Glory appeared unto our*
Acts 7. 2, 3 *Father Abraham, when he was in Meſopotamia, before he dwelt in Charran: And ſaid unto him, Get thee out of thy Country, and from thy Kindred, and come into the Land which I ſhall ſhew thee.*

It was this God of Glory, the Sight and Viſions of this God of Glory, that provoked *Abraham* to leave his Country and Kindred to come after God. The Reaſon why Men are ſo careleſs of, and ſo indifferent about their coming to God, is becauſe they have their Eyes blinded, becauſe they do not perceive his Glory. God is ſo bleſſed a one, that did he not hide himſelf, and his Glory, the whole World would be raviſhed with him: But he has, I will not ſay, Reaſons of *State*, but Reaſons of Glory; glorious Reaſons, why he hideth himſelf from the World, and appeareth but to particular ones. Now by his thus appearing to *Abraham*, down fell *Abraham's* Vanity, and his idolatrous Fancies and Affections; and his Heart began to turn unto God, for that there was in this appearance an alluring and Soul-inſtructing Voice. Hence that which *Moſes* calls here an Joh. 6. 45.
appearing, Chriſt calls a *hearing* and a ver. 44.
teaching, and a *learning*. *It is written in the Prophets, And they ſhall be all taught of God: Every man therefore that hath heard, and learned of the Father, cometh unto me.* That is, to God by me. But, I ſay, what muſt they *hear* and *learn* of the Father, but that Chriſt is the Way to Glory, the Way to the God of Glory. This is a *drawing* Doctrine: Wherefore that which in this verſe is called, *Teaching*, and *Learning*, is called in the Verſe before, the *Drawing* of the Father. *No man can come to me, except the Father which hath ſent me, draw him:* that is, with powerful Propoſals, and alluring Concluſions, and heart ſubduing Influences.

Having thus touched upon this, we will now proceed to ſhew you what kind of people they are that come to God by Chriſt; and then ſhall draw ſome Inferences from this alſo.

There are therefore three ſorts of people, *that come to God by Chriſt.*

1. Men newly awakened.
2. Men turned back from backſliding.
3. The ſincere and upright Man.

Firſt, *Men newly awakened.* (By *awakened*, I mean awakened throughly.) So awakened as to be made to ſee themſelves, what *they* are; the World, what *it* is; the Law, what *it* is; Hell what *it* is; Death what *it* is; Chriſt what *he* is; and God, what *he* is, and alſo what Judgment is.

A Man that will come to God by Chriſt aright, muſt needs *precedent* to his ſo coming, have a competent Knowledge of things of this kind.

1. *He muſt know himſelf*, what a wretched and miſerable Sinner he is, before he will take one ſtep forward in order to his coming to God by Chriſt. This is plain from a great many Scriptures. As that Luke 15.
of the Parable of the *Prodigal*, that of the Acts 2.
three thouſand, that of the Gaoler; and Ch. 16.
thoſe of many more beſides. The whole have

have no need of the Phyſician. They were not the *Sound*, and *Whole*, but the *Lame* and *Diſeaſed*, that came to him to be cured of their Infirmities: And it is not the Righteous but the Sinners, that do well know themſelves to be ſuch, that come to God by Chriſt.

It is not in the Power of all the Men on Earth, to make one Man come to God by Chriſt, becauſe it is not in their Power to make Men ſee their State by Nature. And what ſhould a Man come to God for, that can live in the World without him? Reaſon ſays ſo, Experience ſays ſo, the Scripture beareth witneſs, that ſo it is of a truth. 'Tis a Sight of what I am, that muſt *unrouſt* me, that muſt *ſhake* my Soul, and make me leave my preſent Reſt. No Man comes to God by Chriſt, but he that knows himſelf, and what Sin hath done to him, that's the firſt.

Job. 21. 7, to 15.

Secondly, As he muſt know himſelf, and what a Wretch he is. *So he muſt know the* World, *and what an empty thing it is. Cain* did *ſee* himſelf, but ſaw not the Emptineſs of this World, and therefore inſtead of going to God by Chriſt, he went to the World, and there did take up to his dying Day. The World is a great Snare to the Soul, even to the Souls of awakened Sinners, by reaſon of its *Big Looks*, and the *fair Promiſes* that it makes to thoſe that will pleaſe to entertain it. 'Twill alſo make as though it could do as much to the quieting of the Spirit, as either *Sermon*, *Bible*, or *Preacher*. Yea, and it has its Followers ready at its Heels continually to blow its applauſe abroad, ſaying, Who will ſhew us any (other) Good; And though this their way is their folly, *yet there Poſterity approveth their Sayings*. So that unleſs a Man, under ſome Awakenings, ſees the Emptineſs of the world, he will take up in the good things thereof; and not come to God by Chriſt. Many there be now in Hell that can ſeal to this for truth: 'Twas the *World* that took *awakened Cain*, *awakened Judas*, *awakened Demas*. Yea *Balaam*, though he had ſome kind of viſions of God, yet was kept by the World from coming to him aright. See with what Earneſtneſs the Young Man in the Goſpel came to Jeſus Chriſt, and that for eternal Life. *He ran* to him, he *kneeled* down to him, and *asked*, and that before a *Multitude*, *Good Maſter, what ſhall I do that I may inherit eternal Life*? And yet when he was told; he could not come, the World ſoon ſtept betwixt that Life and him, and perſwaded him to take up in it ſelf, and ſo for ought we know he never looked after Life more.

Gen. 4. 16.

Pſal. 4. 6. Pſal. 49. 13.

Mark 10. 17, to 24.

There are four things in the World that have a Tendency to *lull* an awakened Man aſleep, if God alſo makes him not afraid of the World.

Luk. 8. 14. 1. *There is the Buſtle and Cumber of the World*, that will call a Man off from looking after the Salvation of his Soul. This is intimated by the Parable of the thorny Ground. Worldly Cumber is a deviliſh thing. 'Twill hurry a Man from his Bed, without Prayer: To a Sermon, and from it again, without Prayer. 'Twill choke Prayer, 'twill choke the Word, 'twill choke Convictions, 'twill choke the Soul, and cauſe that awakening ſhall be to no ſaving Purpoſe.

2. *There is the Friendſhip of this World*, to which if a Man is not mortified, there is no coming for him to God by Chriſt. And a Man can never be mortified to it, unleſs he ſhall ſee the Emptineſs and Vanity of it. Whoſoever makes himſelf a Friend of this World, is the Enemy of God. And how then can he come to him by Chriſt?

Jam. 4. 4.

3. *There are the Terrors of the World*, if a Man ſtands in fear of them, he alſo will not come to God by Chriſt. The Fear of Man brings a Snare. How many have in all Ages been kept from coming to God aright, by the Terrors of the World? Yea, how many are there to ones thinking, have almoſt got to the Gates of Heaven, and have been ſcared, and driven quite back again, by nothing but the Terrors of this World? This is that which Chriſt ſo cautioneth his Diſciples about, for he knew it was a deadly thing. *Peter* alſo bids the Saints beware of this, as of a thing very deſtructive.

Luke 12. 4, 5, 6. 1 Pet. 3. 14, 15.

4. *There is alſo the Glory of the World*, an abſolute Hindrance to Convictions and Awakenings: To wit, Honours and Greatneſs, and Preferments. *How can ye believe*, ſaid Chriſt, *that receive Honour one of another, and ſeek not the Honour that cometh from God only*. If therefore a Man is not in his Affections crucified to theſe, it will keep him from coming to God aright.

Joh. 5. 44.

Thirdly, As a Man muſt know himſelf, *how vile he is*, and know the World, *how ſevere it is*: So he muſt know the Law, *how empty it is*. Elſe he will not come to God by Jeſus Chriſt our Lord.

A Man that is under Awakenings, is under a double Danger of falling ſhort of coming to God by Chriſt. If he knows not the Severity of the Law,

1. He is either in Danger of ſlighting its Penalty, or,

2. Of ſeeking to make Amends to it, by doing of good Works. And *nothing* can keep him from *ſplitting* his Soul upon *one* of *theſe* two Rocks, but a ſound Knowledge of the *Severity* of the Law.

Firſt, *He is in Danger of ſlighting the Penalty*. This is ſeen by the Practice of all the Profane in the World. Do they not know the Law? Verily many of them can ſay the Ten Commandments without Book. But they do not know the Severity of the Law; and therefore when at any time Awakenings come upon their Conſciences, they ſtrive to drive away the Guilt of one Sin, by wallowing in the Filth of another.

But

But would they do thus if they knew the *Severity of the Law?* they would as ſoon eat Fire. The Severity of the Law would be an intolerable, unſupportable Burden to their Conſciences. It would drive them, and make them fly for Refuge to lay hold on the Hope ſet before them.

Secondly, Or if he ſlights not the Penalty, he will ſeek to make amends to it, by doing of good Works, for the Sins he has committed. This is manifeſt by the Practice of the *Jews* and *Turks*, and all that ſwerve on that hand; to wit, to ſeek Life and Happineſs by the Law. *Paul* alſo was here, before he met with Jeſus in the way. This is natural to Conſciences that are awakened, unleſs alſo they have given to them to ſee *the true Severity of the Law.* The which that thou mayſt do, if my Mite will help, I will caſt in for thy Conviction theſe four things:

Firſt, The Law charges thee *with its Curſe*, as well for the *Pollution of thy Nature*, as for the *Defilements of thy Life*; yea, and if thou hadſt never committed ſinful Act, thy Pollution of Nature muſt ſtand in thy way to Life, if thou comeſt not to God for Mercy by Chriſt.

Prov. 24. 9 *Secondly*, The Law takes Notice of (and chargeth thee with its Curſe, as well for) ſinful Thoughts, as for vile and ſinful Actions. *The very Thought of Fooliſhneſs is Sin*, tho' it never breaks out into Act, and will as ſurely merit the Damnation of the Soul, as will the greateſt Tranſgreſſion in the World.

Thirdly, If now thou couldeſt keep all the Commandments, *That will do thee no good at all*, becauſe thou haſt ſinned firſt: *The Soul that ſinneth ſhall die.* Unleſs then thou canſt endure the Curſe, and ſo in a legal way, overcome it for the Sins that thou haſt committed: Thou art gone if thou comeſt not to God by Chriſt for Mercy and Pardon.

Fourthly, And never think of Repentance, *thereby* to ſtop the Mouth of the Law, for the Law calleth *not* for *Repentance*, but *Life*; nor will it accept of any, ſhouldſt thou mourn and weep for thy Sins till thou haſt made a Sea of Blood with Tears. This, I ſay, thou muſt know, or thou wilt not come to God by Chriſt for Life. For the Knowledge of this will cauſe that thou ſhalt neither ſlight the Severity of the Law, nor truſt to the Works thereof for *Life.* Now when thou doeſt neither of theſe, thou canſt not but ſpeed thee to God by Chriſt for Life: for now thou haſt *no* Stay; Pleaſures are gone, all Hope in thy ſelf is gone. Thou now dieſt, and that is the way to live: for this inward Death is, or feels like an hunger-bitten Stomach, that cannot but crave and gape for Meat and Drink. Now 'twill be as poſſible for thee to ſleep with thy Finger in the Fire, as to forbear craving of Mercy, ſo long as this Knowledge remains.

Fifthly, As a Man muſt know *himſelf*, the *Emptineſs* of this *World*, and the *Law*; ſo it is neceſſary for him to *know that there is a Hell*, and how unſupportable the Torments of it are: for all Threatnings, Curſes, and Determinations to puniſh in the next World, will prove but Fictions and Scarecrows, if there be no *woful* Place (no *woful* State) for the Sinner to receive his Wages in for Sin, when his Days are ended in this World. Wherefore this Word [*Saved*] ſuppoſeth ſuch a Place and State. *He is able to ſave* from Hell! from the woful Place, from the woful State of Hell, them that come unto God by him.

Chriſt therefore often inſinuates the Truth of an *Hell*, in his Invitations to the Sinners of this World to come to him? as where he tells them, they ſhall be ſaved if they *do*; they ſhall be damned if they do *not*. As if he had ſaid, There is a *Hell*, a terrible *Hell*, and they that come to me I will ſave them *from* it; but they that come not, the *Law* will damn them *in* it. Therefore that thou mayſt indeed come to God by Chriſt for Mercy, *believe there is a Hell*, a woful terrible Place: *Hell* is God's Creature, he hath made it deep and large! the Puniſhments are by the Laſhes of his Wrath, which will iſſue from his Mouth like a Stream of burning Brimſtone, ever kindling it ſelf upon the Soul. Thou muſt know this by the *Word*, and fly *from* it, or thou ſhalt know it by thy *Sins*, and lie and cry *in* it. Iſa. 30. 33.

I might inlarge, but if I did I ſhould be ſwallowed up: for we are, *while here*, no more able to ſet forth the *Torments of Hell*, than we are (while here) to ſet forth the Joys of Heaven; only this may and ought to be ſaid, That God is *able*, as to *ſave*, ſo *to caſt into Hell.* And as he is able to make Heaven ſweet, good, pleaſurable and glorious *beyond* thought; ſo he is able to make the Torments of Hell ſo *exquiſite*, ſo hot, ſo ſharp, ſo intolerable that no Tongue can utter it, no not the damned in Hell themſelves. If thou loveſt thy Soul, ſlight not the Knowledge of *Hell*, for *that*, with the Law, are the *Spurs* which Chriſt uſeth to prick Souls forward to himſelf withal. What is the Cauſe that Sinners can play ſo delightfully with Sin? It is for that they forget that there is a Hell for them to deſcend into for their ſo doing when they go out of this World. For here uſually he gives our ſtop to a ſinful courſe; we perceive that Hell hath opened her Mouth before us. Leſt thou ſhouldſt forget, I beſeech thee, another time, to retain the Knowledge of Hell in thine Underſtanding, and apply the burning-hot Thoughts thereof to thy Conſcience; this is one way to make thee gather up thy Heels and mend thy Pace in thy coming to Jeſus Chriſt, and to God the Father by him. Luk. 12. 5. Iſa. 64. 4

Sixthly, 'Tis alſo neceſſary, that he that cometh

cometh to God by the Lord Jeſus, ſhould *know what Death is*, and the Uncertainty of its Approaches upon us. *Death* is, as I may call it, *The Feller*, the *Cutter* down. Heb. 11. 13. *Death* is that that puts a Stop to a further living here, and that which lays Man where 1 Theſ. 4. 14. it finds him: If he is in the Faith in Jeſus, Job 29. 11 it lays him down there to ſleep, till the Lord comes: If he be not in the Faith, it lays him down in his Sins, 'till the Lord comes. Again, If thou haſt ſome Beginnings that look like good, and Death ſhould overtake thee before thoſe Beginnings are ripe, thy Fruit will wither, and thou wilt fall ſhort of being gathered into God's Barn. Job 24. 20, 24. Some Men are cut off like the Tops of the Ears of Corn, and ſome are even nipped Job 5. 26. by Death, in the very Bud of their Spring; but the Safety is, when a Man is ripe, and ſhall be gathered to his Grave, *as a Shock of Corn to the Barn* in its Seaſon.

Now if Death ſhould ſurpriſe and ſeize thee before thou art fit to die, *all's loſt*: For there is no Repentance in the Grave; or rather as the wiſe Man has it, *whatſoever* Eccl. 9. 10 *thy Hand findeth to do, do it with all thy Might; for there is no Work, nor Device, nor Knowledge, nor Wiſdom in the Grave whither thou goeſt.*

Death is God's Serjeant, God's Bailiff, and he arreſts in God's Name when he comes; but ſeldom gives warning before he clappeth us on the Shoulder: And when he arreſts us, though he may ſtay a little while, and give us leave to pant, and tumble, and toſs our ſelves for a while upon a Bed of languiſhing; yet at laſt he will prick our Bladder, and let out our Life, and then our Soul will be poured upon the Ground; yea, into Hell, if we are not ready and prepared for the Life Everlaſting. He that doth not watch for, and is not afraid leaſt Death ſhould prevent him, will not make haſte to God by Chriſt. What *Job* ſaid of temporal Afflictions, ſuch an one will Death be, if thou art not aware: When I looked Job 30. 26, 27. for good, *evil came* ------ *The Days of affliction prevented me.* If thou lookeſt, or beginneſt to look for good, and the Day of Death ſhall cut thee off before thou haſt found that good thou lookeſt for; all's loſt, Soul, and Life, and Heaven, and All. Wherefore it is convenient that thou conclude, the Grave *is thy Houſe*, and that thou make thy Bed *once a Day*, in the Grave: Job 17. 13, 14. Alſo, that thou ſay unto Corruption, *Thou art my Father, and to the Worm, thou art my Mother and my Siſter.* I ſay be acquainted with the *Grave* and *Death*. The Fool puts the evil Day far away; but the wiſe Man brings it nigh. Better be ready to die ſeven Years before Death comes, than want one Day, one Hour, one Moment, one Tear, one ſorrowful Sigh at the Remembrance of the ill-ſpent Life that I have lived. This then is that which I admoniſh thee of, namely; That thou know Death, what it is, what it doth when it comes. Alſo, that thou conſider well of the Danger that Death leaves that Man in, to whom he comes before he is ready and prepared to be laid by it in the Grave.

Sixthly, Thou muſt alſo be made by thy Awakenings to ſee what Chriſt is. This is of abſolute Neceſſity: For how can or ſhall a Man be willing to come to Chriſt, that knows not what he is, what God has appointed him to do? He is the Saviour, every Man will ſay ſo; but to Senſe, Smell, and Taſte, what ſaving is, and ſo to underſtand the Nature of the Office and Work of a Saviour, is a rare Thing, kept cloſe from moſt, known but by ſome. Jeſus of *Naza-* Col. 1. 19, 20, 21. *reth* is the Saviour, or the Reconciler of Men to God, in the Body of his Fleſh through Death. This is he whoſe Buſineſs in coming from Heaven to Earth, was to ſave his People from their Sins. Now, as was ſaid, to know how he doth this, is that which is needful to be enquired into: For ſome ſay he doth it one Way, ſome he doth it another; (and it muſt be remembred, that we are now ſpeaking of the Salvation of that Man that from new, or firſt Awakenings, is coming to God by Chriſt for Life.)

1. Some ſay he doth it, by giving of us Precepts and Laws to keep, that we might be juſtified thereby.

2. Some ſay that he doth it by ſetting himſelf a Pattern for us to follow him.

3. Some again hold, that he doth it by our following the Light within.

But thou muſt take heed of all theſe, for Rom. 5. 7, 8, 9. Eph. 1. 7. Rev. 1. 5. he juſtifies us by none of theſe Means, (and thou doſt need to be juſtified;) I ſay, he juſtifieth us not either by giving Laws unto us, or by becoming our Example, or by our following of him in any ſenſe, but by his Blood ſhed for us; his Blood is not Laws, nor Ordinances, nor Commandments, but a Price, a redeeming Price. He juſtifies us, by beſtowing upon us, not by expecting from us. He juſtifies us by his Grace, not by our Works. In a Word, thou muſt be well grounded in the Knowledge of what Chriſt is, and how Men are juſtified by him, or thou wilt not come unto God by him.

As thou muſt know him, and how Men are juſtified by him, ſo thou muſt know the readineſs that is in him to receive and to do for thoſe, what they need, that come unto God by him. Suppoſe his Merits were never ſo efficacious, yet if it could be proved that there is a lothneſs in him that theſe Merits ſhould be beſtowed upon the coming ones, there would but few adventure to wait upon him. But now, as he is full, he is free. Nothing pleaſes him better, than to give what he has away; than to beſtow it upon the poor and needy. And it will be convenient that thou, who art a coming Soul, ſhouldſt know this for thy

Comfort, to encourage thee to come to God by him. Take two or three Sayings of his for the confirming of what is now ſaid:

Mat. 11. 28. *Come unto me all ye that labour, and are heavy laden, and I will give you Reſt.*

Joh. 6. 37. *All that the Father giveth me, ſhall come to me; and him that comes to me, I will in no wiſe caſt out.*

Mar. 2. 17. 1 Tim. 1. 15. *I am not come to call the Righteous, but Sinners to Repentance. This is a faithful Saying, and worthy of all Acceptation, that Chriſt Jeſus came into the World to ſave Sinners; of whom I am chief.*

Seventhly, As a Man that would come to God by Chriſt, muſt *Antecedent* to his ſo coming, know himſelf what he is; the World, how empty it is; the Law, how ſevere it is; Death, and what it is; and Chriſt, and what he is: So alſo he muſt know God,

Heb. 11. 6. *He that cometh to God, muſt believe that he is, and that he is a Rewarder of thoſe that diligently ſeek him.* God muſt know, elſe how can the Sinner propound him as his End, his ultimate End? For ſo doth every one that indeed doth come to Chriſt aright: He comes to Chriſt, becauſe he is the Way; he comes to God, becauſe he is the End. But, I ſay, if he knows him not, how can he propound him as the End? The End is that, for the ſake of which I propound to my ſelf any Thing, and for the ſake of which I uſe any means. Now then, I would be ſaved; but why? Even becauſe I would enjoy God. I uſe the Means to be ſaved, and why? Becauſe I would enjoy God. I am ſenſible that Sin has made me come ſhort of the Glory of God,

Rom. 3. 23 Ch. 5. 1, 2. and that Chriſt Jeſus is he, the only he, that can put me into a Condition of obtaining the Glory of God: and therefore I come to God by him.

But, I ſay, again, who will propound God for his End, that knows him not, that knows him not aright? yea, that knows him not to be worth being propounded as my End, in coming to Jeſus Chriſt: and he that thus knows him, muſt know him to be above all, beſt of all, and him in whom the Soul ſhall find that Content, that Bliſs, that Glory and Happineſs, that can by no Means be found elſewhere. And, I ſay, if this be not found in God, the Soul will never propound him to himſelf as the only, higheſt and ultimate End in its coming to Jeſus Chriſt. But it will propound ſomething elſe, even what it ſhall imagine to be the beſt good: perhaps Heaven; perhaps Eaſe from Guilt; perhaps to be kept out of Hell, or the like. I do not ſay, but a Man may propound all theſe to himſelf in his coming to Jeſus Chriſt; but if he propounded theſe as his ultimate End, as the chiefeſt good that he ſeeks: If the Preſence and Enjoyment of God, of God's glorious Majeſty, be not his chief Deſign, he is not concerned in the Salvation that is propounded in our Text. *He is able, and ſo will ſave to the uttermoſt them that come unto* [God] *by him.*

What's Heaven without God? what's Eaſe without the Peace and Enjoyment of God? What's Deliverance from Hell, without the Enjoyment of God? The propounding therefore theſe, and only theſe, to thy ſelf for thy Happineſs, in thy coming to Jeſus Chriſt, is a Propoſal not a hair's breadth higher than what a Man without Grace can propound. What, or who is he that would not go to Heaven? What, or who is he that would not alſo have Eaſe from the Guilt of Sin? And where is the Man that chuſeth to go to Hell? But many there be that cannot abide God; no, they like not to go to Heaven, becauſe God is there. If the Devil had a Heaven to beſtow upon Men, a vicious and a beaſtly Heaven, (if it be lawful thus to ſpeak,) I durſt pawn my Soul upon it, were it a thouſand Times better than it is, that upon a bare Invitation, the Soul Fiend would have twenty to God's one. They, I ſay, cannot abide God; nay, for all the Devil has nothing but a Hell for them, yet how thick Men go to him, but how thinly to God Almighty. The Nature of God lieth croſs to the Luſts of Men. A Holy God, a glorious Holy God, an infinitely Holy God; this ſpoils all. But to the Soul that is awakened, and that is made to ſee Things as they are, to him God is what he is in himſelf, the bleſſed, the higheſt, the only eternal Good, and he without the Enjoyment of whom, all Things would ſound but emptily in the Ears of that Soul.

Now then, I adviſe thee, that haſt a Mind to come to God by Chriſt, that thou ſeek the Knowledge of God. *If thou ſeekeſt Wiſdom, as Silver, and ſearcheſt for her as for hid Treaſures; then ſhalt thou underſtand the Fear of the Lord, and find the Knowledge of God.*

And to encourage thee yet further, he is ſo deſirous of Communion with Men, that he pardoneth Sins for that. Hence he is called, not only *Loving*, but *Love*. *God is Love; and he that dwelleth in Love, dwelleth in God, and God in him.* 1 Joh. 4. 16.

Methinks when I conſider what Glory there is, at Times, upon the Creatures, and that all their Glory is the Workmanſhip of God; O Lord, ſay I, what is God himſelf! He may well be called *the God of Glory*, as well as the *Glorious Lord*: for as all Glory is from him, ſo in him is an inconceivable Well-Spring of Glory, of Glory to be communicated to them that come by Chriſt to him. Wherefore let the Glory, and Love, and Bliſs, and eternal Happineſs that is in God, allure thee to come to him by Chriſt.

Eighthly, As thou ſhouldſt, nay muſt, have a good Knowledge of all theſe, ſo thou muſt have it *of Judgment to come*. They that come to God by Chriſt, are ſaid *to fly from the Wrath to come: To fly for Refuge; to lay hold on the Hope ſet before them.* Mat. 3. 7.

This Judgment to come, is a warm Thing

Thing to be thought of, an awakening Thing to be thought of: It is called the Eternal Judgment, becauſe it is, and will be, God's final Concluſion with Men. This
Acts 2.20. Day is called the great and notable Day of the Lord, the Day that ſhall burn like an
Mal. 4.1. Oven; the Day in which the Angels ſhall gather the Wicked together, as Tares into Bundles, to burn them; but the reſt into his Kingdom and Glory. This Day will be it, in which all Bowels of Love and Compaſſion ſhall be ſhut up to the Wicked, and that in which the Flood-gates of Wrath ſhall be opened, by which ſhall a plentiful
Pſ. 31.22. Reward be given to Evil-doers, but Glory to the Righteous. This is the Day in which Men, if they could, would creep into the Ground for fear; but becauſe they cannot, therefore they will call and cry to the Mountains to fall upon them, but they ſhall not: Therefore they ſtand bound to bear their Judgment.

This Day will be the Day of breaking
Eccl. 12. 14. up of Cloſet-Councils, Cabinet-Councils, Secret-Purpoſes, hidden Thoughts; yea, God ſhall bring every Work into Judgment with every ſecret Thing; I ſay he ſhall do
1 Cor. 4. 5. it then. For he *will both bring to Light the hidden Things of Darkneſs, and will make manifeſt the Councils of the Heart.* This is the Day that is appointed to put them to Shame and Contempt in, that have, in this World, been bold and audacious in their vile and beaſtly Ways. At this Day God will cover all ſuch bold and brazen Faces with Shame. Now they will bluſh till the Blood is ready to burſt through their
Dan. 12.2. Cheeks: O the Confuſion and Shame that will cover their Faces, while God is diſcovering to them what a naſty, what a beaſtly, what an uncomely, and what an unreaſonable Life they lived in the World. They ſhall now ſee they contemned God that fed them, that cloathed them, that gave them Life and Limb, and that maintained their Breath in their Noſtrils. But Oh! when they ſee the Gulph before them, and all Things ready to receive them in thither, then, then, they will know what ſinning againſt God means.

And, I ſay, Thou that art for coming to God by Chriſt, muſt know this, and be well aſſured of this, or thou wilt never come to God by him.

What of the Glory of God ſhall be put upon them that do indeed come to him, will alſo help in this ſpiritual Journey, if it be well conſidered by thee: But perhaps, Terror and Unbelief will ſuffer thee to conſider but little of that. However the Things
Eccl. 12. 10, 11. aforementioned will be *Goads*: And will ſerve to prick thee forward: And if they do ſo, they will be God's great Bleſſing unto thee, and that for which thou wilt give him thy Thanks for ever.

Thus I have in few Words, ſpoken ſomething as to the firſt ſort of Comers to God by Chriſt; namely, of the coming of the newly awkened Man. And I ſay again, if any of the Things aforenamed be wanting, and are not with his Heart, 'tis a Queſtion whether notwithſtanding all the Noiſe that he may make about Religion, he will ever come to God by Chriſt.

1. If he knows not *himſelf* and the *Badneſs* of his Condition, wherefore ſhould he come?

2. If he knows not the *World*, and the *Emptineſs* and *Vanity* thereof, wherefore ſhould he come?

3. If he knows not the *Law*, and the *Severity* thereof, wherefore ſhould he come?

4. If he knows not *Hell*, and the *Torments* thereof, wherefore ſhould he come?

5. If he knows not what *Death* is, wherefore ſhould he come?

6. And if he knows not the *Father* and the *Son*, how can he come?

7. And to know that there is a *Judgment* to come, is as neceſſary to his coming as moſt of the reſt of the Things propounded. Coming to God by Chriſt, is for *Shelter*, for *Safety*, for *Advantage*, and *everlaſting Happineſs*. But he that knows not, that underſtands not the Things aforementioned, ſees not his Need of taking Shelter, of flying for Safety, of coming for Advantage to God by Chriſt. I know there are Degrees of this Knowledge, and he that has it moſt warm upon him, in all Likelyhood will make moſt Haſte; or, as *David* ſaith, will *haſten his Eſcape from the windy Storm and Tempeſt*: And he that
Pſal. 55.8. 1 Cor. 9. 24, 25, 26. 2 Tim. 2. 4, 5. ſees leaſt, is in moſt Danger of being the *Loiterer*, and ſo of loſing the Prize. For all that run do not obtain it; all that fight do not win it; and all that ſtrive for it have it not.

Secondly, I ſhall now come to the *ſecond* Man mentioned, to wit, the Man that is *turning back* from his *Backſliding*, and ſpeak ſomething alſo about his coming again to God by Chriſt.

There are two Things remarkable in the returning of a Backſlider to God by Chriſt.

1. The firſt is, he gives a ſecond Teſtimony to the Truth of all Things ſpoken of before.

2. He alſo gives a ſecond Teſtimony of the Neceſſity of coming to God by Chriſt.

Of the Manner of his coming to God by Chriſt, perhaps I alſo may ſpeak a Word or two. But,

Firſt, The returning again of the Backſlider, gives a ſecond Teſtimony to the Truth of Man's State being by Nature miſerable, of the Vanity of this World: Of the Severity of the Law, Certainty of Death, and Terribleneſs of Judgment to come. His firſt coming told them ſo, but his ſecond coming tells them ſo with a double Confirmation of the Truth. It is ſo, ſaith his firſt coming,

coming. Oh! it is ſo ſaith his ſecond. The Backſliding of a Chriſtian comes through the over much perſuading of *Satan* and *Luſt*; that the Man was miſtaken, and that there was no ſuch horror in the Things from which he fled; nor ſo much good in the Things to which he haſted. *Turn again Fool, ſays the Devil, turn again to thy former Courſe. I wonder what Frenzy it was that drove thee to thy Heels, and that made thee leave ſo much good behind thee, as other Men find in the Luſts of the Fleſh, and the good of the World. As for the Law, and Death, and an Imagination of the Day of Judgment, they are but meer Scare-Crows, ſet up by politick Heads, to keep the ignorant in Subjection,* Well, ſays the Backſlider, I will go back again and ſee: So fool, as he is, he goes back, and has all Things ready to entertain him, his Conſcience ſleeps, the World ſmiles, Fleſh is ſweet, Carnal Company compliments him, and all that can be got is preſented to this Backſlider to accommodate him. But behold he doth again begin to ſee his own Nakedneſs, and he perceives that the Law is whetting his Ax: As for the World, he perceives 'tis a Bubble, he alſo ſmells the ſmell of Brimſtone, *for God hath ſcattered it upon his Tabernacle*, and it begins to burn within him. Oh! ſaith he, I am deluded, Oh! I am enſnared. My firſt Sight of Things was true. I ſee it is ſo again. Now he begins to be for flying again to his firſt Refuge; O God, ſaith he, I am undone, I have turned from thy Truth to Lies! I believed them ſuch at firſt, and find them ſuch at laſt; Have Mercy upon me, O God.

Job 18.15

This, I ſay, is a Teſtimony, a ſecond Teſtimony by the ſame Man; as to the miſerable State of Man, the ſeverity of the Law, the emptineſs of the World, the certainty of Death, and the terribleneſs of Judgment. This Man has ſeen it, and ſeen it again.

A returning Backſlider is a great Bleſſing (I mean intended to be ſo) to two Sorts of Men.

1. To the Elect uncalled.

2. To the Elect that are called, and that at preſent ſtand their Ground. The uncalled are made to hear him, and conſider; the called are made to hear him, and are afraid of falling. Behold therefore the Myſtery of God's Wiſdom, and how willing he is that Spectators ſhould be warned and made take heed. Yea, he will permit that ſome of his own ſhall fall into the Fire, to convince the World that Hell is hot; and to warn their Brethren to take heed that they ſlip not with their Feet. I have often ſaid in my Heart, that this was the Cauſe why God ſuffered ſo many of the believing *Jews* to fall, to wit, that the Gentiles might take heed. O Brethren, ſaith the Backſlider that is returned, did you ſee how I left my God? did you ſee how I turned again to thoſe Vanities from which ſometime before I fled? Oh! I was deluded, I was bewitched, I was deceived: For I found all Things from which I fled at firſt, ſtill worſe by far when I went to them the ſecond Time. Do not backſlide. Oh! do not backſlide. The firſt Ground of your departing from them was good, never tempt God a ſecond Time.

m 11

2dly, And as he give us a ſecond Teſtimony that the World and himſelf are ſo as at firſt he believed they were; ſo by this his returning, he teſtifies that God and Chriſt are the ſame, and much more than ever he believed at firſt they were. This Man has made a Proof before and a Proof after Conviction, of the evil of the one, and good of the other. This Man has made a Proof by feeling and ſeeing, and that before and after Grace received. This Man God has ſet up to be a Witneſs: This Man is two Men, has the Teſtimony of two Men, muſt ſerve in the Place of two Men: He knows what it is to be fetched from a State of Nature by Grace; but this all Chriſtians know as well as he. Ay, but he knows what it is to be fetched from the World, from the Devil, and Hell, the ſecond Time; and that but few Profeſſors know: For few that fall away, return to God again. Ay, but this Man is come again, wherefore there is News in his Mouth, ſad News, dreadful News, and News that is to make the ſtanding Saint to take heed leaſt he fall. The returning Backſlider therefore is a rare Man, a Man of Worth and Intelligence, a Man to whom the Men of the World ſhould flock, and of whom they ſhould learn to fear the Lord God. He alſo is a Man of whom the Saints ſhould receive both Caution, Counſel and Strength in their preſent Standing; and that ſhould, by his Harms, learn to ſerve the Lord with fear, and to rejoyce with trembling.

Heb. 6. 1, 2, 3, 4, 5

1 Cor. 10. 6, to 13. Pſal. 51. 11, 12, 13. Luke 22. 32.

This Man has the ſecond Time alſo had a Proof of God's goodneſs in his Chriſt unto him, a Proof which the ſtanding Chriſtian has not, (I would not tempt him that ſtands, to fall) but the good that a returning Backſlider has received at God's Hands, and at the Hand of Chriſt, is a double good, he has been converted twice, fetcht from the World and from the Devil, and from himſelf twice. Oh Grace! and has been made to know the Stability of God's Covenant, the Unchangeableneſs of God's Mind, the ſure and laſting Truth of his Promiſe in Chriſt, and of the Sufficiency of the Merits of Chriſt, over and over.

OF the manner of this Man's coming to God by Chriſt, I ſhall alſo ſpeak a Word or two.

He comes as the new awakened Sinner comes, and that from the ſame Motives, and the Knowledge of Things, as he hath over and above (which he had as good have been

been without) that which the newly awakened Sinner has not; to wit, the Guilt of his backſliding, which is a Guilt of a worſe Complexion, of a deeper Dye, and of a heavier Nature than is any Guilt elſe in the World. He is alſo attended with Fears and Doubts that ariſe from other Reaſons and Conſiderations, than do the Doubts and Fears of the newly awakened Man. Doubts built upon the Vileneſs of his backſliding. He has alſo more dreadful Scriptures to conſider of, and they will look more wiſhfully in his Face; (yea, and will alſo make him take Notice of their grim Phyſiognomy) than has the newly awakened Man. Beſides, as a Puniſhment of his backſliding, God ſeems to withdraw the
Pſ. 51.10. ſweet Influences of his Spirit, and is as if he would not ſuffer him to pray, nor to repent any more: As if he would now take take all away from him, and leave him to
Prov. 14. 14. thoſe Luſts and Idols, that he left his God to follow. Swarms of his new Rogueries ſhall haunt him in every Place, and that not only in the Guilt, but in the Filth and Pollution of them. None knows the Things that haunt a Backſlider's Mind, his new Sins are all turned talking Devils, threatning Devils, roaring Devils, within him. Beſides, he doubts of the Truth of his firſt Converſion, conſequently he has it lying upon him, as a ſtrong Suſpicion, that there was nothing of Truth in all his firſt Experience; and this alſo adds Lead to his Heels, and makes him come, as to Senſe and Feeling, more heavy, and with the greater Difficulty to God by Chriſt. As Faithfulneſs of other Men kills him, he can ſee not an honeſt, humble, holy, faithful Servant of God, but he is pierced and wounded at the Heart. Ay, ſays he, within himſelf, that Man fears God, that Man hath faithfully follow'd God, that Man like the Elect Angels, has kept his Place; but I am fallen from my Station like a Devil. That Man honoureth God, edifieth the Saints, convinceth the World, and condemneth them, and is become Heir of the Righteouſneſs which is by Faith. But I have diſhonoured God, ſtumbled, and grieved Saints, made the World blaſpheme, and, for ought I know, been the Cauſe of the Damnation of many. Theſe are the Things, I ſay, together with many more of the ſame Kind, that come with him; yea, they will come with him; yea, and will ſtare him in the Face, will tell him of his Baſeneſs, and laugh him to Scorn, all the Way that he is coming to God by Chriſt; (I know what I ſay) and this makes his coming to God by Chriſt
Rom. 11.2 hard and difficult to him. Beſides he thinks Saints will be aware of him, will be ſhy of him, will be afraid to truſt him, yea, will tell his Father of him, and make Interceſ-
Mat. 18. 31. ſion againſt him, as *Elias* did againſt *Iſrael*, or as the Men did that were Fellow-Servants with him that took his Brother by the Throat. Shame covereth his Face all the Way he comes. He doth not know what to do: The God he is returning to, is the God that he has ſlighted, the God before whom he has preferred the vileſt Luſt: And he knows God knows it, and has before him all his Ways. The Man that has been a Backſlider, and is returning to God, can tell ſtrange Stories, and yet ſuch as are very true. No Man was in the *Whale's* Belly, and came out again alive, but backſliding and returning *Jonah*: Conſequently, no Man could tell how he was there, what he felt there, what he ſaw there, and what Workings of Heart he had when he was there, ſo well as he.

Thirdly, I come now to the third Man, to wit, *to the ſincere, and upright Man*, that cometh to God by Chriſt. (And although this may in ſome Senſe be applicable to the two former, for his coming is not worthy to be counted coming to God, that is, not in Sincerity and Uprightneſs) Yet by ſuch an one I now mean, one that has been called to the Faith, and that has in ſome good Meaſure of Sincerity and Uprightneſs *therein abode with God*.

This Man alſo comes to God by Chriſt: but his coming is to be diſtinguiſhed, I mean in the *main* of it from the coming of the other two.

The other come for the *Knowledge* of forgiveneſs, a thing that the Upright and Faithful Chriſtian for the moſt Part has a comfortable *Faith of*, and *that* for which he is often helped to give Thanks to God. I do not ſay he doubteth not, or that he has not his Evidences ſometimes clouded. Nor do I ſay that the Knowledge of his Reconciliation to God by Chriſt Jeſus is ſo high, ſo firm, ſo fixed, and ſtedfaſt, that it cannot be ſhaken, or that he needs no more. I will then explain my ſelf. He comes *not* to God as an unconverted Sinner comes: he comes *not* as a Backſlider comes when he is returning to God from his backſlidings; but he comes *as a Son*, as one of the Houſhould of God, and he comes as one that has not ſince Correction, wickedly departed from his God.

1. He then comes to God with that Rom. 5. 2, *acceſs* and godly Boldneſs that is only 3. proper to ſuch as himſelf: That is, to them that walk with God. Thus every one that ſhall be ſaved, *doth not do*: Thus every one that ſhall be ſaved, *cannot do*. To inſtance the two ſpoken of before.

2. He comes to God by Chriſt conſtant- Pſal. 27. 4. ly by Prayer, by Meditation, by every Ordinance: For therefore he maketh uſe of Ordinances, becauſe by them, through Chriſt, he getteth into the Preſence of God.

3. He comes to God through Chriſt, becauſe he judgeth that God *only* is that Good, that Bleſſedneſs, that Happineſs that is worth looking after: That Good, and that Bleſſedneſs that alone can fill the Soul

to the Brim. That Good and that Happineſs that is worthy of our Hearts and Souls and Spirits. Hence *David* expreſſeth his coming to God by Panting, by Thirſting, by Tears, ſaying, *My ſoul panteth after thee, O God. And again, My ſoul thirſteth for God, for the living God, when ſhall I come and appear before God?* And again, *I will go to the Altar of God, unto God, my exceeding Joy.* And hence it was that he ſo envied the Swallow and Sparrow, even becauſe they could come to the Altar of God, where he had promiſed to give his Preſence, when he, as I think, by the Rage of *Saul* was forced to abide remote. *My ſoul longeth*, ſaith he, *even fainteth for the Courts of the Lord: my heart and my Fleſh cryeth out for the living God. Yea, the Sparrow hath found an Houſe, and the Swallow a Neſt for her ſelf, where ſhe may lay her Young, even thine Altar, O Lord of Hoſts, my King, and my God. Bleſſed be they that dwell in thy Houſe, they will be ſtill praiſing thee.* Then after a few more Words he ſaith, *for a Day in thy Courts is better than a thouſand. I had rather be a Door keeper?* I would chuſe rather to ſit at the Threſhold *of thy houſe, than dwell in the Tents of wickedneſs.* And then renders the Reaſons: *For the Lord is a Sun and a Shield, the Lord gives Grace and Glory*, &c.

Pſal.42.1, 2. Pſal.43.4. Pſal. 84.

The Preſence of God, and the Glory and ſoul-raviſhing Goodneſs of that Preſence, is a thing that the World underſtands not, nor can they, *as ſuch*, deſire to know what it is.

4. Theſe good Men come to God upon other Accounts alſo: for ſo it is, that they have many Concerns with God.

1. They come to him for a more clear Diſcovery of themſelves to themſelves. For they deſire to know how frail they are, becauſe the more they know that, the more they are engaged in their Souls to take heed to their Ways, and to fear leſt they ſhould tempt their God to leave them.

Pſal. 39.1, 2, 3.

2. They come to God by Chriſt, for the weakening of their Luſts and Corruptions. For they are a Sore, yea, a Plague to a truly ſanctified Soul. Thoſe, to be rid of which, if it might be, a godly Man chuſeth rather to die than to live. This *David* did mean, when he cried, *Create in me a clean Heart, O God, and renew a right Spirit within me.* And *Paul*, when he cried out, *O wretched Man that I am, who ſhall deliver me from the Body of this Death.*

Pſal.51.10

3. They come to God by Chriſt for the renewing and ſtrengthening of their Graces. The Graces that the Godly have received, are, and they feel they are, ſubject to Decay, yea, they cannot live without a continual Supply of Grace. This is the Meaning of that, *Let us have Grace*, and, *Let us come boldly to the Throne of Grace, that we may obtain Grace, and find Mercy to help in time of Need.*

Heb.4.16.

4. They come to God by Chriſt, to be helped againſt thoſe Temptations that they may meet withal. They know that every new Temptation has a new Snare, and a new Evil in it: but what Snare, and what Evil, that at preſent they know not: but they know their God knows, and can deliver out of Temptation when we are in, and keep us out while we are out.

Mat.6.13.

5. They come to God by Chriſt, for a Bleſſing upon that Means of Grace which God has afforded for the Succour of the Soul, and the Building of it up in the Faith. Knowing that as the Means, ſo a Bleſſing upon it is from God. And for this they have Encouragement, becauſe God has ſaid, *I will abundantly bleſs her Proviſion, and ſatisfy her Poor with Bread.*

2 Theſ.3.1. Pſal.132. 15. Pſal.19.12

6. They come to God by Chriſt, for the Forgiveneſs of daily Infirmities, and for the continuing them in the Light of his Countenance, notwithſtanding. Thus he alſo would always accept them and their Services, and grant that an Anſwer of Peace may be returned from their Father into their Boſoms: For this is the Life of their Souls. There a great many ſuch things that the ſincere and upright Man comes to God for, too many here to mention. But again,

This Man alſo comes to God to beſeech him for the flouriſhing of Chriſt's Kingdom, which he knows will never be until Antichriſt is dead, and till the Spirit be more plentifully poured upon us from on high. Therefore he alſo cries to God for the Downfal of the *firſt*, and for the pouring out of the *other*.

2. He comes to God for the haſtening the gathering in of his Elect: for 'tis an Affliction to him to think that ſo many of thoſe, for whom Chriſt died, ſhould be ſtill in a Poſture of Hoſtility againſt him.

Pſal.122.6

3. He comes to God for a Spirity of Unity to be poured out among Believers, for, for the Diviſions of *Reuben* he has great Thoughts of Heart.

4. He comes to God to pray for Magiſtrates, and that God would make ſpeed to ſet them all to that work that is ſo deſirable to his Church, that is, to hate the Whore, to eat her Fleſh, to make her deſolate, and burn her with Fire.

1 Tim.2.1 Rev. 17. 16.

5. He comes to God to beg that he would haſten that great and notable Day, the Day of the Coming of our Lord Jeſus: for he knows that Chriſt will never be exalted as he muſt be, till then; yea, he alſo knows, that God's Church will never be as ſhe would, and ſhall, till then.

Rev.22. 21.

6. But the main Meaning, If I may ſo call it, of this high Text is this: That they that come to God by him, that is, by Chriſt, are thoſe that come by Chriſt to God to enjoy him by Faith and Spirit here, and by open Viſion and unſpeakable Poſſeſſion of him in the next World. This is the

the great Deſign of the Soul in its coming to God by Jeſus Chriſt: and it comes to him by [Jeſus Chriſt,] becauſe it dares not come by itſelf, and becauſe God himſelf has made him the way, the new and living way. Here, as I ſaid, the Father meets with that which pleaſeth him, and the Soul with that which ſaveth her. Here is Righteouſneſs and Merits to ſpare, even Righteouſneſs that can juſtify the Ungodly. Here is always, how empty ſoever we be, a fulneſs of Merit always preſented to God by Chriſt for my obtaining of that which at any time I want, whether Wiſdom, Grace, Spirit, or any good Thing ſoever: only ſince I was upon this Subject, I thought a little to touch upon things in this Order, for the enlarging of thy Thoughts, for the Conviction of thy Spirit, for the ſtirring of thee up to God, and for the ſhewing of thee the good Signs of Grace where 'tis, where 'tis abuſed, and where any are ſeeking after it.

And now I come to draw ſome Inferences from this Point alſo, as I have already done from thoſe going before it.

You ſee that I have now been ſpeaking to you of the Man that cometh to God, both with reſpect to the Way he comes, as alſo with reſpect to the manner of Spirit in which he comes; and hence I may well infer,

Firſt, That he is no Fool, no Fool, according to the beſt Judgment, that cometh to God by Chriſt. The World indeed, will count him one: for the Things that be of the Spirit of God, are Fooliſhneſs to them: but indeed, and in the Verdict of true Judgment, he is not ſo.

Prov. 18. 1 Cor. 1. 1. For that he now ſeeketh and intermeddleth with all Wiſdom. He has choſen to be concerned with the very Head and Fountain of Wiſdom: for Chriſt is the Wiſdom of God, and the Way to the Father by Chriſt, is the greateſt of Myſteries, and to chuſe to walk in that way, the Fruits of the moſt ſage Advice: Wherefore he is not a Fool that thus concerns himſelf.

2. It is not a Sign of Fooliſhneſs, timely Prov. 18. 3 Ch. 27. 12. *to prevent ruine*, is it? *They are the prudent Men that foreſee an Evil, and hide themſelves: and the Fools, that go on and are puniſhed.* Why, this Man foreſees an Evil, the greateſt Evil, Sin, and the puniſhment of the Soul for Sin in Hell; and flyes to Chriſt, who is the Refuge that God has provided for penitent Sinners, and is this a Sign of a Fool? God make me ſuch a Fool, and thee that readeſt theſe Lines ſuch a Fool, and then we ſhall be wiſer than all Men that are counted Wiſe by the Wiſdom of this World. Is it a Sign of a Fool to agree with one's Adverſary, while we are in the way with him, even before he delivereth us to the Judge? Yea, it is a Piece of the higheſt Wiſdom.

Is he a Fool that chuſeth for himſelf *long laſters*, or he, whoſe beſt things will rot in a Day? Sinners, *Before your Pots can feel the thorns*, (before you can ſee where you are) *God ſhall take you away as with a Whirl wind, both living and in his Wrath.* But this Man has provided for things, like the *Tortoiſe*, he has got a Shell on his Back, ſo ſtrong and ſound, that he fears not to ſuffer a loaden Cart to go over him. The Lord is his Rock, his Defence, his Refuge, his high Tower, unto which he doth continually reſort. Pſal. 58. 9

Was the unjuſt Steward a Fool in providing for himſelf for *hereafter*? For providing Friends to receive him to *harbour*, when others ſhould turn him out of their Doors? no more is he that gets another Houſe for his Harbour, before Death ſhall turn him out of Doors here. Luk. 16. 8, 9.

Secondly, As he that cometh to God by Chriſt is no Fool, *ſo he is no little-ſpirited Fellow.* There are a Generation of Men in this World, that count themſelves Men of the largeſt Capacities, when yet the Greatneſs of their Deſires lift themſelves no higher than to things below. If they can, with their Net of Craft and Policy, encompaſs a *bulky Lump of Earth*, Oh what a Treaſure have they ingroſſed to themſelves! Mean while the Man in the Text has laid Siege to Heaven, has found out the way to get into the City, and is reſolved, *in* and *by* God's help, to make *that* his own. Earth is a droſſy thing in this Man's Account: Earthly Greatneſs and Splendors are but like vaniſhing Bubbles in this Man's eſteem. None but *God*, as the *End* of his Deſires: none but *Chriſt*, as the *Means* to accompliſh this his End, are things counted great by *this* Man. No Company now is acceptable to *this* Man, but the Spirit of *God*; *Chriſt* and *Angels*, and *Saints*, as Fellow-Heirs with himſelf. All other *Men* and *Things* he deals with as Strangers and Pilgrims were wont to do. This Man's Mind ſoars higher than the *Eagle* or *Stork* of the Heavens. He is for muſing about things that are above, and their Glory, and for thinking what ſhall come to paſs hereafter.

But as I have ſhewed you what he is not, ſo now let me, by a few Words, tell you what he is.

Firſt, Then, he is a Man concerned for his Soul, for his immortal Soul. The Soul is a thing, though of moſt worth, leaſt minded by moſt. The Souls of moſt *lie waſte* while all other Things are encloſed. But this Man has got it by the End, that his Soul is of more Value than the World: Wherefore he is concerned for his Soul. Soul-concerns are Concerns of the higheſt Nature: And Concerns that ariſe from Thoughts *moſt deep*, and *ponderous*. He never yet knew what belonged to great and deep Thoughts, that is a Stranger to Soul-Concerns. Now the Man that comes to

God

God by Chriſt, is a Man that is engaged in Soul-concerns.

2. He is a Man whoſe Spirit is ſubjected to a ſuitableneſs to ſpiritual Things, for a carnal Mind cannot ſute with, and be delighted in theſe Things. *The carnal Mind is Enmity againſt God; for it is not ſubject to the Law of God, neither indeed can be.* This is the Man that God has tamed, and keeps tame by himſelf, while all other run wild, as the Aſſes upon the Mountains. If Birds could ſpeak, ſurely they would tell, that thoſe that are kept in the Cage, have with them another Temper than they that range the Air, and fly in the Fields and Woods. Yea, and could thoſe kept tame, expreſs themſelves to the reſt, they would tell that they have white Bread and Milk, and Sugar; while thoſe without, make a Life out of *Maggots*, and *Worms*. They are alſo in Place where there are better Things, and their Companions are the Children of Men: Beſides they learn ſuch Notes, and can whiſtle ſuch Tunes as other Birds are Strangers to. Oh! the Man whoſe Spirit is ſubjected to God; betwixt whom and God there is a Reconciliation, not only as to a Difference made up, but alſo as to a oneneſs of Heart: None knows what Lumps of Sugar God gives that Man, nor what Notes and Tunes God learns that Man. *He hath put a new Song in my Mouth*, ſaith *David*, *even Praiſes to our God: Many ſhall ſee it, and Fear and Truſt in the Lord.*

Rom. 8.7.

Pſal. 40.3

Secondly, Is there a Man that comes to God by Chriſt. Thence I infer, that there is, that believes there is a World to come. No Man looks after that, which yet he believes is not. Faith muſt be before coming to Chriſt will be, coming is the Fruit of Faith. He that comes muſt believe, Antecedent to his coming: Wherefore it is ſaid, *we walk by Faith*, that is, we come to God through Chriſt, by Faith. And hence I learn two Things:

Heb. 11.7. 2 Cor. 3.7

1. That Faith is of a ſtrong and forceable Quality.

2. That they who come not to God by Chriſt, *have no Faith.*

Firſt, Faith is of a ſtrong and forceable Quality, and that whether it be true or falſe.

1. A falſe Faith has done great Things. It has made Men believe Lies, plead for them, and ſtand to them, to the Damnation of their Souls. *God ſhall ſend them ſtrong Deluſions that they ſhall believe a Lie*, to their Damnation. Hence 'tis ſaid, Men make Lies their Refuge, Why? *becauſe they truſt in a Lie.* A Lie, if believed, if a Man has Faith in it, it will do great Things, becauſe Faith is of a *forceable Quality.* Suppoſe thy ſelf to be twenty Miles from Home, and there ſome Man comes and poſſeſſes thee that thy Houſe, thy Wife and Children, are all burned with the Fire. If thou believeſt it, though indeed there ſhould be nothing of Truth in what thou haſt heard, yet will this Lye drink up thy Spirit, even as if the Tidings were true. How many are there in the World whoſe Heart Satan hath filled with a Belief that their State and Condition, *for another World*, is good? and theſe are made to live by lying Hope, that all ſhall be well with them: And ſo are kept from ſeeking for that which will make them happy indeed. Man is naturally apt and willing to be deceived, and therefore a groundleſs Faith is the more taking and forceable. Fancy will help to confirm a falſe Faith, and ſo will Conceit, and Idleneſs of Spirit: There is alſo in Man a Willingneſs to take Things upon Truſt, without ſearching into the Ground and Reaſon of them. Nor will Satan be behind Hand to prompt and encourage, to thy believing of a Lie: For that he knows will be a means to bring thee to that End, to which he greatly deſireth thou ſhouldeſt come. Wherefore let Men beware, and O that they could, of a falſe and lying Faith.

2 Theſ. 2. 11, 12. Jer. 28.15.

2. But if a falſe Faith *is ſo forcible, what is a True?* What Force I ſay is there in a Faith that is begotten by Truth, managed by Truth, fed by Truth, and preſerved by the Truth of God. This Faith will make inviſible Things, viſible; not fantaſtically ſo, but ſubſtantially ſo. *Now Faith is the Subſtance of Things hoped for, the Evidence of Things not ſeen.* True Faith carrieth along with it an Evidence of the certainty of what it believeth; and that Evidence is the infallible Word of God. There is a God, a Chriſt, a Heaven, ſaith the Faith that is good, for the Word of God doth ſay ſo. The Way to this God, and this Heaven, is by Chriſt, for the Word of God doth ſay ſo. If I run not to this God by this Chriſt, this Heaven ſhall never be my Portion, for the Word of God doth ſay ſo. So then thus believing, *makes the Man come to God by him.* His thus believing then it is that carries him away from this World, that makes him trample upon this World, and that gives him the Victory over this World. *For whoſoever is born of God overcometh the World, and this is the Victory that overcometh the World, even our Faith. Who is he that overcometh the World, but he that believeth that Jeſus is the Son of God. This is he that cometh by Water and Blood, even Jeſus Chriſt: not by Water only, but by Water and Blood: And it is the Spirit that beareth Witneſs, becauſe the Spirit is Truth.*

Heb. 11.1.

1 Joh. 5.4, 5, 6.

Secondly, Now, if this be true, that Faith, true Faith, is ſo forcible a Thing, as to take a Man from his Seat of Eaſe, and make him to come to God, by Chriſt, as afore: Then, *is it not truly inferred from hence, that they that come not to God by Chriſt, have no Faith.* What! is Man ſuch a Fool as to believe Things, and yet not look after them? to believe great Things, and

and yet not to concern himself with them? Who would knowingly go over a Pearl, and yet not count it worth stooping for. Believe thou art, *what thou art*. Believe Hell is, *what it is*. Believe Death and Judgment are coming, *as they are*, and believe that the Father and the Son are, as by the Holy Ghost in the Word, *they are described*, and sit still in thy Sins if thou canst. Thou canst not sit still, Faith is forcible. Faith is grounded upon the Voice of God in the Word, upon the teaching of God in the Word. And it pleases God by the foolishness of preaching to save them that believe: For believing makes them heartily close in with and embrace what by the Word is set before them, because it seeth the realty of them.

Shall God speak to Man's Soul? and shall Man believe? shall Man believe what God says, and nothing at all regard it? It cannot be. *Faith comes by hearing, and hearing by the Word of God.* And we know that when Faith is come, it purifies the Heart, of what is opposite to God, and the Salvation of the Soul.

So then those Men that are at Ease in a Rev. 21. 8. sinful Course, or that come not to God by Christ, they are such as have no Faith, and must therefore perish with the Vile, and Unbelievers.

The whole World is divided into two Sorts of Men; *Believers* and *Unbelievers*. The godly are called *Believers*. And why Believers? but because they are they that have given Credit to the great Things of the *Gospel* of *God*. These Believers are here in the Text called also *Comers*, or they that *come to God by Christ*, because, who so believes, will come: For coming is a Fruit of Faith in the Habit, or if you will, 'tis Faith in Exercise; yet Faith must have a Being in the Soul before the Soul can put it into Act.

This therefore further evidences that they that come not, have no Faith, are not Believers, belong not to the Houshold of Faith, and must perish. *For he that believes not, shall be damned.*

Nor will it be to any boot to say, I believe there is a God, and a Christ, for still thy sitting still, doth demonstrate that either thou liest in what thou sayst, or that thou believest with a worse than a false Faith. *But the Object of my Faith is true.* I answer, So is the Object of the Faith of Devils: For they believe that there is one God and one Christ; yet their Faith, as to the Root and Exercise of it, that notwithstanding is no such Faith, as is that Faith that saves, or that is intended in the Text, and that by which Men come to God through Christ.

Wherefore still, Oh thou slothful one, thou deceivest thy self! Thy not coming to God by Christ, declareth to thy Face, that thy Faith is not good, consequently that thou feedest on Ashes, and thy deceived Heart has turned thee aside, that thou canst not deliver thy Soul, nor say, *is there not a Lie in my right Hand?*

Thirdly, Is there a Man that comes to God by Christ? Thence I infer, That *the World to come is better than this*; yea, so much better, as to quit cost, and bear Charges of coming to God, from this, by Christ, to that. Though there is a World to come, yet if it was no better than this, one had as good stay here, as seek that; or if it were better than this, and would bear Charges, if a Man left this for that, *and that was all*, still the one would be as good as the other. But the Man that comes to God by Christ, has chosen the World that is infinitely good, a World betwixt which and this, there can be no Comparison. This must be granted, because he that comes to God by Christ, is said to have made the *best choice, even chose a City that has Foundations.* There are several Things that make it manifest enough, that he that comes to God by Christ has made the best Market, or chose the best World.

1. That is the World which God com- 2 Thes. 1. 5, 6.
mendeth, but this that that he slighteth and contemneth. Hence that is called the Kingdom of God, but this, an evil World. Now let us conclude, That since God made Gal. 1. 4.
both, he is able to judge *which of the two are best*; yea, best able so to judge thereof. I chuse the rather to refer you to the Judgment of *God* in this Matter: For should I put you upon asking of him, as to this, that is coming to God by Christ, perhaps you would say, he is as little able to give an Account of this Matter as your selves. But I hope you think God knows, and therefore I refer you to the *Judgment of God*, which you have in the Scriptures of Truth. *Heaven is his Throne, and the Earth is his Foot-stool.* I hope you will say here is some Difference. The Lord is the God of that, the Devil the God and Prince of this. Thus also it appears there is some Difference between them.

2. That World, and those that are counted worthy of it, shall *all be everlasting*; but so shall not this, nor the Inhabitants of it. The Earth with the Works thereof, shall be 2 Pet. 3.
burned up, and the Men that are of it shall die in like Manner. *But* Israel *shall be saved in the Lord with an everlasting Salvation: They shall not be ashamed nor confounded, World without End.* Isa. 45. 17.

This World, with the Lovers of it, will 1 Pet. 1. 3, 4.
end in a burning Hell; but the World to come fadeth not away.

3. The World that we are now in, has its best Comforts mixed either with Crosses or Curses; but that to come, with neither. There shall be no more Curse; and as for Crosses, all Tears shall be wiped from the Eyes of them that dwell there. There will be nothing but ravishing Pleasures, and Holy. There will be no Cessation of Joys, nor any Speck of Pollution. *In thy Presence is* Ps. 16. 12.
fulness of Joy, and at thy right Hand are

Pleaſures for evermore.

Luk. 20. 35, 36. 4. *There Men* ſhall be made like *Angels, neither can they die any more.* There ſhall they behold the Face of *God* and his Son, and *ſwim* in the Enjoyment of them for ever.

5. *There* Men ſhall *ſee* themſelves beyond all Miſery, and ſhall know that it will be utterly impoſſible that either any thing like Sorrow, or Grief, or Sickneſs, or Diſcontent, ſhould touch them more.

6. *There* Men ſhall be rewarded of God for what they have *done* and *ſuffered*, according to his Will, for his ſake: *There* they ſhall *eat* and *drink* their Comforts, and *wear* them to their everlaſting Conſolation.

7. They are all Kings that go to that World, and ſo ſhall be proclaimed there. They ſhall alſo be crowned with Crowns, and they ſhall wear Crowns of Life and Glory, Crowns of everlaſting Joy, Crowns of loving Kindneſs; yea, *In that Day the Lord of Hoſts himſelf ſhall be for a Crown of Glory to thoſe that are his People*, Heb. 2. 7. Iſa. 35. 10. Pſal. 103. 4. Iſa. 28. 5. Now if *this* World (though no more could be ſaid for it then is ſaid in theſe few Lines) is not infinitely far better than what the preſent World is, I have miſs'd it in my Thoughts. But the *coming* Man, the Man that comes to *God* by *Chriſt*, is ſatisfied, knows what he does; and if his Way, all his Way thither were ſtrewed with burning Coals, he would chuſe, God helping him, to tread that Path, rather than to have his Portion with them that periſh.

Fourthly, If there be a World to come, and ſuch a way to it, ſo ſafe and good, and if *God* is there to be enjoyed by them that come to him by Chriſt: then this ſhews the great *Madneſs* of the moſt of Men; *Madneſs*, I ſay, of the higheſt Degree, for that they come not to God by Chriſt that they may be Inheritors of the *World to come.* 'Tis a right Character which *Solomon* gives of them: *The Heart* (ſaith he) *of the Sons of Men are full of Evil, and Madneſs is in their Hearts, while they live, and after that they go to the Dead.*

Eccl. 9. 3.

A *mad* Man is intent upon his *Joys* upon *any* thing, but *that* about which he *ſhould* be *intent:* and ſo are they that come not to God by Jeſus Chriſt. A *mad* Man has neither *Ears* to hear, nor a *Heart* to do what they that are in their *right Wits* adviſe him for the beſt, no more have they that come not to God by Chriſt. A *mad* Man ſets more by the *Straws* and *Cocks-feathers* by which he decks himſelf, than he does by all the Pearls and Jewels in the World: And they that come not to God by Chriſt, ſet more by the vaniſhing *Bubbles* of this Life, than they do by that Glory that the wiſe Man ſhall inherit. *The Wiſe ſhall inherit Glory, but Shame*, ſays *Solomon*, *ſhall be the Promotion of Fools.* What a ſhame 'tis to ſee God's Jewels lie unregarded of them that yet think none are wiſer than themſelves.

I know the *wiſe* Men of this World will ſcorn one ſhould think of them, that they are *mad*; but verily it is ſo: The *more wiſe* for this World, the *more fool* in God's Matters, and the *more obſtinately* they ſtand in their way, the *more mad.*

When *Solomon* gave himſelf to backſliding, he ſaith, he gave himſelf to *Folly* and *Madneſs.* And when he went about to ſearch out what Man is ſince the Fall, he went about to ſearch out *Fooliſhneſs* and *Madneſs.* And is it not ſaid, That when the Jews were angry with Jeſus for that he did good on the Sabbath, that *that* anger did flow from their being *filled with Madneſs?* Doth not *Paul* alſo, while he oppoſed himſelf againſt Chriſt, the Goſpel and Profeſſors thereof, plainly tell us, that he did it even from the *higheſt pitch of Madneſs? And being exceeding mad againſt them, I perſecuted them even unto ſtrange Cities.* Now if it is exceeding *Madneſs to do thus*, how many, at this Day, muſt be counted exceeding *mad*, who yet count themſelves the *only* ſober Men? They *oppoſe* themſelves, they *ſtand* in their *own Light*, they are *againſt* their *own* Happineſs, they cheriſh and nouriſh *Cockatrices* in their *own* Boſoms: They *chuſe* to themſelves *thoſe* Paths which have written upon them, in large *Characters*, *Theſe are the ways of Death and Damnation:* They are offended with them that endeavour to pull them out of *their* Ditch, and chuſe rather to *lie* and *die* there, than to go to God by Chriſt that they may be ſaved from Wrath through him: yea, *ſo mad* are they, that they count the moſt ſober, the moſt godly, the moſt holy Man, the *mad* one; the more earneſt for Life, the more *mad*; the more in the Spirit, the more *mad*; the more deſirous to promote the Salvation of others, the more *mad.* But is not this a Sign of *Madneſs*, of *Madneſs* unto Perfection? And yet *thus* mad are many; and *mad* are all they, that while 'tis called to day, while their Door is open, and while the golden Scepter of the golden Grace of the Bleſſed God is held forth, ſtand in their own Light, and come not to God by Chriſt. That is the *Fourth* Inference.

Eccl. 1. 17. Ch. 2. 12.

Ch. 7. 25, to 30.

Acts 26. 11.

John 10. 20. Acts 26. 24.

Fifthly, A fifth Inference that I gather from this Text, is, *That the End that God will make with Men, will be according as they come or come not to God by Chriſt.* They that come to God by Chriſt, have *taken* Shelter, and have *hid* themſelves, but they that come not to God by Chriſt, *lay* themſelves *open* to the *windy* Storm and Tempeſt that will be in that Day. And the Wind then will be high, and the Tempeſt ſtrong that will blow upon them that ſhall be found in themſelves: *Our God ſhall come, and ſhall not keep Silence: a Fire ſhall devour before him, and it ſhall be very tempeſtuous*

Pſal. 50. 3, 4.

tempeſtuous round about him. He ſhall call to the Heavens from above, and to the Earth that he may judge his People.

And now what will be found in *that* Day to be the Portion of them that in *this* Day do not come to God by Chriſt? None knows but God, with whom the Reward of Unbelievers is.

But writing and preaching is in vain *as to ſuch*; let Men ſay what they will, what they can to perſwade to come, to diſſwade from neglecting to come, they are reſolved not to ſtir. They will try if God will be ſo faithful to himſelf, and to his Word, as to dare to condemn them to Hell-Fire that have refuſed to hear and comply with the Voice of him that ſpeaketh from Heaven.

But this is but a deſperate Venture: *ſeveral* things declare, that he is *determined* to be at a point in this matter.

1. The Gallows are built, *Hell* is prepared for the Wicked.

2. There are *thoſe* already in Chains, and ſtand bound over to the Judgment of
2 Pet. 2. 4. that Day, that are, as to Creation, *higher* and *greater* than Men; to wit, *The Angels that ſinned.* Let Sinners then look to themſelves.

3. The Judge is prepared and appointed, and it hath *fallen* out to be *he* that *thou* haſt *refuſed* to come to God by; and *that* predicts no good to thee. For then will
Luk. 19. 27. he ſay of all ſuch, *Thoſe mine Enemies that would not that I ſhould reign over them, bring hither, and ſlay them before me.*

But what a ſurprize will it be to them that now have come to God by Chriſt, to ſee themſelves in Heaven *indeed*; ſaving *indeed*, and poſſeſſed of everlaſting Life *indeed.* For alas! what is Faith to *Poſſeſſion?* Faith that is mixed with many Tears, that is oppoſed with many Aſſaults, and that ſeems ſometimes to be quite extinguiſhed: I ſay, what is that to a ſeeing of my ſelf in Heaven? Hence it is ſaid, that he ſhall then
2 Theſ. 1. 10. *come to be admired in them* that *now* believe, (becauſe they did here believe the Teſtimony) then they ſhall admire that it was their Lot to believe when they were in the World. They ſhall alſo *admire* to think, to ſee, and behold, what believing has brought them to, while the reſt for refuſing to come to God by Chriſt, drink their Tears mixed with burning Brimſtone.

Repentance will not be found in Heaven among them that come to God by Chriſt: no, Hell is the place of untimely Repentance: 'Tis *there* where the *Tears* will be mixed with *gnaſhing* of teeth. While they conſider *how mad*, and *worſe* they were, in not coming to God by Jeſus Chriſt.

Then will their hearts and mouths be
Mat. 25. full of, *Lord, Lord, open unto us.* But the anſwer will be, *ye ſhut me out of doors, I was a Stranger and you took me not in*; beſides, you refuſed *to come* to my Father by me, wherefore now you muſt *go from* my Father by me.

They that will not be *ſaved* by Chriſt, muſt be *damned* by Chriſt: No Man can eſcape one of the two. Refuſe the *firſt*, they may, but ſhun the *ſecond* they cannot.

And now they that *would not* come unto God by Chriſt, will have Leiſure, and Time enough (if I may call it Time) to conſider what they have done, in *refuſing* to come to God by Chriſt. Now they will meditate *warmly* on this thing, now their thoughts will be *burning* hot about it, and *it is too late*, will be in each Thought, ſuch a ſting, that like a Bow of Steel, it will continually ſtrike him thorough.

Now they will *bleſs* thoſe whom formerly they have *deſpiſed*, and *commend* thoſe they once *contemned.* Now would the rich Man willingly change Places with poor *Lazarus*, though he preferred *his* own Condition before *his* in the world.

The Day of Judgment will bring the worſt to *rights*, in their Opinions: They will not be capable of *miſapprehending* any more. They will never after that Day put *Bitter* for *Sweet*, or *Darkneſs* for *Light*, or *Evil* for *Good* any more. Their *Madneſs* will now be gone. *Hell* will be the unbelievers *Bedlam* houſe, and *there* God will *tame* them as to all thoſe *Bedlam-tricks* and *Pranks*, which they Played, in this World: But not at all to their Profit, nor
Luk. 16. 23, to 27. Advantage. The *Gulph* that God has placed, and fixed 'twixt Heaven and Hell, will ſpoil all, as to that.

But what a joy will it be to the truly godly, to think *now*, that they are come to God by Chriſt! 'Twas their *Mercy* to *begin* to come, 'twas their *Happineſs* that they *continued* coming; but 'tis their *Glory* that they *are* come, that they are come to God by Chriſt.

To God! *why he is all! All* that is Good, *eſſentially* Good, and *eternally* Good. To God! *the infinite Ocean* of Good. To God in friendly wiſe, by the Means of Reconciliation (for the other *now*, will be come to him to receive his Anger, 'cauſe they come not to him by Jeſus Chriſt.) Oh that I could imagin! Oh that I could think, that I might write more effectually to thee of the happy Eſtate of them that come to God by Chriſt.

But thus have I paſſed through the three former Things, namely.

1. *That* of the *Interceſſion* of Chriſt.
2. *That* of the *Benefit* of Interceſſion.
3. That of the *Perſons* that are *intereſted* in this Interceſſion.

Wherefore now I come to the laſt Head, and that is to ſhew you, *The Certainty of their reaping the Benefit of his Interceſſion.*

Wherefore he is able to ſave them to the uttermoſt, that come unto God by him, ſeeing

ing he ever liveth to make Interceſſion for them.

The Certainty of their reaping the Benefit of being ſaved, that come unto God by Chriſt, is thus expreſſed, *Seeing he ever liveth to make Interceſſion for them. The Interceſſion of Chriſt, and the Laſtingneſs of it, is a ſure Token of the Salvation of them that come unto God by him.*

Of his *Interceſſion*, what it is, and for whom, we have ſpoken already: Of the Succeſs and Prevalency of it, we have alſo ſpoken before; but the Reaſon of its Succeſsfulneſs, of that we are to ſpeak now. And that Reaſon, as the Apoſtle ſuggeſteth, lies in the Continuance of it: *Seeing he ever liveth to make Interceſſion.* The Apoſtle alſo makes very much of the Continuation of the Prieſthood of Chriſt, in other Places of this Epiſtle. *He abides a Prieſt continually: Thou art a Prieſt for ever. He hath an unchangeable Prieſthood.* And here he *ever liveth to make Interceſſion.*

Heb. 7. 3. 17, 21, 24.

Now, *by the Text, is ſhewed the Reaſon, why he ſo continually harpeth upon the Durableneſs of it*; namely, for that by the *Unchangeableneſs* of this Prieſthood, we are *ſaved*; nay, ſaved *demonſtratively*, apparently: 'Tis *evident* we are. He is alſo able to ſave them to the uttermoſt that come unto God by him, *ſeeing he ever liveth to make Interceſſion for them.* For,

Firſt, The Durableneſs of his Interceſſion proves, That the Covenant, in which thoſe that come to God by him, are concerned and wrapt up, is not ſhaken, broken, or made invalid by all their Weakneſſes and Infirmities.

Chriſt is a Prieſt according to Covenant; and in all his Acts of Mediation he has regard to that Covenant: So long as that Covenant abides in its Strength, *ſo* long Chriſt's Interceſſion is of worth. Hence when God caſt the old High-Prieſt out of Doors, he renders this Reaſon for his ſo doing. *Becauſe they continued not in my Covenant*; that is, neither Prieſts nor People. Therefore were they caſt out of the Prieſthood, and the People pulled down, as to a Church-State.

— 8. 6, 7, 8, 9.

Now the Covenant by which Chriſt acteth as a Prieſt, ſo far as we are concern'd therein, he alſo himſelf acteth our part, being indeed the Head, and Mediator of the Body: Wherefore God doth not count that the Covenant is broken, though we ſin, if Chriſt Jeſus our Lord is found to do by it what by Law is required of us. Therefore he ſaith: *If his Children break my Law, and keep not my Commandments, I will viſit their Sins with a Rod*, &c. *But their Sins ſhall not ſhake my Covenant, with my beloved, nor cauſe that I for ever ſhould reject them. My Covenant will I not break, nor alter the Thing that is gone out of my Mouth. His Seed will I make to endure for ever, his Seed ſhall endure for ever.* Hence 'tis clear, that the Covenant ſtands good *to us*, as long as Chriſt ſtands good *to God*, or before his Face. For he is not only our Mediator by Covenant, but he himſelf *is our Conditions to God-ward*; therefore he is ſaid *to be the Covenant of the People*, or that which the Holy God by Law required of us. Hence, again, he is ſaid to be our Juſtice or Righteouſneſs; to wit, which anſwereth to what is required of us by the Law. He is made unto us of God ſo, and in our room, and in our ſtead preſenteth himſelf to God. So then, if any ask me, by what Chriſt's *Prieſthood* is continued? I anſwer, *By Covenant*: For that the Covenant by which he is made Prieſt, *abideth of full Force.* If any ask whether the Church is concerned in that Covenant? I anſwer, Yes: Yet ſo as that all Points and Parts thereof that concern Life and Death everlaſting, is laid upon his Shoulders, and he alone is the Doer of it. He is *the Lord our Righteouſneſs*, and he is the *Saviour of the Body*; ſo that my Sins break not the Covenant: But *them* notwithſtanding, God's Covenant ſtands faſt with him, with him for evermore. And good Reaſon, if no Fault can be found with Chriſt, who is the Perſon that did ſtrike Hands with his Father upon our Account, and for us; to wit, to do what was meet ſhould be found upon us, when we came to appear before God by him.

Pſ. 89. 26, 37.

Iſa. 42. 6.

And that God himſelf doth ſo underſtand this Matter, is evident, becauſe, he alſo, by his own Act, giveth and imputeth to us that *Good* that we *never* did, that *Righteouſneſs* which we *never* wrought out; yea, and for the Sake of that, tranſmitteth our Sins unto Chriſt, as to one that had not only well ſatisfied for them, but could carry them ſo far both from us and from God, that they ſhould never again come to be charged on the Committers, to Death and Damnation. The Scriptures are ſo plentiful for this, that he muſt be a Turk, or a Jew, or an Atheiſt that denies it. Beſides, God's commanding that Men ſhould believe in his Son *unto Righteouſneſs*, well enough proveth this Thing, and the *Reaſon* of this Command, doth prove it with an over and above; to wit, *For he hath made him to be Sin for us, who knew no Sin, that we might be made the Righteouſneſs of God in him.*

Rom. 4. 1, to 5.

2 Cor. 5. 19, 20, 21.

Hence comes out that Proclamation from God, at the riſing again of Chriſt from the Dead: *Be it known unto you therefore, Men and Brethren, that through this Man is preached unto you the Forgiveneſs of Sins; and by him all that believe, are juſtified from all Things, from which ye could not be juſtified by the Law of Moſes.*

Acts 13. 38, 39.

If this be ſo, as indeed it is, then here lieth a great deal of this Concluſion, *he ever liveth to make Interceſſion*, and of the Demon-

Demonſtration of the *certain* Salvation of him that cometh to God by him, *ſeeing he ever liveth to make Interceſſion for them.* For if Chriſt Jeſus is a Prieſt by Covenant, and ſo abides as the Covenant abides; and if, ſince the Covenant is everlaſting, his Prieſthood is unchangeable, then the Man that cometh to God by him muſt needs be certainly ſaved. For if the Covenant, the Covenant of Salvation is not broken, none can ſhew a Reaſon why he that comes to Chriſt ſhould be damned, or why the Prieſthood of Jeſus Chriſt ſhould ceaſe. Hence, after the Apoſtle had ſpoken of the Excellency of his Perſon and Prieſthood, he then ſhews that the Benefit of the Covenant of God remaineth with us, namely, That Grace ſhould be communicated unto us, *for his Prieſthood ſake*, and that our Sins and Iniquities *God would remember no more.*

Heb 8.10, 11, 12. — 10. 16, to 21.

Now, as I alſo have already hinted, if this Covenant, of which the Lord Jeſus is Mediator and High-Prieſt, has in the Bowels of it, not only Grace and Remiſſion of Sins; but a Promiſe that we ſhall be Partakers thereof, through the Blood of his Prieſthood, for ſo it comes to us; then why ſhould not we have *Boldneſs*, not only to come to God by him, but *to enter* alſo *into the Holieſt by the Blood of Jeſus, by that new and living Way*, &c.

Secondly, But further, this Prieſthood, as to the Unchangeableneſs of it, is confirmed unto him *by an Oath*, *By him that ſaid unto him, The Lord ſwore, and will not repent; thou art a Prieſt for ever.* This Oath ſeems to me to be for the Confirmation of the Covenant, as it is worded before by *Paul* to the *Galatians*, when he ſpeaks of it with Reſpect to that Eſtabliſhment that it alſo had on Chriſt's Part, by the Sacrifice which he offered to God for us; yea, he then ſpeaks of the mutual Confirmation of it, both by the Father and the Son: Now, I ſay, ſince by this Covenant he ſtands and abides a Prieſt; *And ſince the Lord ſware, and will not repent, ſaying, Thou art a Prieſt for ever:* We are ſtill further confirmed in the certain Salvation of him that cometh to God by Chriſt.

Gal. 3. 15, 16, 17.

Heb. 6. 16, 17, 18.

The Lord by ſwearing confirmeth to Chriſt, and *ſo* to us in him, the immutability of his Counſel, and that he is utterly unchangeable in his Reſolutions *to ſave them to the uttermoſt that come to God by* Chriſt. And this alſo ſhews that this Covenant, and ſo the Promiſe of Remiſſion of Sins, is ſtedfaſt and unmoveable. And it is worth your noting the Manner and Nature of this Oath, *The Lord ſware, and will not repent.* It is as much as to ſay, what I have now ſwore, I bind me forever to ſtand to, or, I determine never to revoke. And that is, *That thou art a Prieſt for ever.* Now, as was ſaid before, ſince his Prieſthood ſtands by Covenant, and this Covenant of his Prieſthood is confirmed by this Oath, it cannot be, but that he that comes by him to God, muſt be accepted of him: For ſhould ſuch an one be rejected, it muſt be either for the Greatneſs of his Sins, or for want of Merit in the Sacrifice he preſented, and urged, as to the Merit of it, before the Mercy-Seat. But let the Reaſon ſpecified, be what it will, the Conſequence falls harder upon the Sacrifice of Chriſt than it can do any where elſe, and ſo on upon the Covenant, and at laſt upon God himſelf, who has *ſwore, and will not repent, that he is a Prieſt for ever.* I thus diſcourſe, to ſhew you what dangerous Concluſions follow from a Conceit, That ſome that come to God by Chriſt ſhall not be ſaved, though he ever liveth to make Interceſſion for them.

And this I have further to ſay, That the Lord's *ſwearing*, ſince the Manner of the Oath is ſuch as it is, and that it alſo tended to eſtabliſh to Chriſt his Prieſthood to be unchangeable, it declareth, That as to the Excellency of his Sacrifice, he is eternally ſatisfied in the Goodneſs and Merit of it, and that he will never deny him any thing that he ſhall ask for at his Hands, for his Sufferings ſake. For this Oath doth not only ſhew God's firm Reſolution to keep his Part of the Covenant, in giving to Chriſt that which was covenanted for by *him*; but it declareth, That in the Judgment of God, Chriſt's Blood is able to ſave any Sinner, and that *he* will never put Stop nor Check to his Interceſſion, how great ſo ever the Sinners be that at any Time he ſhall intercede for: So that the Demonſtration is clearer and clearer; *He is able to ſave them to the uttermoſt that come unto God by him, ſeeing he ever liveth to make Interceſſion for them.*

Thirdly, This Unchangeableneſs of the Prieſthood of Chriſt dependeth alſo upon his own Life. *This Man becauſe he continueth ever, hath an unchangeable Prieſthood.* Now although (perhaps) at firſt much may not appear in this Text, yet the Words that we are upon, take their Ground from them. *This Man, becauſe he continueth ever, hath an unchangeable Prieſthood: Wherefore he is able alſo*, that is, by his unchangeable Prieſthood, *to ſave them to the uttermoſt that come unto God by him, ſeeing he ever liveth to make Interceſſion for them.*

Heb. 7. 24.

The *Life* of Chriſt, then, is a Ground of the *Laſtingneſs* of his Prieſthood, and ſo a Ground of the Salvation of them that come unto God by him. *We ſhall be ſaved by his Life.* Wherefore, in another Place, *this* his Life is ſpoken of with great *Emphaſis.* The Power of an endleſs Life. *He is made a Prieſt, not after the Law of a carnal Commandment, but after the Power of an endleſs Life.* An endleſs Life is then a powerful

Rom. 5.

Heb. 7. 16,

a powerful Thing; and indeed two Things are very conſiderable in it:

1. That it is above Death, and ſo above him that hath the Power of Death, the Devil.

2. In that it capacitates him to be the laſt in his own Cauſe, and ſo to have the caſting Voice.

We will ſpeak to the firſt, and for the better ſetting of it forth, we will ſhew *what* Life it is, of which the Apoſtle here ſpeaks; and then, *how*, as to Life, it comes to be ſo advantageous, both with Reſpect to his Office of Prieſthood, and us.

1. *What Life is it* that is thus the Ground of his Prieſthood. It is a Life *taken*, his own Life *reſcued* from the Power of the Grave, *a Life that we had forfeited*, he being our Surety; and a Life *that he recovered again*, he being the Captain of our Salvation: *I lay down my Life* (ſaith he) *that I may take it again: This Commandment have I received of my Father.* It is a Life then that was *once* laid down as the Price of Man's Redemption, and a Life won, gained, taken, or recovered again, as the Token or true Effect of the compleating, by ſo dying, that Redemption: Wherefore it ſaith again, *In that he died, he died unto Sin once; but in that he liveth, he liveth unto God.* He liveth as having pleaſed God by dying for our Sins, as having merited his Life by dying for our Sins. Now, if this Life of his is a Life merited and won, by Vertue of the Death that he died, as *Acts* 2. 24. doth clearly manifeſt; and if this Life is the Ground of the unchangeableneſs of this Part of his Prieſthood, as we ſee it is, then it follows, that this ſecond Part of his Prieſthood, which is called here *Interceſſion*, is grounded upon the Demonſtrations of the Vertue of his Sacrifice, which is *his Life taken to live again*: So then, he holds this Part of his Prieſthood, not by Vertue of a carnal Commandment, but by the Power of an endleſs Life; but by the Power of a Life reſcued from Death, and eternally exalted above all that any Ways would yet aſſault it. *For Chriſt being raiſed from the dead, dies no more; Death has no more Dominion over him.*

John 10. 18.

Rom. 6. 10.

Chap. 6. 9.

Hence Chriſt brings in his Life, the Life that he won to himſelf by his Death, to comfort *John* withal, when he fainted under the view of that overcoming Glory that he ſaw upon Chriſt in his Viſion of him at *Patmos*. *And he laid his right Hand upon me*, (ſaid he) *ſaying unto me, fear not, I am the firſt and the laſt: I am he that liveth and was dead, and behold I am alive for evermore, Amen.* Why ſhould Chriſt bring in his Life to comfort *John*, if it was not a Life advantageous to him? But the Advantageouſneſs of it doth lie not merely in the being of Life, but in that it was a Life laid down for his Sins, and a Life taken up again for his Juſtification; a Life loſt to ranſom him, and a Life won to ſave him; as alſo the Text affirmeth, ſaying, *He is able to ſave to the uttermoſt them that come unto God by him, ſeeing he ever liveth to make Interceſſion for them.*

Rev. 1. 16, 17, 18.

Again, it is yet more manifeſt, that Chriſt receiving of his Life again, was the Death and Deſtruction of the Enemy of his People; and to manifeſt that it was ſo, therefore he adds (after he had ſaid, *And behold, I am alive for evermore. Amen.*) *And I have the Keys of Hell and of Death.* I have the Power over them, I have them under me: I tread them down by being a Victor, a Conqueror, and one that have got the Dominion of Life, (for he now is the Prince of Life) *one that lives for evermore. Amen.* Hence it is ſaid again, *He hath aboliſhed Death, and brought Life and Immortality to Light through the Goſpel.* He hath aboliſhed Death by his Death, (by Death he deſtroyed him that had the Power of Death, that is, the Devil,) and brought Life, (a very emphatical Expreſſion) and brought it, from whence? from God, who raiſed him from the Dead; and brought it to Light, to our View and Sight, by the Word of the Truth of the Goſpel.

2 Tim. 1. 10.

So then, *the Life that he now hath*, is a Life once laid down as the Price of our Redemption; a Life obtained and taken to him again as the Effect of the Merit that was in the laying down thereof. A Life by the Vertue of which, Death and Sin, and the Curſe is overcome; and ſo a Life that is above them for ever. This is the Life that he liveth; (to wit, this meriting, purchaſing, victorious Life) and that he improveth, while he ever ſo lives, to make Interceſſion for us.

This Life then is a continual Plea, and Argument with God for them that come to him by Chriſt, ſhould he make no other Interceſſion, but only ſhew to God that he liveth. Becauſe, his thus living ſaith, that he has ſatisfied for the Sins of them that come unto God by him. It teſtifies moreover, that thoſe, to wit, Death, the Grave and Hell are overcome by him for them; becauſe indeed he liveth, *and hath their Keys.* But now, add to Life, to a Life meritorious, *Interceſſion*: Or a urging of this meritorious Life by Way of Prayer for his, and againſt all thoſe that ſeek to deſtroy them (ſince they themſelves alſo have been already overcome by his Death) and what an encouraging Conſideration is here for all them that come to God by him, to hope for Life eternal: But,

Secondly, Let us ſpeak a Word to the ſecond Head. Namely for that his living *for ever*, capacitates him to be the laſt in his own Cauſe, and to have the caſting Voice, and that is an advantage next to what is chiefeſt.

His Cauſe, what is his Cauſe? *But that the Death that he died when he was*

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in the World, was and is of Merit ſufficient to ſecure all thoſe from Hell, or, as the Text has it *to ſave them that come unto God by him: to ſave them to the uttermoſt.* Now if this Cauſe be faulty, why doth he live? 2 Cor. 13. 4. yea, he liveth by the Power of God, *by the Power of God towards us:* Or with a Reſpect to our Welfare, for he liveth to make Interceſſion: Interceſſion againſt Satan our Accuſer, *for us.* Beſides he liveth before God, and to God, and that afetr he had given his Life a Ranſom for us. What can follow more clearly from this, but that amends was made by him for thoſe Souls, for whoſe Sins he ſuffered upon the Tree? Wherefore, ſince his Father has given him his Life and Favour, and that after he died for our Sins, it cannot be thought but that the Life he now liveth, is a Life that he received as the Effect of the Merit of his Paſſion for us.

God is juſt, and yet Chriſt liveth, and yet Chriſt liveth in Heaven. God is juſt, and yet Chriſt our Paſſover liveth there, do what our Foes can to the contrary.

And this note, by the Way, that though the Deſign of Satan againſt us, in his labouring continually to accuſe us to God, and to prevail againſt our Salvation, ſeems to terminate here: Yet indeed 'tis alſo laid againſt the very Life of Chriſt. And that his Prieſthood might be utterly overthrown: and in Concluſion, that God alſo might be found unjuſt, in receiving of ſuch whoſe Sins have not been ſatisfied for, and ſo whoſe Souls are yet under the Power of the Devil. For he that objects againſt him for whom Chriſt interceeds, objects againſt Chriſt, and his Merits; and he that objects againſt Chriſt's Interceſſion; objects againſt God who has made him a Prieſt for ever. Behold you therefore, how the Cauſe of God, of Chriſt, and of the Souls that come to God by him are interwoven. They are all wrapt up in one Bottom. Miſchief one, and you Miſchief all; overthrow that Soul, and you overthrow his Interceſſor; and overthrow him, and you overthrow even him that made him a Prieſt for ever.

For the Text is without Reſtriction. *He is able to ſave to the uttermoſt, them that come unto God by him.* He ſaith not now and then one, or Sinners of an inferior Rank in Sin; but them that come to God by him, how great ſoever their Tranſgreſſions are: As is clear in that it addeth this Clauſe, *to the uttermoſt. He is able to ſave them to the uttermoſt.*

But if he were not, why did the King ſend, yea, come and looſe him, and let him go free? Yea, admit him into his Preſence, yea, make him Lord over all his People; and deliver all Things into his Hand.

But he liveth, he ever liveth, and is admitted to make Interceſſion, yea, is ordained of God ſo to do. Therefore he is *able to ſave to the uttermoſt, them that come unto God by him.*

This therefore *that he liveth*, ſeeing he liveth to God and his Judgment, and in Juſtice is made ſo to do: It is chiefly with Reference to his Life, as Mediator, for their Sakes for whom he makes Interceſſion. He liveth to make Interceſſion. And 1 Cor. 15. 25. in that it is ſaid he liveth ever, what is it but that he muſt live, and outlive all his Enemies, for he muſt live, yea reign till all his Enemies are put under his Feet. Yea, his very Interceſſions muſt live till they are all dead and gone. For the Devil and Sin muſt not live for ever, not for ever to accuſe. Time is coming, when due Courſe of Law will have an End, and all Cavillers will be caſt over the Bar: But then and after that, Chriſt our Highprieſt ſhall live, and ſo ſhall his Interceſſions: Yea, and alſo all them for whom he makes Interceſſion, ſeeing they come unto God by him.

Now if he lives, and outlives all, and if his Interceſſion has *the caſting Voice*, ſince alſo he pleadeth in his Prayers, a ſufficient Merit, before a juſt God, againſt a lying, malicious, clamorous and envious Adverſary, he muſt needs carry the Cauſe, the Cauſe for himſelf and his People, to the Glory of God and their Salvation. So then his Life and Interceſſion muſt prevail, there can be no withſtanding of it. Is not this then a Demonſtration clear as the Sun, that they that come to God by him ſhall be ſaved, ſeeing he ever liveth to make Interceſſion for them?

Fourthly, The duration of Chriſt's Interceſſion as it is grounded upon a Covenant 'twixt God and him; upon an Oath alſo, and upon his Life: *So it is grounded upon the Validity of his Merits.* This has been promiſcuouſly touched before, but ſince it is an Eſſential to the laſtingneſs of his Interceſſion, 'twill be to the Purpoſe to lay it down by it ſelf.

Interceſſion then, I mean Chriſt's Interceſſion, is, that thoſe for whom he died with full Intention to ſave them, might be brought into that Inheritance which he hath purchaſed for them. Now then, his Interceſſion muſt, as to length and breadth, reach no further than his Merits. For he may not pray for thoſe, for whom he died not. Indeed, if we take in the utmoſt extent of his Death, then we muſt beware. For his Death is ſufficient to ſave the whole World: But his Interceſſions are kept within a narrower Compaſs. The *Altar* of *Burnt-Offerings*, was a great deal bigger than the *Altar* of *Incenſe*, which was a Figure of Chriſt's Interceſſion. But this, I ſay, his Interceſſion is for thoſe for whom he died, with full Intention to ſave them: Wherefore it muſt be grounded upon the Validity of his Sufferings. And indeed, his Interceſſion is nothing elſe, that I know of, but a preſenting of what he did in the World for us unto God, and preſſing the value of it for our Salvation. The Blood of ſprinkling, is that which *ſpeaketh meritoriouſly* Exod. 27. 1. Chap. 30. 1. Rev. 8. 3.

Heb. 12. 24. *meritoriouſly*, 'tis by the value of that, that God meaſureth out, and giveth unto us Grace, and Life Eternal: Wherefore Chriſt's Interceſſions alſo muſt be ordered and governed by Merit. *By his own Blood* Ch. 9. 12. *he entred into the holy Place, having* (before by it) *obtained eternal Redemption for us*, for our Souls.

Now, if by Blood he entered in thither, by Blood he muſt alſo make Interceſſion there. His Blood made way for his Entrance thither, his Blood muſt make way for our Entrance thither. Though here again we muſt beware, for his Blood did make way for him as Prieſt, to interceed; his Blood makes way for *us*, as for thoſe redeemed by it, that we might be ſaved.

This then ſhews ſufficiently the Worth of the Blood of Chriſt, even his ever living to make Interceſſion for us: for the Merit of his Blood laſts all the while that he doth, and for all them for whom he ever liveth to make Interceſſion. Oh precious Blood! Oh laſting Merit!

Blood muſt be pleaded in Chriſt's Interceſſion, becauſe of Juſtice, and to ſtop the Mouth of the Enemy; and alſo to Encourage us to come to God by him. Juſtice, ſince that is of the Eſſence of God, muſt concur in the Salvation of the Sinner; but how can that be, ſince it is ſaid at firſt, *In the Day thou eateſt thereof, thou ſhalt ſurely dye*; unleſs a plenary Satisfaction be made for Sin, to the pleaſing of the Mighty God. The Enemy alſo would elſe never let go his objecting againſt our Salvation. But now God has *declared*, That our Salvation is grounded on Juſtice, becauſe merited by Blood. And though God needed not to have given his Son to die for us, that he might ſave us, and ſtop the Mouth of the Devil in ſo doing; yet this way of Salvation has done both, and ſo it is declared: *We are juſtified freely by his Grace through the Redemption that is in Jeſus, whom God hath ſet forth to be a Propitiation through faith in his Blood, to declare his Righteouſneſs for the Remiſſion of Sins that are paſt; to declare, I ſay, at this time his Righteouſneſs, that he might be juſt, and the Juſtifier of him that believeth in Jeſus.* So then here is alſo a Ground of Interceſſion, even the Blood ſhed for us before.

Rom. 3. 24, 25.

And that you may ſee it yet more for your Comfort, God did at Chriſt's Reſurrection, to ſhew what a Price he ſet upon his Blood, bid him *ask of him the Heathen, and he would give him the uttermoſt Parts of the Earth for his Poſſeſſion.* His Blood then has Value enough in it, *to ground Interceſſion upon*; yea, there is more worth in it than Chriſt will plead or improve for Men by way of Interceſſion. I do not at all doubt but there is Vertue enough in the Blood of Chriſt, would God Almighty ſo apply it, to ſave the Souls of the whole World. But it is the Blood of Chriſt, his own Blood; and he may do what he will with his own. It is alſo the Blood of God, and he alſo may reſtrain its Merits, or apply it as he ſees good. But the coming Soul he ſhall find and feel the Vertue thereof, even the Soul that comes to God by Chriſt; for he is the Man concerned in its Worth: And he ever liveth to make Interceſſion for him.

Pſ. 2. 7, 8.

Now, ſeeing the Interceſſion of Chriſt is grounded upon a *Covenant*, an *Oath*, a *Life*, and alſo upon the Validity of his Merits; it muſt of neceſſity be prevalent, and ſo drive down all Oppoſition before it. This therefore is the laſt Part of the Text; and that which *demonſtrateth* that he that comes to God by Chriſt ſhall be ſaved, ſeeing *he ever liveth to make Interceſſion for him.*

I have now done what I intend upon this Subject, when I have drawn a few Inferences from this alſo.

Firſt, Then, Hence *I infer* that the Souls ſaved by Chriſt, are in themſelves *in a moſt deplorable Condition.* Oh what a do, as I may ſay, is here, before one Sinner can be eternally ſaved. Chriſt muſt die, but that is not all. The Spirit of Grace muſt be given to us, but that is not all; but Chriſt muſt alſo ever live to make Interceſſion for us. And as he doth this, *for all*; ſo he doth it *for each one.* He interceeded for me, before I was born, that I might in time, at the ſet time, *come into being.* After that, he alſo made Interceſſion for me, *that I might be kept from Hell* in the time of my unregenerate State, until the time of my Call and Converſion: Yet again he then intercedes, that the Work now *begun in my Soul*, may be perfected, not only to the Day of my *Diſſolution*, but *unto the Day of Chriſt*; that is, until he comes to Judgment. So that as he begun to ſave me *before* I had *Being*; ſo he will go on to ſave me, when I am *dead* and *gone*, and will never leave off to ſave me, untill he has ſet me before his Face for ever.

Phil. 1. 6.

But I ſay, what a deplorable Condition has our Sin put us into, that there muſt be *all* this ado, *to ſave us.* Oh how hardly is Sin got out of the Soul, when once it is in! Blood takes away the Guilt; inherent Grace weakens the Filth; but the *Grave* is the place, at the Mouth of which, Sin: *as to the being of Sin*, and the *ſaved* muſt have a perfect and final parting Not that the *Grave* of it ſelf is of a Sin-purging Quality, but God will follow Satan home to his own Door; for the *Grave* is the Door or Gate of Hell, and will there where the Devil thought to have ſwallowed us up, even there by the Power of his Mercy make us (at our coming thence) ſhine like the Sun, and look like Angels. Chriſt all this while ever liveth to make Interceſſion for us.

Iſa. 38. 10.

Secondly, Hence alſo I *infer*, That as Satan thought

thought he ſtruck home at firſt, when he polluted our Nature, and brought our Souls to Death: So he is marvellous loth to loſe us, and to ſuffer his lawful Captives now to eſcape his Hands. He is full of Fire againſt us, full of the Fire of Malice, as is manifeſt,

1. Not only by his firſt Attempt upon our firſt Parents: But behold when the deliverer came into the World, how he roared; he ſought his Death while he was
Mat. 2. an Infant: He hated him in his *Cradle*, he perſecuted him while he was but a Bud, and Bloſſom.

When he was come to riper Years, and began to manifeſt his Glory, yet, leaſt the World ſhould be taken with him, how po-
Joh. 10.20 Joh. 7. 12. Mat. 9.34 Joh. 7.52. Luke 23.2 Mat. 28. 11, to 16 litickly did this old Serpent, called the Devil and Satan, work? He poſſeſſed People that he had a Devil, and was mad, and a Deceiver; that he wrought his Miracles by Magick Art, and by the Devil; that the Prophets ſpake nothing of him, and that he ſought to overthrow the Government which was God's Ordinance. And not being contented with all this, he purſued him to the Death, and could never reſt untill he had ſpilt his Blood upon the Ground like Water. Yea, ſo unſatiable was his Malice, that he ſet the Soldiers to forge Lies about him to the denial of his Reſurrection, and ſo managed that Matter, that what they ſaid has become a Stumbling-block to the *Jews* to this very Day.

2. When he was aſcended to God, and ſo was out of his reach; yet how buſily went he about to make War with his Peo-
Rev. 12. ple? yea, what Horrors and Terrors, what Troubles and Temptations, has God's Church met with from that Day till now. Nor is he content with Perſecutions, and general Troubles: But oh, how doth he haunt the Spirits of the Chriſtians with Blaſphemies, and Troubles, with Darkneſs and frightful Fears; ſometime to their Diſtraction, and often to the filling the Church with Out-cries.

3. Yet his Malice is in the Purſuit, and now his Boldneſs will try what it can do with God either to tempt him to reject his Son's Mediation, or to reject them that come to God by him for Mercy. And this is one Cauſe among many, *why he ever liveth to make Interceſſion for them that come to God by him.*

4. And if he cannot overthrow, if he knows he cannot overthrow them, yet he cannot forbear but vex and perplex them even as he did their Lord, from the Day of their Converſion to the Day of their Aſcenſion to Glory.

Thirdly, Hence I infer, that the Love of Chriſt to his is an unwearied Love, and it muſt needs be ſo: An undaunted Love, and it muſt needs be ſo. Who but Jeſus Chriſt would have undertaken ſuch a Task as the Salvation of the Sinner is, if Jeſus Chriſt had paſſed us by? It's true which is written of him, *He ſhall not fail, nor be* Iſa. 42. 4. *diſcouraged till he has ſet Judgment in the* Chap. 50. *Earth*, &c. If he had not *ſet his Face like a* 6, 7. *Flint*, the greatneſs of this Work would ſurely have daunted his Mind.

For do but conſider what Sin is, from which they muſt be ſaved. Do but conſider what the Devil and the Curſe is, from which they muſt be ſaved. And it will eaſily be concluded by you, that it is he that full rightly deſerveth to have his Name called *Wonderful*; and his Love ſuch as verily paſſeth Knowledge.

Conſider again, by what Means theſe Souls are ſaved, even with the loſs of his Life, and together with it, the loſs of the Light of his Father's Face. I paſs by here, and forbear to ſpeak of the matchleſs Contradiction of Sinners which he endured againſt himſelf, which could not but be a great Grief, or as himſelf doth word it, a breaking of Heart unto him; but all this did not, could not hinder.

Join to all this, his everlaſting Interceſſion for us; and the effectual Management thereof with God for us; and withal the infinite Number of Times that we by Sin provoke him to ſpue us out of his Mouth, inſtead of interceeding for us: And the many Times alſo that his Interceſſion is repeated by the repeating of our Faults: And this Love ſtill paſſes Knowledge, and is by us to be wondered at.

What did, or what doth the Lord Jeſus ſee in us to be at all this Care, and Pains, and Coſt to ſave us? What will he get of us by the Bargain, but a ſmall Pittance of Thanks, and Love? for ſo it is, and ever will be, when compared with his matchleſs and unſpeakable Love and Kindneſs towards us.

Oh how unworthy are we of this Love! How little do we think of it! But moſt of all, the Angels may be aſtoniſhed to ſee how little we are affected with that of it which we pretend to know. But neither can this prevail with him, to put us out of the Scroll in which all the Names of them are written, for whom he doth make Interceſſion to God. Let us cry, Grace, Grace unto it.

Fourthly, Hence again I infer, That they ſhall be ſaved that come to God by Chriſt, *when the Devil and Sin have done what they can to hinder it.* This is clear, for that the ſtrife is now, *who ſhall be Lord of all*, whether Satan the Prince of this World, or Chriſt Jeſus the Son of God: or which can lay the beſt Claim to God's Elect; he that produceth their Sins againſt them, or he that laid down his Heart's-Blood, a Price of Redemption, for them. Who then ſhall condemn when Chriſt has died, and doth alſo make Interceſſion? Stand ſtill, Angels, and behold, how the Father *divideth his Son a Portion with the Great*;

and *how he divideth the Spoil with the ſtrong*:
Iſa. 53.12. *Becauſe he hath poured out his Soul unto Death, and was numbred with the Tranſgreſſors, and bear the Sin of many, and made Interceſſion for the Tranſgreſſors.* The Grace of God, and Blood of Chriſt, will before the End of the World make brave Work among the Sons of Men. They ſhall come to a Wonderment to God by Chriſt, and be ſaved by a Wonderment for Chriſt's Sake. *Behold theſe ſhall come*
Iſa. 49.12. *from far: and lo, theſe from the North, and from the Weſt, and theſe from the Land of Sinim.*

Behold, theſe, and theſe, and theſe ſhall come, and lo theſe, and theſe, and theſe from the Land of *Sinim*.

This is to denote the Abundance that ſhall come in to God, by Chriſt, towards the latter End of the World: Namely, when Antichriſt is gone to Bed in the Sides of the Pit's Mouth. Then ſhall Nations come in and be ſaved, and ſhall walk in the Light of the Lord.

But, I ſay, what Encouragement would there be for Sinners thus to do, if that the Lord Jeſus by his Interceſſion were not able to ſave, *even to the uttermoſt*, them that come unto God by him.

Fifthly, Hence again I infer, That here is Ground for Confidence to them that come to God by Chriſt. Confidence to the End, becomes us, who have ſuch a High-prieſt, ſuch an Interceſſor as Jeſus Chriſt; who would diſhonour ſuch a Jeſus by doubting, that all the Devils in Hell cannot diſcourage by all their Wiles? He is a tryed Stone, he is a ſure Foundation; a Man may confidently venture his Soul in his Hand, and not fear but he will bring him ſafe home. Ability, Love to the Perſon, and Faithfulneſs to Truſt committed to him, will do all; and all theſe are with infinite Fulneſs in him. He has been a Saviour this four thouſand Years already, (two thouſand before the Law, two thouſand in the Time of the Law) beſides the ſixteen hundred Years that he has in his Fleſh continued to make Interceſſion for them that come unto God by him. Yet the Day is to come; yea, will never come, that he can be charged with any Fault, or neglect of the Salvation of any of them that at any Time have come unto God by him. What Ground then is here for Confidence that Chriſt will make a good End with me, ſince I come unto God by him, and ſince he ever liveth to make Interceſſion for me. Let me then honour him, I ſay, by ſetting on his Head the Crown of his Undertakings for me: by the believing that he is able to ſave me, *even to the uttermoſt, ſeeing he ever liveth to make Interceſſion for me.*

Sixthly, Hence alſo I infer, that Chriſt ought to bear, and *wear the Glory of our Salvation for ever*. He has done it, he has wrought it out. *Give unto the Lord, O ye Kindreds of the People, give unto the Lord Glory and Strength.* Do not ſacrifice to your own Inventions, do not give Glory to the Work of your own Hands. Your Reformations, your Works, your good Deeds, and all the Glory of your doing, caſt them at the Feet of this High-prieſt, and confeſs that Glory belongs unto him. *Worthy is* Rev. 5.12. *the Lamb that was ſlain, to receive Power, and Riches, and Wiſdom, and Strength, and Honour, and Glory, and Bleſſing. And they* Iſa. 22.24. *ſhall hang upon him all the Glory of his Father's Houſe; the Off-ſpring and the Iſſue, all Veſſels of ſmall Quantity: From the Veſſels of Cups, even to all the Veſſels of Flaggons.* Oh! the Work of our Redemption by Chriſt is ſuch, as wanteth not Provocation to us, to bleſs and praiſe and glorifie him in your Body and in your Souls, who has 1 Cor. 6. 20. bought you with a Price, and glorifie God and the Father by him.

THE USE.

I come now to make ſome Uſe of this Diſcourſe. And,

Firſt, Let me exhort you to the Study of this, as of other the Truths of our Lord Jeſus Chriſt. The Prieſtly Office of Chriſt 1 Cor. 15. 1, to 6. Gal. 3.13, 14, 15. is the firſt and great Thing that is preſented to us in the Goſpel: Namely, how that he died for our Sins, and gave himſelf to the Croſs, that the Bleſſing of *Abraham* might come upon us through him. But now becauſe this Prieſtly Office of his, is divided into two Parts: And becauſe one of them, to wit, this of his Interceſſion, is to be accompliſhed for us within the Vail, therefore (as we ſay among Men, of Out-ſight, of Out-mind) he is too much as to this forgotten by us. We ſatisfie our ſelves with the ſlaying of the Sacrifice; we look not enough after our *Aaron* as he goes in to the holieſt there to ſprinkle the Mercy-Seat, with Blood upon our Account.

God forbid that the leaſt ſyllable of what I ſay, ſhould be intended by me, or conſtrued by others, as if I ſought to diminiſh the Price paid by Chriſt for our Redemption in this World. But ſince his dying is his laying down his Price, and his Interceſſion, the urging, and managing the Worthineſs of it in the Preſence of God againſt Satan. There is Glory to be found therein, and we ſhould look after him into the holy Place. The ſecond Part of the Work of the High-prieſts under the Law, had great Glory and Sanctity put upon it. For as much as the holy Garments were provided for him to officiate in within the Vail, alſo 'twas there that the Altar ſtood on which he offer'd Incenſe. Alſo there was the Mercy-ſeat and the Cherubims of Glory (which were Figures of the Angels) that love to be continually looking and prying into the Management of this ſecond Part of the Prieſthood of Chriſt in the Preſence of God. For although themſelves are not the Perſons ſo immediately concerned therein,

in, as we; yet the Management of it, I ſay, is with ſo much Grace, and Glory and Wiſdom, and Effectualneſs, that 'tis a Heaven to the Angels to ſee it. O! to enjoy the odorous Scent, and ſweet *Memorial*, the heart-refreſhing Perfumes that aſcend continually from the Mercy-ſeat to the [*above*] where God is, and alſo to behold how effectual it is to the End for which it is deſigned, is glorious: and he that is not ſomewhat let into this by the Grace of God, there is a great thing lacking to his Faith, and he miſſeth of many a ſweet Bit that he might otherwiſe enjoy. Wherefore I ſay, be exhorted to the Study of this Part of Chriſt's Work in the managing of our Salvation for us. And the Ceremonies of the Law may be a great Help to you, as to this; for though they be out of uſe now, as to Practice, yet the Signification of them is rich, and that from which many Goſpellers have got much. Wherefore I adviſe that you read the five Books of *Moſes* often; yea read, and read again, and do not deſpair of Help to underſtand ſomething of the Will and Mind of God therein, though you think they are faſt lock'd up from you. Neither trouble your Heads, though you have not Commentaries and Expoſitions, pray and read, and read and pray. For a little from God is better than a great deal from Men: alſo what is from Men is uncertain, and is often loſt and tumbled over and over by Men: but what is from God is fixed as a Nail in a ſure Place. (I know there are times of Temptation, but) I ſpeak now as to the common Courſe of Chriſtianity. There is nothing that ſo abides with us, as what we receive from God, and the Reaſon why Chriſtians at this Day, are at ſuch a loſs, as to ſome things, is becauſe they are content with what comes from Mens Mouths, without ſearching, and kneeling before God, to know of him the Truth of Things. Things that we receive *at God's Hand*, comes to us as things from the *Minting-houſe*, though old in themſelves, yet new to us. Old Truths are always new to us, if they come to us with the Smell of Heaven upon them. I ſpeak not this becauſe I would have People deſpiſe their Miniſters, but to ſhew that there is now-a-days, ſo much Idleneſs among Profeſſors, as hinders them from a diligent Search after things, and makes them take up ſhort of that that is ſealed by the Spirit of Teſtimony to the Conſcience. Witneſs the great Decays at this Day amongſt us, and that ſtrange Revolting from Truth once profeſſed by us.

Secondly, As I would preſs you to an earneſt Study and Search after this great Truth, ſo I would preſs you to a diligent Improvement of it to your ſelves, and to others. To know Truth for Knowledge ſake, is ſhort of a gracious Diſpoſition of Soul; and to communicate Truth out of a Deſire of Praiſe and Vain-glory for ſo doing, is alſo a ſwerving from godly Simplicity: but to improve what I know, for the good of my ſelf and others, is true Chriſtianity indeed.

Now Truths received may be improved with reſpect to my ſelf and others, and that ſeveral ways.

1. *To my ſelf* when I ſearch after the Power that belongs to thoſe Notions, that I have received of Truth. There belongs to every true *Notion* of Truth, a *Power*: the *Notion* is the *Shell*, the *Power*, the *Kernel*, and Life: Without this laſt, Truth doth me no good; nor thoſe to whom I communicate it. Hence *Paul* ſaid to the *Corinthians*, *When I come to you again, I will know not the Speech of them that are puffed up, but the Power. For the Kingdom of God is not in Word, but in Power.* (1 Cor. 4. 19, 20.) Search then after the Power of what thou knoweſt; for 'tis the Power that will do thee good. Now this will not be got, but by earneſt Prayer, and much attending upon God: alſo there muſt not be admitted by thee, that thy heart be ſtuffed with cumbring Cares of this World, for they are of a choaking Nature.

2. Take heed of ſlighting that little that thou haſt: a good Improvement of little, is the way to make that little thrive; and the way to obtain Additions thereto. *He that is faithful in that which is leaſt, is faithfull alſo in much: and he that is unjuſt in the leaſt, is unjuſt alſo in much.* (Luke 16. 10.)

2. Improve them to others, and that,

1. By labouring to inſtil them upon their Hearts by good and wholſome Words, preſenting all to them with the Authority of the Scriptures.

2. Labour to inforce thoſe Inſtillings on them by ſhewing them by thy Life, the Peace, the glorious Effects that they have upon thy Soul.

Laſtly, Let this Doctrine give thee Boldneſs to come to God. Shall Jeſus Chriſt be interceding in Heaven? O then, be thou a praying Man on Earth; yea, take Courage to pray. Think thus with thy ſelf: I go to God, to God before whoſe Throne the Lord Jeſus is ready to hand my Petitions to him: yea, *he ever lives to make Interceſſion for me.* This is a great Encouragement to come to God by Prayers and Supplications for our ſelves, and by Interceſſions for our Families, our Neighbours and Enemies. *Farewel.*

THE

THE

Saints Knowledge of Chriſt's Love:

OR, THE

Unſearchable RICHES of CHRIST.

EPHESIANS III. 18, 19.

That ye may be able to comprehend with all Saints, what is the Breadth, and Length, and Depth, and Heighth: and to know the Love of CHRIST which paſſeth Knowledge.

THE Apoſtle having in the firſt Chapter, treated of the Doctrine of Election, and in the ſecond, of the reconciling of the Gentiles with the Jews to the Father, by his Son, through the preaching of the Goſpel; comes in the third Chapter to ſhew that that alſo was, as that of Election, determined before the World began. Now leſt the Afflictions that attend the Goſpel ſhould, by its raging among theſe *Epheſians*, darken the Glory of theſe things unto them; therefore he makes here a brief Repetition and Explanation, to the end they might be ſupported and made live above them. He alſo joins thereto a fervent Prayer for them, that God would let them ſee in the Spirit and Faith, how they, by God and by Chriſt, are ſecured from the Evil of the worſt that might come upon them. *For this Cauſe I bow my Knees to the Father of our Lord Jeſus Chriſt; of whom the whole Family in Heaven and Earth is named; that he would grant you according to the Riches of his Glory, to be ſtrengthened with Might by his Spirit in the inner Man: That Chriſt may dwell in your Hearts by Faith, that ye being rooted and grounded in Love, may be able to comprehend with all Saints, what is the Breadth and Length, and Depth and Heighth, and to know the Love of Chriſt, which paſſeth Knowledge*, &c. Knowing, that their deep Underſtanding what good by theſe were reſerved for them, they would never be diſcouraged, whatever Troubles ſhould attend their Profeſſion.

Breadth, and Length, and Depth, and Heighth, are Words that in themſelves are both ambiguous, and to Wonderment; ambiguous becauſe unexplained, and to Wonderment, becauſe they carry in them an unexpreſſible Something; and *that* Something that which far out-goes all thoſe Things that can be found in this World. The Apoſtle here was under a ſpiritual Surprize, for while meditating and writing, he was caught: the Strength and Glory of the Truths that he was endeavouring to faſten upon the People to whom he wrote, took him away into their Glory, beyond what could to the full be uttered. Beſides, many times things are thus expreſſed, on purpoſe to command Attentions, a Stop and Pauſe in the Mind about them; and to divert, by their Greatneſs, the Heart from the World, unto which they naturally are ſo inclined. Alſo, Truths are often delivered to us, like Wheat in full Ears, to the end we ſhould rub them out before we eat them, and take Pains *about* them, before we have the Comfort of them.

Breadth, Length, Depth, and Heighth. In my attempting to open theſe Words, I will give you, 1. Some that are of the ſame kind. 2. And then ſhew you, 1. The Reaſons of them; and then alſo, 2. Something of their Fulneſs.

Firſt, Thoſe of the ſame kind, are uſed ſometimes to ſhew us the Power, Force and Subtilty of the Enemies of God's Church, *Dan.* 4. 11. *Rom.* 8. 38, 39. But,

Secondly, Moſt properly to ſhew is the infinite and unſearchable Greatneſs of God. *Job* 11. 7, 8, 9. *Rom.* 11. 33.

They are hereto be taken in this ſecond Senſe, that is to ſuggeſt unto us the unſearchable and infinite Greatneſs of God; who is a *Breadth* beyond all *Breadths*, a *Length* beyond all *Lengths*, a *Depth*, beyond all *Depths*, and a *Heighth* beyond all *Heights*, and that in all his Attributes: He is an Eternal Being, an Everlaſting Being, and in that reſpect he is beyond all Meaſures, whether they be of Breadth, or Length, or Depth, or Heighth. In all his Atributes he is beyond all Meaſure: whether you meaſure by Words, by Thoughts, or by the moſt enlarged and exquiſite Apprehenſion; His Greatneſs is unſearchable; His Judgments are unſearchable; He is infinite in Wiſdom. O! the Depth of the Riches both of the Wiſdom and Knowledge of God, *If I ſpeak of Strength, lo, he is ſtrong*: Yea, *the thunder of his Power who can*

Job 5. 9. Rom. 11. 33. Job 9. 19. Ch. 26. 14

1 Sam. 2. 2. Pſal. 103. 17. *can underſtand? There is none holy as the Lord: and his Mercy is from everlaſting to everlaſting, on them that fear him.* The *Greatneſs* of God, of the God and Father of our Lord Jeſus Chriſt, is that if rightly conſidered, which will ſupport the Spirits of thoſe of his People that are frighted with the Greatneſs of their Adverſaries. For here is a Greatneſs againſt a Greatneſs, *Pharaoh* was great, but God more great, more great in Power, more great in Wiſdom, more great every way for the help of his People, wherein they dealt proudly, he was above them. Theſe words therefore take in for this People, the Great God who in his immenſity, and infinite Greatneſs is beyond all Beings. But,

To come to the reaſon of the Words.

Firſt, They are made uſe of to ſhew to the *Epheſians*, that God with what he is in himſelf, and with what he hath in his Power, is all for the Uſe and Profit of the Believers. Elſe no great matter is held out to them thereby. *But this God is our God!* there is the Comfort: For this cauſe therefore *he* preſenteth them with this deſcription of him. To wit, by Breadth and Length, and Depth and Heighth: As who ſhould ſay, the High God is yours; the God that fills Heaven and Earth is yours; the God whom the Heaven of Heavens cannot contain, is yours; yea, the God whoſe works are wonderful, and whoſe Ways are paſt finding out, is yours. Conſider therefore the Greatneſs that is for you, that taketh Part with you, and that will always come in for your Help againſt them that contend with you. It is my Support, it is my Relief; it is my Comfort in all my Tribulations, and I would have it yours, and ſo it will when we live in the lively Faith thereof. Nor ſhould we admit of Diſtruſt in this Matter from the Conſideration of our own Unworthineſs either taken from the Finiteneſs of our State, or the Foulneſs of our Ways. For now, though God's Attributes, ſeveral of them, in their own Nature, are ſet againſt Sin and Sinners; yea, were we righteous, are ſo high that needs they muſt look over us, for 'tis to him a Condeſcention to behold things in Heaven: How much more then to open his Eyes upon ſuch as we: Yet by the Paſſion of Jeſus Chriſt, they harmoniouſly agree in the Salvation of our Souls. Hence God is ſaid to be Love, *God is Love*; might ſome ſay, *and Juſtice too:* but his Juſtice is turned with Wiſdom, Power, Holineſs and Truth, to love, yea, to love thoſe that be found in his Son; foraſmuch as there is nothing fault-worthy in his Righteouſneſs which is put upon us. So then, as there is in God's Nature a *Length*, and *Breadth*, and *Depth*, and *Heighth* that is beyond all that we can think: So we ſhould conclude that all this is Love to us, for Chriſt's ſake; and then dilate with it thus in our Minds, and enlarge it thus in our Meditations: ſaying ſtill to our low and trembling Spirits; It is high as Heaven, what canſt thou do? Deeper than Hell, what canſt thou know? the Meaſure thereof is longer than the Earth, and deeper than the Sea.

Pſal. 46. 1 Joh. 4. Job 11. 7.

But we will paſs Generals, and more particularly ſpeak ſomething of their Fullneſs, as they are fitted to ſuit and anſwer to the whole State and Condition of a Chriſtian in this Life. The Words are boundleſs; we have here a *Breadth*, a *Length*, a *Depth*, and *Height* made mention of, but what Breadth, what Length, what Depth, what Heighth is not ſo much as hinted. It is therefore Infiniteneſs ſuggeſted to us, and that as engaged for us. For the Apoſtle conjoins therewith, *And to know the Love of Chriſt which paſſeth Knowledge.* Thus therefore it ſuits and anſwers a Chriſtian's Condition, while in this World, let that be what it will. If his Afflictions be broad, here is a Breadth; if they be long, here is a Length; if they be deep, here is a Depth; and if they be high, here is a Heighth. And I will ſay, there is nothing that is more helpful, ſuccouring, or comfortable to a Chriſtian while in a State of Trial and Temptation, than to know that there is a *Breadth* to anſwer a *Breadth*, a *Length* to anſwer a *Length*, a *Depth* to anſwer a *Depth*, and a *Heighth* to anſwer a *Heighth*. Wherefore this is that the Apoſtle prayeth for, namely, that the *Epheſians* might have Underſtanding in theſe things, *That ye may know what is the Breadth, and Length, and Depth, and Heighth.*

Of the Largeneſs of the Apoſtle's Heart in praying for his People, to wit, *That they might be able to comprehend with all Saints, what*, &c. of that we ſhall ſpeak afterwards.

But firſt, to ſpeak to theſe four Expreſſions, *Breadth*, *Length*, *Depth* and *Heighth*.

Firſt, *What is the Breadth.* This Word is to ſhew, that God is all over, every where, ſpreading of his Wings, ſtretching out his Goodneſs to the utmoſt Bounds, for the good of thoſe that are his People. Deut. 32. 11, 12. Gen. 49. 26.

In the Sin of his People there is a *Breadth*; a Breadth that ſpreadeth *over all*, whereſoever a Man ſhall look. The Sin of the Saints is a ſpreading Leproſy. Sin is a Scab that ſpreadeth; it is a ſpreading Plague; it knows no Bounds: Or, as *David* ſaith, *I have ſeen the Wicked ſpreading himſelf.* Hence it is compared to a Cloud, to a thick Cloud, that covereth or ſpreadeth over the Face of all the Sky. Wherefore here is a *Breadth* called for, a *Breadth* that can cover all, or elſe what is done is to no Purpoſe. Therefore to anſwer this, here we have a *Breadth*, a ſpreading Breadth; *I ſpread my Skirt over thee:* But how far? Even ſo far as to cover all. *I ſpread my Skirt over thee, and covered thy Nakedneſs.* Here now is a Breadth according to the Lev. 13. 12. ver. 8. ver. 57. Pſ. 37. 35. Ezek. 16. 8

ſpreading Nature of the Sin of this wretched one; yea, a ſuperabounding Spreading; a Spreading *beyond*; a Spreading to *cover*. *Bleſſed is he whoſe Sin is covered*, whoſe ſpreading Sin is covered by the Mercy of God through Chriſt. This is the ſpreading Cloud, whoſe Spreadings none can underſtand. *He ſpread a Cloud for a Covering*, and Fire to give Light in the Night.

Rom. 4. 4, 5, 6, 7. Job 36. 29. Pſal. 105. 39.

This Breadth that is in God, it alſo overmatcheth that ſpreading and *overſpreading* Rage of Men that is ſometimes as if it would ſwallow up the whole Church of God. You read of the Rage of the King of *Aſſyria*, that there was a *Breadth in it*, an *overflowing* Breadth, to the filling of the Breadth of *thy* Land, O *Immanuel*. But what follows? *Aſſociate your ſelves, O ye People*, (ye Aſſyrians) *and ye ſhall be broken to Pieces*: And give ear, all ye of far Countries; gird your ſelves and ye ſhall be broken to Pieces: Take Counſel togeher, and it ſhall come to nought; ſpeak the Word, and it ſhall not ſtand for God is with us; God will over-match and go beyond you.

Iſa. 8. 8, 9.

Wherefore this Word, *Breadth, and what is the Breadth*: It is here expreſſed on purpoſe to ſuccour and relieve, or to ſhew what Advantage, for Support, the Knowledge of the overſpreading Grace of God by Chriſt yieldeth unto thoſe that have it, let their Tryals be what they will. Alas! the Sin of God's Children ſeemeth ſometimes to overſpread not only their Fleſh, and the face of their Souls, but the whole face of Heaven. And what ſhall he do now, that is a ſtranger to *this Breadth*, made mention of in the Text? Why he muſt deſpair, lie down and die, and ſhut up his Heart againſt all Comfort, unleſs he, with his fellow-Chriſtians, can, at leaſt, *apprehend* what is *this* Breadth, or the Breadth of Mercy intended in this Place. Therefore *Paul* for the Support of the *Epheſians*, prays, that they may know *what is the Breadth*.

This Largeneſs of the Heart and Mercy of God towards his People, is alſo ſignified by the *ſpreading* out of his Hand to us in the Invitations of the Goſpel. *I ſaid*, ſaith he, *Behold me, behold me, I have ſpread out my hands all the day to a rebellious People, to a People that provoke me continually.*

Ch. 65. 1, 2, 3.

I have *ſpread* out my Hands, that is, opened my Arms as a Mother affectionately doth, when ſhe ſtoopeth to her Child in the warm Workings of her Bowels, and claſpeth it up in them, and kiſſeth, and putteth it into her Boſom.

For, by ſpreading out the Hands or Arms to embrace, is ſhewed the Breadth or Largeneſs of God's Affections; as by *our ſpreading out our* Hands in Prayer, is ſignified the great Senſe that we have of the *ſpreading Nature* of our Sins, and of the *great* Deſires that are in us, that God would be merciful to us.

Ezra 9. 5, 6, 7, &c.

This Word alſo anſwereth to, or may fitly be ſet againſt the *Wiles* and *Temptations* of the Devil, who is that great and *dogged Leviathan*, that *ſpreadeth his ſharp-pointed things upon the Mire*: For, be the ſpreading Nature hf nur Corruptions never ſo broad, he will find ſharp-pointed things enough to ſtick in the Mire of *them*, for our Affliction. Theſe ſharp-pointed things are thoſe that in another Place are called *fiery Darts*, and he has abundance of them, with which he can and will ſorely prick and wound our Spirits: Yea, ſo ſharp ſome have found theſe things to their Souls, that they have peirced beyond Expreſſion. *When*, ſaid *Job*, *I ſay, my bed ſhall comfort me, my couch ſhall eaſe my Complaint, then thou ſcareſt me with Dreams, and terrifieſt me through Viſions, ſo that my Soul chuſeth ſtrangling, and Death, rather than life.* But now, anſwerable to the ſpreading of theſe *ſharp-pointed* things, there is *a ſuper-abounding Breadth* in the ſovereign Grace of God, the which whoſo ſeeth and underſtandeth, as the Apoſtle doth Pray we ſhould, is preſently helped: for he ſeeth that this Grace ſpreadeth it ſelf, and is broader than can be, either our Mire, or the ſharp-pointed things that he ſpreadeth thereupon for our Vexation and Affliction: *It is broader than the Sea.*

Job 41. 30. Eph. 6. 16, 17. Job 7. 13, 14, 15. Job 11. 9.

This therefore ſhould be that upon which thoſe that ſee the ſpreading Nature of Sin, and the Leproſie and Contagion thereof, ſhould meditate, to wit, The *Broadneſs* of the Grace and Mercy of God in Chriſt. This will poiſe and ſtay the Soul; this will relieve and ſupport the Soul in and under thoſe many miſgiving and deſponding Thoughts unto which we are ſubject when afflicted with the Apprehenſions of Sin, and the abounding Nature of it.

Shall *another* man pray for this, one that knew the Goodneſs and Benefit of it, and ſhall not I meditate upon it? and ſhall not I exerciſe my Mind about it? Yes ſurely, for it is *my* Duty, it is *my* Privilege and Mercy ſo to do. Let this therefore, when thou ſeeſt the ſpreading Nature of thy Sin be a *Memento* to thee, to the end thou mayſt not ſink and die in thy Soul.

Secondly, What is the *Breadth* and [*Length*] As there is a *Breadth* in this Mercy and Grace of God by Chriſt, ſo there is *a Length* therein, and this *Length* is as *large* as the *Breadth*, and as much ſuiting the Condition of the Child of God, as the other is. For, though Sin ſometimes is moſt afflicting to the Conſcience, while the Soul beholdeth the overſpreading Nature of it, yet here it ſtoppeth not, but oft-times through the Power and Prevalency of it, the Soul is driven with it, as a *Ship* by a mighty *Tempeſt*, or as a *rolling* thing before the *Whirl-*

wind;

wind: driven, I ſay, from God, and from all Hopes of his Mercy, *as far* as the Eaſt is from the Weſt, or as the ends of the World are aſunder. Hence it is ſuppoſed by the Prophet, that for and by Sin they may be driven from God to the utmoſt Part of Heaven; and that is a ſad thing, a ſad Thing, I ſay to a gracious Man. *Why,*
Pſal. 22. 1. ſaith the Prophet to God, *Art thou ſo far from helping me, and from the Words of my roaring?* Sometimes a Man, yea, a Man of God, is, as he apprehends, ſo *far* off from God, that he can neither help him, nor hear him, and this is a diſmal State. *And thou haſt removed my Soul, ſaid the Church,*
Lam. 3. 17 *far off from Peace, I forgot Proſperity.* This is the State ſometimes of the godly, and that not only, with Reference to their being removed by Perſecutors from the Appointments and Goſpel-Seaſons, which are their Delight, and the Deſire of their Eyes; but alſo with reference to their Faith and Hope in their God. They think themſelves beyond the reach of his Mercy. Wherefore in Anſwer to this Conceit, it is that
Iſa. 50. 2. Ch. 59. 1. the Lord asketh, ſaying, *Is my Hand ſhortened at all that I cannot redeem?* And again, *Behold the Lord's Hand is not ſhortened, that it cannot ſave, neither his Ear heavy, that he cannot hear.* Wherefore he ſaith again, *If any of thine be driven out unto the utmoſt Parts of Heaven, from thence will the Lord thy God gather thee, and from thence*
Deut. 30. 4 Neh. 1. 9. *will he fetch thee.* God has a long Arm, and he can reach a great Way further than we can conceive he can: When we think his Mercy is clean gone, and that our ſelves are free among the Dead, and of the Number that he remembreth no more, than he can reach us, and cauſe that again we ſtand be-
Jonah 2. fore him. He could reach *Jonah*, though in the Belly of Hell; and reach thee, even then, when thou thinkeſt thy Way is hid from the Lord, and thy Judgment paſſed over from thy God. There is a length to Admiration, beyond Apprehenſion or Belief, in the Arm of the Strength of the Lord; and this is that which the Apoſtle intendeth by this Word, *Length*; namely, To inſinuate what a Reach there is in the Mercy of God, how far it can extend it ſelf. *If I take the Wings of the Morning,*
Pſal. 139. 9, 10. ſaid *David, and dwell in the uttermoſt Parts of the Sea, even there ſhall thy Hand lead me, and thy right Hand ſhall uphold me. I will gather them from the Eaſt, and from the Weſt, and from the North, and from the*
— 107. 3. *South*, ſaith he: That is, from the utmoſt Corners.

This therefore ſhould encourage them that for the preſent cannot ſtand, but that do flie before their Guilt: Them that feel no Help nor Stay, but that go, as to their Thinking, every Day by the Power of Temptation, driven yet farther off from God, and from the Hope of obtaining of his Mercy to their Salvation; poor Creature, I will not now ask thee how thou cameſt into this Condition, or how long this has been thy State; but I will ſay before thee, and I prithee hear me, *O the length of the ſaving Arm of God!* As yet thou art within the reach thereof; do not thou go about to meaſure Arms with God, as ſome good Men are apt to do: I mean, do not thou conclude, that becauſe thou canſt not reach God by thy ſhort Stump, therefore he cannot reach thee with his long Arm: Look again, *Haſt thou an Arm like* Job 40. 9. *God*, an Arm like his for length and ſtrength? It becomes thee, when thou canſt not perceive that God is within the reach of thy Arm, then to believe that thou art within the reach of his; for it is long, and none knows how long.

Again, is there ſuch a length? ſuch a length in the Arm of the Lord, that he can reach thoſe that are gone away, as far as they could? then this ſhould encourage us to pray, and hope for the Salvation of any one of our backſliden Relations, that God would reach out his Arm after them: Saying, *Awake O Arm of the Lord, art not thou* Iſa. 51. 9, *it that haſt cut* Rahab, *and wounded the* 10. *Dragon? Art not thou it which haſt dried the Sea, the Waters of the great Deep, haſt made the depths of the Sea away for the ranſomed to paſs over?* Awake, O Arm of the Lord, and be ſtretched out as far as to where my poor Husband is, where my poor Child, or to where my poor backſliden Wife or dear Relation is, and lay hold, faſt hold; they are gone from thee, but, O thou the Hope of *Iſrael*, fetch them again, and let them ſtand before thee. I ſay, here is in this Word [*Length*] matter of Encouragement for us thus to pray; for if the length of the reach of Mercy is ſo great, and if alſo this length is for the Benefit of thoſe that may be gone off far from God, (for they at preſent have no need thereof that are near) then improve this Advantage at the Throne of Grace for ſuch, that they may come to God again.

Thirdly, As there is a Breadth and Length here, ſo there is a [*Depth.*] What is the breadth and length, and depth? And this depth is alſo put in here on purpoſe to help us under a Tryal that is diverſe from the two former. I told you, that by the breadth the Apoſtle inſinuates a Remedy and Succour to us, when we ſee our Corruptions ſpread like a Leproſie; and by length he would ſhew us, that when Sin has driven God's Elect to the fartheſt Diſtance from him, yet his Arm is long enough to reach them, and fetch them back again.

But, I ſay, as we have here a Breadth, and a Length, ſo we have alſo a Depth. That ye may know what's the [*Depth*] Chriſtians have ſometimes their ſinking Fits, and are as if they were always deſcending; or as *Heman* ſays, *counted with them* Pſ. 88. 4. *that go down into the Pit.* Now Guilt is not

not to ſuch ſo much a Wind and a Tempeſt, as a Load and Burthen. The Devil, and Sin, and the Curſe of the Law, and Death, are go tten upon the Shoulders of this poor Man, and are treading of him down, that he may ſink into, and be ſwallowed up of his mirey Place.

I ſink, ſays *David*, in deep mire, where there is no ſtanding: I am come into deep Waters, where the Floods overflow me. Yea, there is nothing more common among the Saints of old, than this Complaint:
Pſ.69.15. *Let not the Water-flood overflow me, neither let the*
Pſ.88.6,7. *Pit ſhut her Mouth upon me. Heman* alſo ſaith, *thou haſt laid me in the loweſt Pit, in darkneſs in the Deeps. Thy Wrath lieth hard upon me, and thou haſt afflicted me with all*
Pſ. 42. 7. *thy Waves.* Hence it is again that the Pſalmiſt ſays; *Deep calleth unto Deep, at the Noiſe of thy Water Spouts all thy Waves,*
Ver. 6. *and thy Billows are gone over me. Deep* calleth unto *Deep*: What's that? Why, 'tis expreſſed in the Verſe before: *O God*, ſays he, *My Soul is caſt down within me.* Down! that is, deep into the Jaws of Diſtruſt and Fear. And, Lord, my Soul in this depth of Sorrow calls for help to thy depth of Mercy. For though I am ſinking and going down, yet not ſo low, but that thy
Deut.33. 27. Mercy is yet underneath me: Do of thy Compaſſions open thoſe everlaſting Arms, and catch him that has no Help or Stay in himſelf: For ſo it is with one that is falling into a Well or a Dungeon.

Now mark, as there is in theſe Texts, the ſinking Condition of the godly Man ſet forth, of a Man whom Sin and Satan is treading down into the Deep; ſo in our Text which I am ſpeaking to at this Time, we have a depth that can more than counter-poyſe theſe Deeps, ſet forth with a hearty Prayer, that we may know it. And although the Deeps, or Depths of Calamity into which the godly may fall, may be as deep as Hell, and methinks they ſhould be no deeper: yet this is the Comfort, and for the Comfort of them of the godly that are thus a ſinking: The Mercy of God for them
Job 11.8. lies deeper. *It is deeper than Hell, what canſt thou know?* And this is that which made *Paul* that he was not afraid of this
Rom.8.39 Depth, *I am perſuaded*, ſaith he, *that neither heighth nor depth ſhall ſeparate us from the Love of God, which is in Chriſt Jeſus our Lord.* But of this he could by no Means have been perſuaded, had he not believed that Mercy lieth deeper for the godly to help them, than can all other depths be to deſtroy them: This is it at which he ſtands
Chap. 11. 32, 33. and wonders, ſaying, *O the depth of the Riches both of the Wiſdom and Knowledge of God*, that is to find out a Way to ſave his People, notwithſtanding all the deep Contrivances that the Enemy hath, and may invent to make us come ſhort home.

This is alſo that, as I take it, which is wrapped up in the Bleſſing, wherewith *Jacob* bleſſed his Son *Joſeph*. *God ſhall*
Gen. 49. 25 *bleſs thee*, ſaith he, *with the Bleſſings of Heaven above*, and *with the Bleſſings of the Deep that lyeth under.* A Bleſſing which he had Ground to pronounce: as well from his Obſervation of God's good dealing with *Joſeph*, as in a Spirit of Prophecy: For he
Ver. 22. 23, 24. ſaw that he lived and was become a flouriſhing Bough, by a Wall, after that the Archers had done their worſt to him. *Moſes* alſo bleſſeth God for bleſſing of *Joſeph* thus, and bleſſeth his Portion to him, as counting of it ſufficient for his help in all Afflictions. *Bleſſed*, ſaith he, *of the Lord*,
Deut. 33. 13. *be his Land, for the precious Things of Heaven, for the Dew, and for the deep that coucheth beneath.*

I am not of Belief that theſe Bleſſings are confined to Things Temporal, or Carnal, but to Things Spiritual and Divine; and that they have moſt chiefly reſpect to Soul, and eternal Good. Now mark, he tells us here, that the Bleſſings of the Deep, do couch beneath. Couch, that is, lye cloſe, ſo as hardly to be diſcerned by him that willingly would ſee that himſelf is not below thoſe Arms that are beneath him. But that as I ſaid, is hard to be diſcerned by him that thus is ſinking, and that has as he now ſmartingly feels, all God's Waves, and his Billows rouling over him. However whether he ſees or not, for this Bleſſing lieth couched: Yet there it is, and there will be, though one ſhould ſink as deep as Hell: And hence they are ſaid to be *everlaſting Arms* that are underneath:
Ver. 27. That is, Arms that are long and ſtrong, and that can reach to the Bottom, and alſo beyond, of all Miſery and Diſtreſs, that Chriſtians are ſubject to in this Life. Indeed Mercy ſeems to be aſleep, when we are ſinking: For then we are as if all Things
Pſ. 44.22, to 27. Mar.4.36, to 40. were careleſs of us, but it is but as a Lyon couchant, it will awake in Time for our Help. And for as much as this Term is it, which is applicable to the Lyon in his Den; it may be to ſhew that as a Lyon, ſo will God at the fitteſt Seaſon, ariſe for the help and deliverance of a ſinking People. Hence when he is ſaid to addreſs himſelf to the delivering of his People, it is that he comes as a roaring Lyon. The Lord ſhall go
Iſa. 42.13 forth as a mighty Man, he ſhall ſtir up Jealouſie like a Man of War: He ſhall cry, yea roar, he ſhall prevail againſt his Enemies. However here is a depth againſt the depth that's againſt us, let that depth be what it will. As let it be the depth of Miſery, the depth of Mercy is ſufficient. If it be the depth of helliſh Policy, the depth both of the Wiſdom and Knowledge of God ſhall go beyond it, andprevail.

This therefore is worthy of the Conſideration of all ſinking Souls; of the Souls that feel themſelves deſcending into the Pit. There is ſuch a Thing as this experienced among the godly. Some come to them (when

Psal. 113. (when tempted) when you will, they will tell you, they have no Ground to ſtand on, their Feet have ſlipped, their Foundation is removed, and they feel themſelves ſinking, as into a Pit that has no Bottom. They inwardly ſink, not for want of ſomething to relieve the Body, but for want of ſome ſpiritual Cordial to ſupport the Mind. I went down to the Bottoms of the Mountains, Jon. 2. 5, 6. ſaid *Jonas*, the Earth with her Barrs was about me for ever; my Soul fainted within me.

Now for ſuch to conſider that underneath them, even at the Bottom there lieth a Bleſſing, or that in this deep whereinto they are deſcending, there lieth a delivering Mercy couching to catch them, and to ſave them from ſinking for ever, this would be Relief unto them, and help them to hope for good.

Again, As this were it well conſidered by the ſinking ones, would yield them Stay and Relief, ſo this is it by the Vertue whereof, they that have been ſinking heretofore, have been lifted up, and above their caſtings down again. There are of thoſe that have been in the Pit, now upon Mount *Sion*, with the Harps of God in their Hands, and with the Song of the Lamb in their Mouths. But how is it that they are there? why, *David*, by his own Deliverance ſhews Pſ. 86. 13. you the Reaſon. *For great is thy Mercy towards me*, ſaith he, *and thou haſt delivered my Soul from the loweſt Hell.* And again, *He brought me up alſo out of an horrible Pit*, a Pit of Noiſe, (a Pit wherein was the Noiſe of Devils, and of my Heart anſwering them with Diſtruſt and Fear) *out* Pſ. 40. 1, 2, 3. *of the miry Clay*, (into which I did not only ſink, but was by it held from getting up: but he brought me up) *and ſet my Feet upon a Rock, and eſtabliſhed my Goings. And he hath put a new Song in my Mouth, even Praiſes to our God.*

But let me here give, if it may be, a timely Caution to them that think they ſtand upon their Feet. Give not way to falling becauſe everlaſting Arms are underneath, take heed of that: God can let thee fall into Miſchief, he can let thee fall, and not help thee up. Tempt not God, leſt he caſt thee away indeed. I doubt there are many that have preſumed upon this Mercy, that thus do couch beneath, and have caſt themſelves down from their Pinacles into Vanity, of a vain conceit that they ſhall be lifted up again: whom yet God will leave to die there, becauſe their fall was rather of wilfulneſs, than weakneſs, and of ſtubbornneſs, and deſperate Reſolutions, than for want of Means and Helps to preſerve them from it.

Fourthly, As there is a Breadth and Length, and Depth, in this Mercy and Grace of God through Chriſt towards his People: So there is alſo a *Heighth*. *That ye may comprehend with all Saints, what is the Breadth, and Length, and Depth, and [Height]* There are things that are high, as well as things, that are low; things that are above us, as well as things that are under, that are diſtreſſing to God's People. It is ſaid when *Noah* was a Preacher Gen. 6. 4 of Righteouſneſs, there were Giants in the Earth in thoſe Days: And theſe, as I conceive, were ſome of the Heighths that were ſet againſt *Noah*: yea, they were the very Dads and Fathers of all that monſtrous Brood that followed in the World in that Day. Of this Sort were they who ſo frighted, and terrified *Iſrael*, when they Num. 13. were to go to inherit the Land of Promiſe. 31, to 34. Deut. 2. The Men that were tall as the Cedars, and 10, & 9. 2. ſtrong as the Oaks, frighted them: they were in their own Sight, when compared with theſe high ones, but as Graſhoppers. This therefore was their Diſcouragement.

Beſides, together with theſe, they had *high Walls*, Walls as high as Heaven; and theſe Walls were of purpoſe to keep *Iſrael* out of his Poſſeſſion. See how it is expreſ- Ch. 1. 28. ed: *The people is greater and taller than we, the Cities are great and walled up to Heaven; and moreover, we have ſeen the Sons of the Anakims there.* One of theſe, to wit, *Goliah* by Name, how did he fright 1 Sam. 17. the Children of *Iſrael* in the Days of *Saul*! How did the Appearance of him, make them ſcuttle together on Heaps before him. By theſe *Giants*, and by theſe *high Walls*, God's Children to this Day are ſorely diſtreſſed, becauſe they ſtand in the croſs ways to cut off *Iſrael* from his Poſſeſſion.

But now to ſupport us againſt all theſe, and to encourage us to take heart notwithſtanding all theſe Things; there is for us, Pſ. 89. 26, *a Heighth in God.* He hath made his Son 27, 28. higher than the Kings of the Earth: His Pſ. 119. Word alſo is ſettled for ever in Heaven, and 89. therefore muſt needs be higher than their Walls: He alſo ſaith in another Place, *If* Eccl. 5. 8. *thou ſeeſt the Oppreſſion of the Poor, and violent perverting of Judgment and Juſtice in a Province, marvel not at the Matter, for he that is higher than the higheſt, regardeth, and there be higher than they.* 'Twas this that made *Paul*, that he feared Rom. 8. not the Height: not things preſent, nor 39. things to come.

But again, As there are theſe things ſtanding, or lying in our way: So there are another ſort of Heights that are more miſchievous than theſe: And they are the *fallen Angels*. Theſe are called ſpiritual Eph. 6. 12. Wickedneſs, *or wicked Spirits*, in high Places: For God has ſuffered them for a Time to take to themſelves Principality and Power, and ſo they are become the Rulers of the Darkneſs of this World. By theſe we are tempted, ſifted, threatned, oppoſed, undermined: alſo by theſe there are Snares, Pits, Holes, and what not made and laid for us, if peradventure by ſomething we

may be destroyed. Yea, and we should most certainly be so, were it not for the Joh. 3. 31. Rock that is higher than they. But *he that cometh from Heaven is above all.* These are they that our King has taken captive, and hath rid (in his Chariots of Salvation) in triumph over their Necks. These are they, together with all others, whose most Rom. 8. 23 devilish Designs he can wield, and turn and make Work together for his ransomed's Advantage. There is a Heighth, an infinitely overtopping Heighth in the Mercy and Goodness of God for us, against them.

There are Heighths also that build up themselves in us, which are not but to be taken notice of: Yea, there are a many of them, and they place themselves directly so, that if possible they may keep the saving Knowledge of God out of our Hearts. 2 Cor. 10. 6. These high things therefore are said to exalt themselves against the Knowledge of God: and do oft times more plague, afflict, and frighten Christian Men and Women, than any thing besides. It is from these that our Faith and spiritual Understanding of God and his Christ is opposed and contradicted, and from these also that we are so inclinable to swerve from right Doctrine into destructive Opinions. 'Tis from these that we are so easily perswaded to call into question our former Experience of the Goodness of God towards us, and from these that our Minds are so often clouded and darkened that we cannot see afar off. These would betray us into the Hands of fallen Angels, and Men, nor should we by any Means help or deliver ourselves, were it not for one that is higher. These are the dark Mountains at which our Feet would certainly stumble, and upon which we should fall, Song 2. 8, 17. were it not for one who can *Leap* and *Skip* over these Mountains of Division, and come into us.

Further, there is a Heighth also that is obvious to our Senses, the which when it is dealt withal by our corrupted Reason, proves a great Shaking to our Mind, and that is the Heighth, and exceeding Distance that Heaven is off of us, and we off it. Job 22. 12 Prov. 25. 3 Isa. 7. 11. *Is not God in the Height of Heaven, and behold the Heighth of the Stars, how high are they?* Hence Heaven is called the Place for Heighth. Also when *Ahaz* is bid to ask with reference to Heaven, he is bid to ask it, *in the Heighth*, the Heighth above. Now saith Reason, how shall I come thither? especially when a good Man is at his furthest Distance therefrom: which is, when he is in the Grave. Now I say every Height is a Difficulty to him that is loaden with a Burden, especially the Heaven of Heavens, where God is, and where is the Resting-place of his, to them that are oppressed with the Guilt of Sin. And besides, the Dispensation which happeneth to us last, to wit, Death, as I said before, makes this Heaven, in my Thoughts while I live so much the more unaccessible. Christ indeed could mount up, but *me, poor me,* how shall I get thither? *Elias* indeed had a Chariot sent him to ride in thither, and went up by it into that holy Place: but I, poor I, how shall I get thither? *Enoch* is there because God took him: but as for me, how shall I get thither? Thus some have mourningly said. And although Distrust of the Power of God, as to the accomplishing of this thing, is by no means to be smiled upon, yet methinks the Unconcernedness of Professors thereabout, doth argue that considering Thoughts about that, are wanting. Acts 1. 9. 2 King. 2. Gen. 5. 24.

I know the Answer is ready. *Get Christ and go to Heaven.* But methinks the Heighth of the Place, and the Glory of the State that we are to enjoy therein, should a little concern us, at least so as to make us wonder in our thinking, that the time is coming that we must mount up thither. And since there are so many Heighths between this Place, between us and that; it should make us admire at the Heighths of the Grace and Mercy of God, by which, means is provided to bring us thither. And I believe that this thing, this very thing is included here by the Apostle when he prays for the *Ephesians*, that they might know the *Heighth.*

Methinks, *How shall we get thither*, will Isa. 14. 14. still stick in my Mind. I will ascend, says one, Obad. 4. above the Heighth of the Clouds, and I will be like the Most High: And I, says another, will set my Nest among the Stars of Heaven. Well, but what of all this? If Heaven has Gates, and they shall be shut, how wilt thou go in thither? Though Amo. 9. 2. such should climb up to Heaven, from thence will God bring them down. Still I say, therefore, how shall we get in thither? Why, for them that are godly, there is the Power of God, the Merits of Christ, the Help of Angels, and the Testimony of a good Conscience to bring them thither; and he that has not the Help of all these, let him do what he can, shall never come thither. Not that all these go to the making up of the Heighth that it intended in the Text: for the Heighth there, is what Luk. 16. 22. is in God through Christ to us alone. But Heb. 1. 14. the Angels are the Servants of God for that Psal. 15. 1. End: and none with ill Consciences enter Psal. 24. 3. in thither. What, know ye not that the 1 Cor. 6. 9. Unrighteous shall not inherit the Kingdom Eph. 5. 5. of God? be not deceived, such have no Inheritance in the Kingdom of Christ and of God.

This then should teach us that in God is a Power that is able to subdue all things to himself. In the compleating of many things, there seems to be an utter Impossibility, as that a Virgin should conceive in her Womb, as a Virgin, and bring a Son into the World; that

that the Body that is turned into Duſt, ſhould ariſe and aſcend into the higheſt Heaven. Theſe things with many more ſeem to be utterly impoſſible: but there is that which is called the power of God, by the which he is able to make all things bend to his will, and to make all Obſtructions give place to what he pleaſes. God is high above all things, and can do whatever it pleaſeth him. But ſince he can do ſo, why doth he ſuffer this, and that thing to appear, to act, and do ſo horribly repugnant to his Word? I anſwer, he admits of many things, to the end he may ſhew his Wrath and make his Power known; and that all the World may ſee how he checks and over-rules the moſt vile and unruly things, and can make them ſubſervient to his holy Will. And how would the *Breadth* and the *Length*, and the *Depth*, and the *Heighth*, of the Love and Mercy of God in Chriſt to us-ward be made to appear, ſo as in all things it doth, were there not admitted that there ſhould be *Breadths*, and *Lengths*, and *Depths*, and *Heighths*, to oppoſe. Wherefore theſe Oppoſitions are therefore ſuffered, that the Greatneſs of the Wiſdom, the Power, the Mercy, and Grace of God to us in Chriſt might appear and be made manifeſt unto us.

Philip. 3. 21.

This calls therefore upon Chriſtians, *wiſely to conſider of the Doings of their God.* How many oppoſite *Breadths*, and *Lengths*, and *Depths*, and *Heighths* did Iſrael meet with in their Journey from *Egypt* to *Canaan*, and all to convince them of their own Weakneſs, and alſo of the Power of their God. And they that did wiſely conſider of his Doings there, did reap the Advantage thereof. Come, behold the works of the Lord towards me, may every Chriſtian ſay. He hath ſet a Saviour againſt Sin; a Heaven againſt a Hell; Light againſt Darkneſs; good againſt evil, and the *Breadth*, and *Length*, and *Depth*, and *Heighth* of the Grace that is in himſelf, for my good, againſt all the Power and Strength, and Force, and Subtilty of every Enemy.

This alſo, as I hinted but juſt before, ſhews both the Power of them that hate us, and the Inability of us to reſiſt. The Power that is ſet againſt us none can cruſh, and break, but God: For it is the Power of Devils, of Sin, of Death, and Hell. But we for our parts are cruſhed before the mouth: being a Shadow, a Vapour, and a Wind that paſſes away. Oh how ſhould we, and how would we, were but our Eyes awake, ſtand and wonder at the Preſervations, the Deliverances, the Salvations and Benefits with which we are ſurrounded daily: while ſo many mighty Evils ſeek daily to ſwallow us up, as the Grave.

Job 4. 19.

Pſal. 56. 1, 2. See how the golden Pſalm of *David* reads it. *Be merciful unto me, O God, for Man would ſwallow me up: he fighteth daily, oppreſſeth me. Mine Enemies would ſwallow me up: for they be many that fight againſt me, O moſt High.* This is at the beginning of it. And he concludes it thus, *Thou haſt delivered my Soul from Death:* ver. 13. *wilt not thou deliver my Feet from falling, that I may walk before God in the Light of the living.*

By this alſo we ſee the Reaſon why it is ſo impoſſible for Man or Angel to perſuade Unbelievers to come into, and cloſe with Chriſt; why there is a Breadth that they cannot get over, a Length that they cannot get beyond, a Depth that they cannnot paſs, and Heighths that ſo hinder them of the Proſpect of Glory, and the Way thereto, that they cannot be allured thither. And that nothing can remove theſe, but thoſe that are in God, and that are oppoſite thereto; even the breadth and length, and depth and heighth that is in the Text expreſſed, is to all awakened Men an undoubted Truth.

One Item I would here give to him that loveth his own Soul, and then we will paſs on in purſuance of what is to come! Since there is an heighth obvious to Senſe, and that heighth muſt be overcome ere a Man can enter into Life Eternal: Let thy Heart be careful that thou go the right Way to over-paſs this heighth, that thou mayeſt not miſs of the delectable Plains, and the Pleaſures that are above. Now there is nothing ſo high, as to overtop this heighth; but *Jacob*'s Ladder, and that can do it: That Ladder, when the Foot thereof doth ſtand upon the Earth, reacheth with its Top to the Gate of Heaven. This is the Ladder by which Angels aſcend thither: And this is the Ladder by which thou mayeſt aſcend thither. *And he dreamed a Dream, and behold a Ladder ſet upon the Earth, and the Top of it reached to Heaven: And behold the Angels of God aſcending and deſcending on it.*

Gen. 28. 12.

This Ladder is Jeſus Chriſt, the Son of Man, as is clear by the Evangeliſt *John*. And in that it is ſaid to ſtand upon the Earth, that is to ſhew that he took hold of Man who is of the Earth, and therein laid a Foundation for his Salvation: In that it is ſaid the Top reached up to Heaven, that is to ſhew that the Divine Nature was joined to the human, and by that Means he was every Way made a Saviour compleat. Now concerning this Ladder, 'tis ſaid, Heaven was open where it ſtood, to ſhew that by him there is Entrance into Life: 'Tis ſaid alſo concerning this Ladder, that the Lord ſtood there, at the Top, above it: Saying, I am the God of *Abraham*, to ſhew his hearty and willing Reception of thoſe that aſcend the heighth of his Sanctuary this Way. All which Chriſt further explains by ſaying, *I am the Way, the Truth, and the Life, no Man cometh to the Father but by me.* Look to thy ſelf then that thou do

Joh. 1. 51.

Gen. 28. 13.

Joh. 14. 6.

Ch. 12. 32.

do truly and after the right Manner embrace this Ladder, ſo will he draw thee up thither after him. All the rounds of this Ladder are ſound and fitly placed, not one of them is ſet further than that by Faith thou mayeſt aſcend Step by Step unto, even untill thou ſhalt come to the higheſt Step thereof, from whence, or by which thou mayeſt ſtep in at the Celeſtial Gate where thy Soul deſireth to dwell.

Take my Caution then, and be wary, no Man can come thither but by him. Thither I ſay to be accepted: Thither, there to dwell, and there to abide with Joy for ever.

That you may be able to comprehend with all Saints, what is the breadth, and length, and depth, and heighth; and to know the Love of Chriſt which paſſeth Knowledge.

Having thus ſpoke of the Breadth, and Length, and Depth, and Heighth, that is in God's Mercy by Chriſt to us-ward; we will now come more directly to the Prayer of the Apoſtle for theſe *Epheſians*, with Reference thereunto; to wit, that they might be able to comprehend with all Saints what they are.

And firſt, As to the Ability that he prays for, to the End they may be capable to do this Thing.

That ye may be able.] The weakneſs that is here ſuppoſed to hinder their thus comprehending, &c. did doubtleſs lie in their Grace, as well as their Nature: For in both, with reference to them that are Chriſtians, there is great Diſability, unleſs they be ſtrengthened mightily by the Holy Ghoſt. Natures Ability depends upon Graces, and the Ability of Graces, depends upon the mighty Help of the Spirit of God. Hence as Nature it ſelf, where Grace is not, ſees nothing; So Nature by Grace ſees but weekly, if that Grace is not ſtrengthened with all Might by the Spirit of Grace. The breadths, lengths, depths and heighths here made mention of, are Myſteries, and in all their Operations, do work wonderful myſteriouſly: Inſomuch that many Times, though they are all of them buſily engaged for this and the other Child of God, yet they themſelves ſee nothing of them. As Chriſt ſaid to *Peter*, *what I do thou knoweſt not now*: So may it be ſaid to many where the Grace and Mercy of God in Chriſt is working: They do not know, they underſtand not what it is, nor what will be the End of ſuch Diſpenſations of God towards them. Wherefore they alſo ſay as *Peter* to Chriſt, *Doſt thou waſh my Feet? thou ſhalt never waſh my Feet*: Yea, and when ſome Light to convince of this Folly breaks in upon them, yet if it be not very diſtinct and clear; cauſing the Perſon to know the true Cauſe, Nature, and End of God's doing of this or that, they ſwerve with *Peter*, *as much on the other Side*. They have not known my Ways, and my Methods with them in this World, were that that cauſed *Iſrael* always to err in their Hearts, and lye croſs to all, and each of theſe breadths, lengths, depths, and heighths, whenever they were under the Exerciſe of any of them in the Wilderneſs. Heb. 3. 10.

And the Reaſon is, as I ſaid before, for that they are very myſterious in their workings. For they work *by*, *upon*, and *againſt* Oppoſitions; for, and in order to the Help and Salvation of his People. Alſo (as was hinted a while ſince) that the Power and Glory of this breadth and length, &c. of the Mercy and Grace of God, may the more ſhew its Excellency and Sufficiency as to our Deliverance; we by him ſeem quite to be delivered up to the breadth, lengths, and depths, and heighths that oppoſe, and that utterly ſeek our Ruin: Wherefore at ſuch Times, nothing of breadths, lengths, depths, or heighths can be ſeen, ſave by thoſe that are very well skilled in thoſe myſterious Methods of God, in his gracious Actings towards his People. *Who will bring me into the ſtrong City*, and, *wilt not thou O God which haſt caſt us off? And thou O God which didſt not go forth with our Armies?* Is a Leſſon too hard for every Chriſtian Man to ſay over believingly. And what was it that made *Jonah* ſay, when he was in the Belly of Hell, *yet will I look again towards thy holy Temple*; but the good skill that he had in underſtanding of the Myſtery of theſe breadths, and lengths, and depths, and heighths of God, and of the Way of his working by them. Read the Text at large. *Thou haſt caſt me into the Deep, in the midſt of the Seas, and the Floods compaſſed me about. All thy Billows and thy Waves paſſed over me. Then I ſaid, I am caſt out of thy Sight; yet will I look again toward thy holy Temple.* Pſ. 60. 9, 10. Jonah 2. Ver. 3, 4.

Theſe, and ſuch like Sentences, are eaſily played with by a preacher, when in the Pulpit, ſpecially if he has a little of the Notion of Things, but of the Difficulty and Strait, that thoſe are brought into, out of whoſe Mouth ſuch Things, or Words are extorted, by Reaſon of the Force of the Labyrinths they are fallen into: Of thoſe they experience nothing, wherefore to thoſe they are utterly Strangers.

He then that is able to comprehend with all Saints what is the breadth, and length, and depth, and heighth; muſt be a good Expoſitor of Providence, and muſt ſee the Way, and the Workings of God by them. Now there are Providences of two Sorts, ſeemingly good, and ſeemingly bad, and thoſe do uſually as *Jacob* did, when he bleſſed the Sons of *Joſeph*, croſs Hands; and lay the Bleſſing where we would not. *And when* Joſeph *ſaw that his Father laid his right Hand upon the Head of* Ephraim, *it diſpleaſed him.* I ſay there are Providences unto which we would have the Bleſſings intailed, but they are not. And they are Gen. 48. 17.

Joh. 13. 6, 7, 8.

Ver. 9, 10.

are Providences that ſmile upon the Fleſh, to wit, ſuch as caſt into the Lap. Health, Wealth, Plenty, Eaſe, Friends, and Abundance of this World's good: Becauſe theſe, Ch. 4. 51. *Manaſſeh* as his Name doth ſignifie, have in them an aptneſs to make us forget our Toil, our low Eſtate, and from whence we were: But the great Bleſſing is not in them. There are Providences again, that take away from us whatever is deſirable to the Fleſh; ſuch is the Sickneſs, Loſſes, Croſſes, Perſecution and Affliction; and uſually in theſe, though they make us ſhock when ever they come upon us, Bleſſing coucheth, and is ready to help us. For God, as the Ver. 52. Name of *Ephraim* ſignifies, makes us fruitfull in the Land of our Affliction. He therefore in bleſſing of his People lays his Hands a croſs, guiding them wittingly, and laying the chiefeſt Bleſſing on the Head of *Ephraim*, or in that Providence, that ſanctifies Affliction. *Abel*! what, to the Reaſon Gen. 35. 18. of *Eve* was he, in Compariſon of *Cain*. *Rachel* called *Benjamin* the Son of her Sorrow; but *Jacob* knew how to give him a better Name. *Jabez* alſo, though his Mo- 1 Chro. 4. 9, 10. ther ſo called him, becauſe, as it ſeems, ſhe brought him forth with more than ordinary Sorrow, was yet more honourable, more godly, than his Brethren. He that has Skill to judge of Providences aright, has a great Ability in him to comprehend with other Saints, what is the breadth, and length, and depth, and heighth, but he that has no Skill as to diſcerning of them, is but a Child in his Judgment in thoſe high, and myſterious Things. And hence it is, that ſome ſhall ſuck Honey out of that, at the which others tremble for fear it ſhould poyſon them. I have often been Eccl. 7. 3, 4, 5. made to ſay, *Sorrow is better than Laughter*: And the Houſe of Mourning, better than the Houſe of Mirth. And I have more often ſeen, that the afflicted are always the beſt ſort of Chriſtians. There is a Man, never well, never proſpering, never but under Afflictions, Diſappointments and Sorrows: Why this Man if he be a Chriſtian, is one of the beſt of Men. They Pſ. 107. 23, 24. that go down to the Sea, that do Buſineſs in great Waters, they ſee the Works of the Lord, *and his Wonders in the Deep*. And it is from hence, for ought I know, that *James* admoniſhes the Brother of high De- James 1. 10, to 14. gree to rejoyce in that he is made low. And he renders the Reaſon of it, to wit, for that the Faſhion of the World periſheth, the rich Man fadeth away in his Way; but the tempted and he that endureth Temptation is bleſſed. Now, I know theſe Things are not excellent in themſelves, nor yet to be deſired for any Profit that they can yield, but God doth uſe by theſe, as by a Tutor or Inſtructor, to make known them that are exerciſed with them, ſo much of himſelf as to make them underſtand, that Riches of his Goodneſs that is ſeldom by other Means broken up to the Sons of Men. Heb. 12. 11. And hence it is ſaid that the afterwards of Affliction doth yield the peaceable Fruits of Righteouſneſs to them that are exerciſed thereby.

The Sum is, theſe Breadths, and Lengths, and Depths, and Heights of God, are to be diſcerned; and ſome that are good, do more, and ſome do leſs diſcern them, and how they are working, and putting forth themſelves in every Providence, in every Change, in every Turn of the Wheel that paſſeth by us in this World. I do not queſtion but that there are ſome that are alive that have been able to ſay, the Days of Affliction have been the beſt unto them, and that could, if it were lawful, pray that they might always be in Affliction, if God would but do to them as he did when his Hand was laſt upon them. For by them he cauſed his Light to ſhine: Or as *Job* has it, *Thou hunteſt me as a fierce Lyon, and again, thou ſheweſt thy ſelf marvelouſly upon me.* Job 10. 16. See alſo the Writing of *Hezekiah*, Iſa. 38. and read what Profit he found in Afflictions.

But again, theſe Breadths, Lengths, Depths, and Heights, have in themſelves naturally that Glory, that cannot be ſo well diſcerned, or kept in View by weak Eyes. He had need have an Eye like an Eagle, that can look upon the Sun, that can look upon theſe great Things, and not be ſtricken blind therewith. You ſee how *Saul* was ſerved when he was going Acts 9. to *Damaſcus*: But *Stephen* could ſtand and Chap. 7. look up ſtedfaſtly into Heaven, and that too when with *Jonas* he was going into the Deep. But I have done with this, and proceed,

That ye may be able to comprehend.] Although apprehending is included in comprehending; yet to comprehend is more. To comprehend is to know a Thing fully; or, to reach it all. But here we muſt diſtinguiſh, and ſay that there is a Comprehending that is abſolute, and a Comprehending that is comparative. Of comprehending abſolutely or perfectly, we are not here to ſpeak; for that the Apoſtle could not, in this Place, as to the Thing prayed for, deſire: For it is utterly impoſſible perfectly to know whatſoever is in the Breadths, Lengths, Depths, and Heights here ſpoken of. Whether you call them Mercies, Judgments, or the Ways of God with Men. *How unſearchable are his Judg-* Rom. 11. *ments, and his Ways paſt finding out!* Or, 33. if you take them to ſignify his Love, unto which you ſee I am inclined; why, that you read of in the ſame Place, to be it *which paſſes Knowledge.* Wherefore ſhould the Apoſtle by this Term, conclude, or inſinuate, that what he calls here *Breadths*, *Lengths*, *Depths*, or *Heighths*, might be

fully, or perfectly understood and known, he would not only contradict other Scriptures, but himself, in one and the selfsame *Breath*. Wherefore it must be understood comparatively; that is, and that he says, with, or as much as others, as any, even *with all Saints. That ye may be able to comprehend with all Saints, what is the Breadth, and Length, and Depth, and Heighth.* I would ye were as able to understand, to know, and to find out these Things, as ever any were; and to know with the very best of Saints, *The Love of Christ, which passeth Knowledge.* There are, as has afore been hinted, Degrees of Knowledge of these Things; some know more, some less; but the Apostle prays that these *Ephesians* might see, know, and understand as much thereof as the best, or as any under Heaven.

And this in the first Place shews us the Love of a Minister of Jesus Christ. A Rom. 16. 20, 24. 1 Cor. 16. 23. 2 Cor. 13. 7. Gal. 6. 18. Eph. 1. 16. Phil. 1. 4. Col. 1. 3. 1 Thes. 1. 2 2 Thess. 1. 11. 1 Tim. 6. 21. 2 Tim. 4. 22. Minister's Love to his Flock is seen in his Praying for them: Wherefore *Paul*, commonly, by his Epistles, either first or last, or both, gives the Churches to understand, That he did often heartily pray to God for them: And not only so, but also specifies the Mercies, and Blessings, and Benefits which he earnestly begged for them of God.

But *Secondly*, This implies that there are great Benefits accrue to Christians by the comprehending of these things: Yea, it implies that something very special is ministred to us by this Knowledge of these; and here to touch upon a few of them.

First, He that shall arrive to some competent Knowledge of these things, shall understand more thorowly the Greatness, the Wisdom, the Power, &c. of the God that is above. For by these Expressions are the Attributes of God set forth unto us: And although I have discoursed of them hitherto under the Notion of Grace and Mercy, yet it was not for that I concluded, they excluded the expressing of his other Attributes, but because they all, as it were, turn into loving Methods in the Wheel of their heavenly Motion towards the Children of God. Hence it is said, 1 Joh. 4. 16 *God is Love, God is Light.* God is what he is for his own Glory, and the good of them that fear him. God! Why God in Col. 1. 17. the *Breadth, Length, Depth, Heighth* that is here intended, comprehends the whole World. The whole World is in him: For he is before, above, beyond, and round about all things. Hence it is said, The Heavens for Breadth, are but *his Span*; That he gathereth the Wind in *his Fists*, Prov. 30. 4 measureth the Waters in the *Hollow of his* Isa. 40. 12, 17. *Hand*, weigheth the Mountains in Scales, and the Hills in a Balance. *Yea, that all Nations before him are as nothing, and they are counted to him less than nothing, and Vanity.* Hence we are said to live and move Acts 17. 28 in him, and that he is beyond all Search.

I will add one Word more, notwithstanding there is such a Revelation of Him in His Word, in the Book of Creatures, and in the Book of Providences, yet the Scripture says, *Lo, these are part of his Ways, but how little a Portion is heard of him!* So great is God above all that Job 26. 14. we have read, heard, or seen of Him, either, in the *Bible*, in Heaven, or Earth, the Sea, or what else is to be understood. But now, That a poor Mortal, a Lump of sinful Flesh, or as the Scripture-Phrase is, *poor Dust and Ashes*, should be in the Favour, in the Heart, and wrapped up in the Compassions of *such* a God! O amazing! O astonishing Consideration! And yet *This God is our God for ever and ever*; Psa. 48. 14 *and He will be our Guide even unto Death.*

It is said of our God, *That he humbleth himself when he beholds things in Heaven.* How much more then when he openeth his Eyes upon Man; but most of all when he makes it, as one may say, his Business to visit him every Morning, and to try him every Moment, having set his Heart upon him, being determined to set him also among his Princes. *The Lord is high* Psal. 113. 3, 4, 5, 6, 7, 8. *above all Nations, and his Glory above the Heavens. Who is like to the Lord our God who dwelleth on high! Who humbleth himself to behold things that are in Heaven, and in the Earth! He raiseth up the poor out of the Dust, and lifteth the needy* out *of the Dunghil, that he may set him with Princes, even with the Princes of his People.*

Secondly, If *this* God be our God; or if our God be such a God, and could we but attain to that Knowledge of the *breadth, and length, and depth, and heighth* that is in him, as the Apostle here prays, and desires we may, we should never be afraid of any thing we shall meet with, or that shall assault us in this World. The great God, the Former of all things, taketh part with them that fear him, and that engage themselves to walk in his Ways, of Love, and Respect they bare unto him, So that such may boldly say, *The Lord is* Heb. 13. 5. 6. *my Helper, and I will not fear what Man shall do unto me.* Would it not be amazing, should you see a Man incompassed with Chariots and Horses, and Weapons for his defence, yet afraid of being Sparrow blasted, or over-run by a Grashopper! Why *It is He that sitteth upon the Circle of the* Isa. 40. 22. *Earth, and to whom the Inhabitants thereof be as Grashoppers*, that is the God of the People that are lovers of Jesus Christ; therefore we should not fear them. To fear Man, is to forget God; and to be careless in a time of Danger, is to forget God's Ordinance. What is it then? Why, let us fear God, and diligently keep his Way,

with

with what prudence and regard to our preſervation, and alſo the Preſervation of what we have, we may: And if, we doing this, our God ſhall deliver us, and what we have, into the Hands of them that hate us, let us laugh, be fearleſs and careleſs, not minding now to do any thing elſe but to ſtand up for him againſt the workers of Iniquity; fully concluding, that both we, and our Enemies, are in the hand of him that loveth his People, and that will certainly render a Reward to the Wicked, after that he has ſufficiently tryed us by their Means. *The great God that formed all things, both rewardeth the Fool, and rewardeth Tranſgreſſors.* Prov. 26. 10.

Thirdly, Another thing that the Knowledge of what is prayed for of the Apoſtle, if we attain it, will miniſter to us, is, *An holy Fear and Reverence of this great God in our Souls*; both becauſe he is great, and becauſe he is wiſe and good. *Who would not fear Thee, O Lord, and glorifie Thy Name.* Jer. 10. 7. Rev. 15. 4.

Greatneſs ſhould beget Fear, Greatneſs ſhould beget Reverence: Now who ſo great as our God: and ſo, who to be feared like him! he alſo is wiſe, and will not be deceived by any. *He will bring Evil, and not call back his Words, but will riſe againſt the Houſe of Evil-doers, and againſt the Help of them that work Iniquity.* Moſt Men deal with God as if he were not wiſe; as if he either knew not the Wickedneſs of their Hearts and Ways, or elſe knew not how to be even with them for it: When, alas; He is wiſe in Heart, and Mighty in Power; and although he will not without Cauſe, afflict, yet he will not let Wickedneſs go unpuniſhed. This therefore ſhould make us fear. He alſo is good, and this ſhould make us ſerve him with fear. Oh! that a great God ſhould be a good God; a good God to an unworthy, to an undeſerving, and to a People that continually do what they can to provoke the Eyes of his Glory; this ſhould make us tremble. He is fearful in Service, fearful in Praiſes. Iſa. 31. 2.

The breadth, and length, and depth, and heighth of his out-going towards the Children of Men, ſhould alſo beget in us a very great Fear and Dread of his Majeſty. When the Prophet ſaw the Heighth of the Wheels, he ſaid they were dreadful, and cried out unto them, *O Wheel!* His Judgments alſo are a great deep; *nor is there any ſearching of his Underſtanding.* He can tell how to bring his Wheel upon us; and to make our Table a Snare, a Trap, and a Stumbling-Block unto us: He can tell how to make his Son to us a Rock of Offence, and his Goſpel to be a Savour of Death unto Death, unto us. He can tell how to chuſe Deluſions for us, and to lead us forth with the Workers of Iniquity. He can out-wit, and out-do us, and prevail againſt us for ever; and therefore we ſhould be afraid and fear before him, for our good, and the good of ours for ever: Yea, it is for theſe Purpoſes, with others, that the Apoſtle prayeth thus for this People: For the comprehending of theſe things, do poiſe and keep the Heart in an even Courſe. This yields comfort; This gives Incouragement; this begets Fear and Reverence in our Hearts of God.

Ez. 1. 18. —10. 13. Pſ. 36. 6. Iſa. 8. 14. —40. 28. Rom. 11. 8 9, 10. 2 Cor. 2. 15, 16. Iſa. 66. 4. 2 Theſſ. 2. 11, 12. Pſ. 125. 5. Job 14. 20.

Fourthly, This knowledge will make us willing that he ſhould be our God; yea, will alſo make us abide by that Willingneſs. *Jacob* ſaid with a Vow, *If God will be with me and will keep me in this Way that I go, and will give me Bread to eat, and Raiment to put on; ſo that I come again to my Father's Houſe in peace: Then ſhall the Lord be my God. And this Stone which I have ſet for a Pillar, ſhall be God's Houſe; and of all that Thou ſhalt give me, I will ſurely give the Tenth unto Thee.* Thus he conſidered the Greatneſs of God, and from a Suppoſition that he was what he had heard him, of his Father, to be; he concluded to chuſe him for his God, and that he would worſhip him, and give him that honour that was due to him as God. How did the King of *Babylon* ſet him above all gods, when but ſome ſparkling Rays from him did light upon him: He calls him a *God of Gods*, prefers him above all Gods, charges all People and Nations that they do nothing amiſs againſt him: He calls him *the moſt high God, the God that liveth for ever*; and confeſſes, that *He doth whatſoever he will in Heaven and Earth*; and concludes with praiſing and extolling of him. We naturally love Greatneſs: And when the glorious Beauty of the King of Glory ſhall be manifeſt to us, and we ſhall behold it, we ſhall ſay as *Joſhua* did; *Let all Men do as ſeems them good; but I, and my Houſe will ſerve the Lord.* Gen. 28. 20, 21, 22. Dan. 2. 47. Ch. 3. 28, 29. Ch. 4.

When the Apoſtle *Paul* ſought to win the *Athenians* to him, he ſets him forth before them with ſuch Terms as beſpeaks his Greatneſs; calling of him (and that rightly) *God that made the World, and all Things; the Lord of Heaven and Earth. One that giveth to all Life and Breath, and all Things: One that is nigh to every one; he in whom we live, and move, and have our Being: God that hath made of one Blood all Nations of Men; and that hath determined the Times before appointed, and the Bounds of their Habitation*, &c. Theſe Things beſpeak the Greatneſs of God, and are taking to conſidering Men. Yea, theſe very *Athenians*, while ignorant of him, from theſe dark Hints that they had by natural Light concerning him, erected an Altar to him, and put this ſingular Inſcription upon it, *To the Unknown God*: To ſhew, that according to their Mode, they had ſome Kind of Reverence for him: But how Acts 17. 20, 25, 26, 27, 28.

how much more when they came to know him, and to believe that God in all his Greatneſs had engaged himſelf to be theirs, and to bring them to himſelf, that they might in Time be Partakers of his Glory.

Fifthly, The more a Man knows or underſtands, of the Greatneſs of God towards him, expreſſed here by the Terms of unſearchable Breadth, Length, Depth, and Height; the better will he be able in his Heart to conceive of the excellent Glory and Greatneſs of the Things that are laid up in the Heavens for them that fear him. They that know nothing of this Greatneſs, know nothing of them; they that think amiſs of this Greatneſs, think amiſs of them; they that know but little of this Greatneſs, know but little of them: But he that is able to comprehend with all Saints what is the *Breadth*, and *Length*, and *Depth*, and *Heighth*; he is beſt able to conceive of, and conſequently, to make a Judgment concerning the due Worth and bleſſed Glory of them.

This is both evident to Reaſon, alſo Experience confirmeth the ſame. For as for thoſe *dark Souls* that know nothing of his Greatneſs, they have in Deriſion thoſe who are, through the Splendor of the Glory, captivated and carried away after God. Alſo, thoſe whoſe Judgments are corrupted, and themſelves thereby made as Drunkards, to judge of Things fooliſhly, they, as it were, ſtep in the ſame Steps with the other, and vainly imagine thereabout. Moreover we ſhall ſee thoſe little ſpirited Chriſtians, though Chriſtians indeed, that are but in a ſmall Meaſure acquainted with this God, with the Breadths, and Lengths, and Depths, and Heights that are in him, taken but little with the Glory and Bleſſedneſs that they are to go to when they die; wherefore they are neither ſo mortified to this World, ſo dead to Sin, ſo ſelf-denying, ſo delighted in the Book of God, nor ſo earneſt in Deſires to be acquainted with the Heights, and Depths that are therein. No, this is reſerved only for thoſe who are devoted thereto; who have been acquainted with God in a Meaſure beyond that which your narrow-ſpirited Chriſtians underſtand. There doth want as to theſe Things, inlargings in the Hearts of the moſt of Saints, as there did in thoſe of *Corinth*, and alſo in thoſe at *Epheſus*; wherefore as *Paul* bids the one, and prays that the other may be inlarged, and have great Knowledge thereabout; ſo we ſhould to anſwer ſuch Love, through Deſire ſeparate our ſelves from *terrene* Things, that we may ſeek and intermeddle with all Wiſdom. Chriſt ſays, if any Man will do his Will he ſhall know of the Doctrine. Oh! that we were *indeed* inlarged as to theſe *Breadths*, and *Lengths*, and *Depths*, and *Heighths* of God, as the Apoſtle deſired the *Epheſians* might.

Prov. 18. 1
Iſa. 28. 9.

Sixthly, Then thoſe great Truths, the Coming of Chriſt, the Reſurrection of the Dead, and eternal Judgment, would neither ſeem ſo like Fables, nor be ſo much off our Hearts as they *do*, and *are*. For the thorough Belief of them depends upon the Knowledge of the Abilities that are in God to perform what he has ſaid thereabout: And hence it is that your inferior Sort of Chriſtians live ſo like, as if none of theſe Things were at han ; and hence it is again, that they ſo ſoon are ſhaken in Mind about them, when tempted of the Devil, or briskly aſſaulted by Deceivers. But this cometh to paſs that there may be fulfiled what is written: *And while the Bridegroom tarried, they all ſlumbred and ſlept.* Surely, the Meaning is, they were aſleep about his coming, the Reſurrection and the Judgment; and conſequently had loſt much of that Knowledge of God, the which if they had retained, theſe Truths, with Power, would have been upon their Hearts. The *Corinthians* were horribly decaying here, though ſome more than others: Hence *Paul*, when he treats of this Doctrine, bids them awake to Righteouſneſs, and not ſin, telling them, that ſome among them had not the Knowledge of God. To be ſure they had not ſuch a Knowledge of God as would keep them ſteddy in the Faith of theſe Things.

1 Cor. 15. 35.
Mat. 25. 1, to 8.
1 Cor. 15. 34.
Ver. 31.

Now the Knowledge of the Things above-mentioned, to wit, *this comprehending Knowledge*; will greaten theſe Things, bring them near, and make them to be credited as are the greateſt of God's Truths, and the Virtue of the Faith of them is, to make one die daily. Therefore,

Seventhly, Another Advantage that floweth from this Knowledge, is, that it makes the next World deſireable, not ſimply as it is with thoſe *lean Souls*, that deſire it only as the Thief deſireth the Judge's Favour, that he may be ſaved from the Halter, but out of love ſuch have to God and to the Beauties of the Houſe he dwells in; and that they may be rid of this World, which is to ſuch as a dark Dungeon. The Knowledge of God that Men pretend they have, may eaſily be judged of, by the Anſwerable or Unanſwerableneſs of their Hearts and Lives thereto. Where is the Man that groans earneſtly to be gone to God, that counts this Life a Strait unto him; that ſaith as a ſick Man of my Acquaintance did, when his Friend at his Bedſide prayed to God to ſpare his Life, *No, No*, ſaid he, *pray not ſo, for 'tis better to be diſſolved and be gone.* Chriſtians ſhould ſhew the World how they believe, not by Words on Paper, not by gay and flouriſhing Notions; but by thoſe Deſires they have to be gone, and the Proof that theſe Deſires are true, is a Life in Heaven while we are on Earth.

Jam. 2. 18.
Phil. 3. 20, 21.

I know

I know Words are cheap, but a Dram of Grace is worth all the World. But where, as I ſaid, ſhall it be found, not among carnal Men, not among weak Chriſtians, but among thoſe, and thoſe only, that enjoy a great Meaſure of *Paul*'s Wiſh here. But to come to the ſecond Part of the Text,

And to know the Love of Chriſt which paſſeth Knowledge. Theſe Words are the ſecond Part of the Text, and they deal mainly about the Love of Chriſt, who is the Son of God. We have ſpoken already briefly of God, and therefore now we ſhall ſpeak alſo of his Son. Theſe Words are a Part of the Prayer afore-mentioned, and have ſomething of the ſame Strain in them. In the firſt Part, he prays that they might comprehend that which cannot abſolutely by any Means be comprehended; and here he prays that that might be known, which yet in the ſame Breath he ſaith, *paſſeth Knowledge*, to wit, the Love of Chriſt. *And to know the Love of Chriſt, which paſſeth Knowledge.*

In the Words we are to take Notice of three Things:

Firſt, Of the Love of Chriſt.

Secondly, Of the exceeding Greatneſs of it.

Thirdly, Of the Knowledge of it.

We will begin with the firſt of theſe, to wit, *Of the Love of Chriſt*. Now for the explication of this we muſt enquire into three Things,

1*ſt*, Who Chriſt is.

2*dly*, What Love is.

3*dly*, What the Love of Chriſt is.

1*ſt*, Chriſt is a Perſon of no leſs Quality than is he of whom we treated before; to wit, very God. So I ſay, not *titularly*, not *nominally*, not ſo *counterfeitly*, but the ſelf-ſame in *Nature* with the Father. Wherefore what we have under Conſideration, is ſo much the more to be taken Notice of; namely, that a Perſon ſo great, ſo high, ſo glorious, as this Jeſus Chriſt was, ſhould have Love for us, that paſſes Knowledge. It is common for Equals to love, and for Superiors to be beloved; but for the King of Princes, for the Son of God, for Jeſus Chriſt to love *Man* thus: This is amazing, and that ſo much the more, for that Man, the Object of this Love, is ſo low, ſo mean, ſo vile, ſo undeſerving, and ſo inconſiderable, as by the Scriptures every where he is deſcribed to be.

Joh. 1. 1, 2. 1 Joh. 5. 7. Phil. 2. 6

But to ſpeak a little more particularly of this Perſon. 1. He is called God. 2. The King of Glory, and Lord of Glory. 3. The Brightneſs of the Glory of his Father. 4. The Head over all Things. 5. The Prince of Life. 6. The Creator of all Things. 7. The Upholder of all Things. 8. The Diſpoſer of all Things. 9. The only Beloved of the Father.

Pſ. 24. 10. 1 Cor. 2. 8. Heb. 1. 3. Eph. 1. 22. Acts 3. 15. Col. 1. 16. Heb. 1. 3. Mat. 28. — 11.

But the Perſons of him beloved, are called Tranſgreſſors, Sinners, Enemies, Duſt and Aſhes, Fleas, Worms, Shadows, Vapours; vile, ſinful, filthy, unclean, ungodly Fools, Madmen. And now is it not to be wondred at, and are we not to be affected herewith, ſaying, And wilt thou ſet thine Eye upon ſuch a one? But how much more when he will ſet his Heart upon us. And yet this great, this high, this glorious Perſon, verily, verily loveth ſuch.

2*dly*, We now come to the ſecond Thing, namely, to ſhew *What is Love*; not in a way of nice Diſtinction of Words, but in a plain and familiar Diſcourſe, yet reſpecting the Love of the Perſon under Conſideration.

Love ought to be conſidered with Reference to the Subject as well as to the Object of it.

The Subject of Love in the Text is Chriſt; but foraſmuch as Love *in him* is diverſe from the Love that is *in us*; therefore it will not be amiſs, if a little the Difference be made appear.

1. Love in us is a Paſſion of the Soul, and being ſuch, is ſubject to *ebb* and *flow*, and to be extream both Ways. For whatever is a Paſſion of the Soul, whether Love or Hatred, Joy or Fear, is more apt to exceed, or come ſhort, than to keep within its due Bounds. Hence, oft-times that which is loved to Day is hated To-morrow; yea, and that which ſhould be loved with Bounds of Moderation, is loved to the Drowning of both Soul and Body in Perdition and Deſtruction.

2 Sam. 13. 15. 2 Tim. 4. 10.

2. Beſides, Love in us is apt to chuſe to it ſelf undue and unlawful Objects, and to reject thoſe, that with Leave of God, we may embrace and enjoy; ſo unruly, as to the Laws and Rules of Divine Government, oft-times is this Paſſion of Love in us.

3. Love in us requires that ſomething pleaſing and delightful be in the Object loved, at leaſt ſo it muſt appear to the Luſt and Fancy of the Perſon loving, or elſe Love cannot act; for the Love that is in us, is not of Power to ſet it ſelf on work, where no allurement is in the Thing to be beloved.

4. Love in us decays, though once never ſo warm and ſtrongly fixed, if the Object falls off, as to its firſt alluring Provocation; or diſappointeth our Expectation with ſome unexpected Reluctancy to our Fancy or our Mind.

All this we know to be true from Nature, for every one of us are thus; nor can we refuſe, or chuſe as to Love, but upon, and after the Rate, and the Working thus of our Paſſions. Wherefore our Love, as we are natural, is weak, unorderly, fails and miſcarries, either by being too much or too little; yea, though the Thing which is beloved be allowed for an Object of Love, both by the Law of Nature and Grace. We therefore muſt put a vaſt Difference

ference betwixt Love, as found in us, and Love as found in Chriſt, and that both as to the Nature, Principle, or Object of Love.

Love in Chriſt is not Love of the ſame Nature, as is Love in us: Love in him is
1 John 4. 16 eſſential to his Being; but in us it is not ſo, as has been already ſhewed. God is Love, Chriſt is God, therefore Chriſt is Love, *Love naturally.* Love therefore is eſſential to his Being. He may as well ceaſe to *be*, as ceaſe to *love*. Hence therefore it follows, that Love in Chriſt floweth not from ſo low and beggarly a Principle, as doth Love in Man; and conſequently is not, nor can be attended with thoſe Infirmities or Defects, that the Love of Man is attended with.

1. It is not attended with thoſe unruly or uncertain Motions that ours is attended with: Here is no ebbing, no flowing, no going beyond, no coming ſhort, and ſo nothing of Uncertainty. *Having loved his*
John 13. 1 *own which were in the World, he loved them to the End.*

True, there is a Way of manifeſting of
Song 7. 11 this Love, which is ſuited to our Capacities,
12. as Men, and by that we ſee it ſometimes more, ſometimes leſs: Alſo it is manifeſted
John 14. to us as we do, or do not walk with God
23. in this World. I ſpeak now of Saints.

2. *Love* in Chriſt pitcheth not it ſelf upon undue or unlawful Objects; nor refuſeth to embrace what by the eternal Covenant is made capable thereof. It always acteth according to God; nor is there at any Time the leaſt Shadow of Swerving as to this.

3. *Love* in Chriſt requireth no taking Beauteouſneſs in the Object to be beloved, as not being able to put forth it ſelf without ſuch attracting Allurements. It can
Ez. 16. 6 7, 8. act *of* and *from* itſelf, without all ſuch Kind of Dependencies. This is manifeſt to all who have the leaſt true Knowledge of what that Object is in it ſelf, on which the Lord Jeſus has ſet his Heart to love them.

4. *Love* in Chriſt decays not, nor can
ver. 9 to 15 be tempted ſo to do by any thing that happens, or that ſhall happen hereafter, in the Object ſo beloved. But as this Love at firſt acts by, and from it ſelf, ſo it continueth to do until all Things that are Imperfections, are compleatly and everlaſtingly ſubdued. The Reaſon is, becauſe Chriſt loves to make us comely, *not* becauſe we *are* ſo.

Object. *But all along Chriſt compareth his Love to ours; now, Why doth he ſo, if they be ſo much unlike?*

Anſw. Becauſe we know not Love but by the Paſſions of Love that work in our Hearts; wherefore he condeſcends to our Capacities, and ſpeaketh of his Love to us, according as we find Love to work in our ſelves to others. Hence he ſets forth his Love to us, by borrowing from us Inſtances of our Love to Wife and Children.
Eph. 5. 25. Yea, he ſometimes ſets forth his Love to us, by calling to mind how ſometimes a Man loves a Woman that is a Whore.

Go (ſaith God to the Prophet) *love a*
Hoſ. 3. 1. *Woman, (beloved of her Friend, yet an Adultereſs) according to the Word of the Lord toward the Children of Iſrael, who look to other Gods, and love Flagons of Wine.* But then, theſe Things muſt not be underſtood with Reſpect to the Nature, but the Diſpenſations and Manifeſtations of Love; no, nor with Reference to theſe neither, any further than by making uſe of ſuch ſuitable Similitudes, thereby to commend his Love to us, and thereby to beget in us Affections to him for the Love beſtowed upon us.

Wherefore Chriſt's Love muſt be conſidered both with Reſpect to the Eſſence, and alſo as to the divers workings of it. For the Eſſence thereof, it is as I ſaid, natural with himſelf, and as ſuch, it is the Root and Ground of all thoſe Actions of his, whereby he hath ſhewed that himſelf is loving to ſinful Man. But now, though the Love that is in him is eſſential to his Nature, and can vary no more than God himſelf; yet we ſee not this Love but by the Fruits of it, nor can it otherwiſe be diſcerned, *Hereby perceive we the Love of*
1 Joh. 3. 16 *God, becauſe he laid down his Life for us.* We muſt then betake our ſelves to the Diſcoveries of this Love, of which there are two Sorts.

1. Such as are the Foundations.
2. Such as are the Conſequences of thoſe fundamental Acts.

Thoſe which I call the Foundations, are they upon which all other Diſcoveries of his Goodneſs depend, and they are two.

1. His dying for us. 2. His improving of his Death for us at the right Hand of God. And this leads me to the third Particular, to wit, to ſhew you what the Love of Chriſt is; namely, in the Diſcovery of it.

And to know the Love of Chriſt.

The Love of Chriſt is made known unto us, as I ſaid. 1. By his dying for us. 2. By his improving of his dying for us.

His dying for us appears, 1. To be wonderful in it ſelf. 2. In his Preparations for that Work.

Firſt, It appears to be wonderful in it ſelf, and that both with Reſpect to the Nature of that Death, as alſo, with Reſpect to the Perſons for whom he ſo died.

The Love of Chriſt appears to be wonderful by the Death he died: In that he died, in that he died ſuch a Death. It was ſtrange Love in Chriſt that moved him to die for us: Strange, becauſe not according to the Cuſtom of the World. Men do not uſe in cool Blood deliberately to come upon the Stage or Ladder, to lay down their Lives for others; but this did Jeſus Chriſt,

and

and that too for such, whose Qualification, if it be duly considered, will make this act of his, far more amazing, *He laid down his Life for his Enemies*, and for those that could not abide him; yea, for those, even for those that brought him to the Cross: not accidentally, or because it happened so, but knowingly, designedly, he knew it was for those he died, and yet his Love led him to lay down his Life for them. I will add, That those very People for whom he laid down his Life, tho' they by all Sorts of Carriages did what they could to provoke him to pray to God his Father, that he would send and cut them off by the flaming Sword of Angels, would not be provoked, but would lay down his Life for them. Nor must I leave off here: We never read that Jesus Christ was more chearful in all his Life on Earth, than when he was going to lay down his Life for them, now he thanked God, now he sang.

Rom. 5. Zec. 12. 10. Mat. 26. 53. Lu. 22. 19. Matth. 26. 27, 30.

But this is not all. He did not only die, but died such a Death, as indeed cannot be expressed. He was content to be counted the Sinner: yea, to be counted the Sin of the Sinner, nor could this but be odious to so holy a Lamb as he was, yet willing to be this and thus for that Love that he bare to Men.

This being thus, it follows, that his Sufferings must be unconceivable; for that, what in Justice was the proper Wages of Sin and Sinners, he must undergo; and what that was can no Man so well know as he himself and damned Spirits; for the proper Wages of Sin, and of Sinners for their Sin, is that Death which layeth Pains, such Pains which it deserveth, upon the Man that dieth so: But Christ died so, and consequently was seized by those Pains not only in Body but in Soul. His Tears, his Cries, his bloody Sweat, the hiding of his Father's Face; yea, God's forsaking of him in his Extremity, plainly enough declares the Nature of the Death he died. For my Part, I stand amazed at those that would not have the World believe, that the Death of Jesus Christ was, in it self, so terrible as it was.

Mark. 15. 39. Mat. 27. 46. Lu. 22. 44.

I will not stand here to discourse of the Place called Hell, where the Spirits of the damned are, we are discoursing of the Nature of Christ's Sufferings: And I say, if Christ was put into the very Capacity of one that must suffer what in Justice ought to be inflicted for Sin; then, how we can so diminish the greatness of his Sufferings, as some do, without undervaluing of the greatness of his Love, I know not; and how they will answer it, I know not. And on the contrary, what if I should say, that the Soul of Christ suffered as long as his Body lay in the Grave, and that God's loosing of the Pains of Death at Christ's Resurrection, must not so much be made mention of with reference to his Body, as to his Soul, if to his Body at all. For what Pain of Death was his Body capable of, when his Soul was seperate from it? And yet God's loosing the Pains of Death, seems to be but an immediate Antecedent to his rising from the dead. And this Sense, *Peter* doth indeed seem to pursue, saying, *For* David *speaketh concerning him; I foresaw the Lord always before my Face, for he is on my right Hand that I should not be moved. Therefore did my Heart rejoyce, and my Tongue was glad; Moreover also, my Flesh shall rest in Hope, Because thou wilt not leave my Soul in Hell, neither wilt thou suffer thine Holy One to see Corruption. This*, saith *Peter*, *was not spoken of* David, *but he being a Prophet, and knowing that God had sworn with an Oath, that of the Fruit of his Loins according to the Flesh he would raise up Christ to sit on his Throne: He seeing this before, spake of the Resurrection of Christ, that his Soul was not left in Hell, neither did his Flesh see Corruption. Thou wilt not leave my Soul in Hell*; his Soul was not left in Hell. Of what use are these Expressions, if the Soul of Christ suffered not, if it suffered not when seperated from the Body? for of that Time the Apostle *Peter* seems to treat. Besides, if it be not improper to say, that Soul was *not left there*, that never was there, I am at a loss. *Thou wilt not* leave, his Soul was *not left* there; *Ergo*, It was there, seems to be the natural Conclusion. If it be objected, that by Hell is meant the Grave; 'tis foolish to think that the Soul of Christ lay there while his Body lay dead therein. But again, the Apostle seems clearly to distinguish between the Places where the Soul and Body of Christ was; counting his Body to be in the Grave, and his Soul, for the Time, in Hell. If there be objected what was said by him to the Thief upon the Cross, I can answer, Christ might speak that with reference to his God-head, and if so, that lies as no Objection to what hath been insinuated. And why may not that be so understood, as well as where he said, when on Earth, *The Son of Man which is in Heaven*, meaning himself. For the personality of the Son of God, call him Son of Man, or what other Term is fitting, resideth not in the humane, but divine Nature of Jesus Christ. However, since Hell is sometimes taken for the Place, sometimes for the Grave, sometimes for the State, and sometimes but for a Figure of the Place where the damned are tormented; I will not strictly assign to Christ the Place, *the Prison where the damned Spirits are*, but will say, as I said before, that he was put into the Place of Sinners, into the Sins of Sinners, and received what by Justice was the proper Wages of Sin both in Body and Soul: As is evident from that fifty third of *Isaiah*. This Soul of his I take to be that which the *Inwards* and the *Fat* of the burnt Sacrifices

Act. 2. 24. Ver. 25. Ver. 26. Ver. 27. Ver. 28. Ver. 29. Ver. 30. Ver. 31. Lu. 23. 43. Joh. 3. 13. Acts 1. 25 Ps. 116. 3. Pet. 3. 19, 20. Isa. 53. 10. 11. Ex. 29. 13, 14.

was

Lev.8.14, 15, 16. was a Figure, or Shadow of. *And the Fat and the Inwards were burnt upon the Altar, whilſt the Body was burned for Sin without the Camp.*

And now having ſaid thus much, wherein have I derogated from the Glory and Holineſs of Chriſt? Yea, I have endeavoured to ſet forth ſomething of the greatneſs of his Sorrows, the odiouſneſs of Sin, the Nature of Juſtice, and the Love of Chriſt. And be ſure, by how much the Sufferings of the Son of God abounded for us, by ſo much was this unſearchable Love of Chriſt made manifeſt. Nor can they that would, before the People, pare away, and make but little theſe infinite Sufferings of our Lord, make his Love to be ſo great as they ought, let them uſe what Rhetorick they can. For their objecting the odious Names and Place of Hell, accounting it not to be fit to ſay, That ſo holy a Perſon as the Son of God was there. I anſwer, Though I have not aſſerted it, yet let me ask, which is more odious, Hell or Sin? Or whether ſuch think that Chriſt Jeſus was ſubject to be tainted by the badneſs of the Place, had he been there? Pſ.139. 8. Or whether, when the Scripture ſays, *God is in Hell*, it is any Diſparagement to him? Or if a Man ſhould be ſo bold as to ſay ſo, Whether by ſo ſaying, he confineth Chriſt to that Place for ever? And whether by ſo thinking he has contradicted that called the *Apoſtles Creed.*

Secondly, Having thus ſpoken of the Death and Sufferings of Chriſt, I ſhall in the next Place ſpeak of his Preparations for his ſo Suffering for us; and by ſo doing, yet ſhew you ſomething more of the greatneſs of his Love.

Chriſt, as I have told you, was even before his Sufferings, a Perſon of no mean Generation, being the Son of the Eternal God: Neither had his Father any more ſuch Sons but He; conſequently he of right was Heir of all Things, and ſo to have Dominion over all Worlds. Col.1. 16. Heb. 1. *For, for him were all Things created.* And hence all Creatures are ſubject to him; yea, the Angels of God worſhip him. Wherefore, as ſo conſidered, he augmented not his State by becoming lower than the Angels for us, for what can be added to him, that is naturally God. Indeed he did take, for our ſakes, the humane Nature into Union with himſelf, and ſo began to manifeſt his Glory; and the kindneſs that he had for us before all Worlds, began now eminently to ſhew it ſelf. Had this Chriſt of God, our Friend, given all he had to ſave us, had not his Love been wonderful? But when he ſhall give for us himſelf, this is more wonderful. But this is not all; the Caſe was ſo 'twixt God and Man, that this Son of God could not, as he was before the World was, give himſelf a Ranſom for us, he being altogether incapable ſo to do, being ſuch an one as could not be ſubject to Death, the Condition that we by Sin had put our ſelves into.

Wherefore that which would have been a Death to ſome, to wit, the laying aſide of Glory, and becoming, of the King of Princes, a Servant of the meaneſt Form; this he of his own Good-will, was heartily content to do. Wherefore, he that once was the Object of the Fear of Angels, is now become a *little* Creature, a Worm, an inferiour one, born of a Woman, brought forth in a Stable, laid in a Manger, ſcorned of Men, tempted of Devils, was beholding to his Creatures for Food, for Raiment, for Harbour, and a Place wherein to lay his Head when dead. In a Word, he made himſelf of no Reputation, took upon him the Form of a Servant, and was made in the likeneſs of Men, that he might become capable to do this Kindneſs for us. And 'tis worth your noting, that all the while that he was in the World, putting himſelf upon thoſe other Preparations which were to be antecedent to his being made a Sacrifice for us, no Man, though he told what he came about to many, had, as we read of, an Heart once to thank him for what he came about. No, they railed on him, they degraded him, they called him Devil, they ſaid he was mad, and a Deceiver, a Blaſphemer of God, and a Rebel againſt the State: They accuſed him to the Governor; yea, one of his Diſciples ſold him, another denied him, and they all forſook him, and left him to ſhift for himſelf in the Hands of his horrible Enemies; who beat him with their Fiſts, ſpat on him, mocked him, crowned him with Thorns, ſcourged him, made a gazing-ſtock of him, and finally, hanged him up by the Hands and the Feet alive, and gave him Vinegar to increaſe his Affliction, when he complained that his Anguiſh had made him thirſty. And yet all this could not take his Heart off the Work of our Redemption. To die he came, die he would, and die he did before he made his return to the Father, for our Sins, that we might live through him.

Pſ. 22. 6. Luke 2. Chap. 4. Phil. 2. Isa. 53. 3.

Now may what we read of in the Word concerning thoſe temporal Sufferings that he underwent be over-looked, and paſſed by without ſerious Conſideration; they being a part of the Curſe that our Sin had deſerved? For all temporal Plagues are due to our Sin while we live, as well as the Curſe of God to everlaſting Perdition, when we die. Wherefore this is the Reaſon why the whole Life of the Lord Jeſus was ſuch a Life of Affliction and Sorrow, he therein bare our Sickneſſes, and took upon him our Deſerts: So that now the Curſe in Temporals, as well as the Curſe in Spirituals, and of everlaſting Malediction, is removed by him away from God's People; and ſince he overcame them, and got

to

to the Croſs, 'twas by Reaſon of the worthineſs of the humble Obedience that he yielded to his Father's Law in our Fleſh. For his whole Life (as well as his Death) was a Life of Merit and Purchaſe, and Deſert. Hence it is ſaid, *he increaſed in Favour with God.* For his Works made him ſtill more acceptable to him: For he ſtanding in the room of Man, and becoming our Reconciler to God; by the heavenly Majeſty he was counted as ſuch, and ſo got for us what he earned by his Mediatory Works; and alſo partook thereof as he was our Head himſelf. And was there not in all theſe Things Love, and Love that was infinite? Love which was not eſſential to his Divine Nature, could never have carried him through ſo great a Work as this: Paſſions here would a failed, would a retreated, and have given the Recoile; yea, his very Humanity would have flagged and fainted, had it not been managed, governed, and ſtrengthened by his Eternal Spirit. Wherefore it is ſaid, that through the *Eternal Spirit he offered himſelf without Spot to God.* And that he was declared to be the Son of God, with ſo doing, and by the Reſurrection from the dead.

Luke 2. 12.
Heb. 9. 14
Rom. 1. 2, 3, 4.

We come now to the ſecond Thing propounded, and by which his Love is diſcovered, and that is his improving of his dying for us. But I muſt crave Pardon of my Reader, if he thinks that I can diſcover the ten hundred thouſandth Part thereof, for it is impoſſible; but my meaning is, to give a few hints what beginnings of Improvement he made thereof in order to his further Progreſs therein.

First therefore, This his Death for us, was ſo vertuous, that in the Space of three Days and three Nights, it reconciled to God in the Body of his Fleſh as a common Perſon, all, and every one of God's Elect. Chriſt, when he addreſſed himſelf to die, preſented himſelf to the Juſtice of the Law, as a common Perſon; ſtanding in the ſtead, Place, and Room of all that he undertook for; *He gave his Life a Ranſom for many. He came into the World to ſave Sinners.* And as he thus preſented himſelf, ſo God, his Father, admitted him to this Work; and therefore it is ſaid, *The Lord laid upon him the Iniquities of us all:* And again, *Surely he hath born our Griefs, and carried our Sorrows.* Hence it unavoidably follows, that whatever he felt, and underwent in the Manner, or Nature, or Horribleneſs of the Death he died, he felt and underwent all as a common Perſon; that is, as he ſtood in the ſtead of others: Therefore it is ſaid, *He was wounded for our Tranſgreſſions, and bruiſed for our Iniquities; and that the Chaſtiſement of our Peace was upon him.* And again, *the juſt died for the unjuſt.*

Mat. 20. 28.
1 Tim. 1. 15.
Iſa. 53. 4, 6.
Ver. 5.
1 Pet. 3. 18.

Now then, if he preſented himſelf as a common Perſon to Juſtice, if God ſo admitted and accounted him, if alſo he laid the Sins of the People, whoſe Perſons he repreſented, upon him, and under that Conſideration puniſhes him with thoſe Puniſhments and Deaths, that he died. Then Chriſt in Life and Death is concluded by the Father to live and die as a common or publick Perſon, repreſenting all in this Life and Death, for whom he undertook thus to live, and thus to die. So then, it muſt needs be, that what next befalls this common Perſon, it befalls him with Reſpect to them in whoſe Room and Place he ſtood and ſuffered. Now, the next that follows, is, *that he is juſtified of God:* That is, acquitted and diſcharged from this Puniſhment, for the Sake of the worthineſs of his Death and Merits; for that muſt be before he could be raiſed from the Dead: God raiſed him not up as Guilty, to juſtifie him afterwards: His Reſurrection was the Declaration of his precedent Juſtification. He was raiſed from the dead, becauſe it was neither in Equity or Juſtice poſſible that he ſhould be holden longer there, his Merits procured the contrary.

Acts 2. 24

Now he was condemned of God's Law, and died by the Hand of Juſtice, he was acquitted by God's Law, and juſtified of Juſtice; and all as a common Perſon; ſo then, in his acquitting, we are acquitted, in his Juſtification we are juſtified; and therefore the Apoſtle applieth God's juſtifying of Chriſt to himſelf; and that rightly. For if Chriſt be my Undertaker, will ſtand in my Place, and do for me, 'tis but reaſonable that I ſhould be a Partaker: Wherefore we are alſo ſaid to be quickned together with him: That is, when he was quickned in the Grave; raiſed up together, and made to ſit together in heavenly Places in Chriſt Jeſus. Therefore another Scripture ſaith, *He hath quickened us together with him, having forgiven us all Treſpaſſes.* *This quickning*, muſt not be underſtood of the Renovation of our Hearts, but of the reſtoring of Jeſus Chriſt to Life after he was crucified; and we are ſaid to be quickned together with him, becauſe we were quickned in him at his Death, and were to fall or ſtand by him quite through the three Days and three Nights Work; and were to take therefore our Lot with him: Wherefore 'tis ſaid again, *That his Reſurrection is our Juſtification. That by one Offering he has purged our Sins for ever; and that by his Death he hath delivered us from the Wrath to come.* But I ſay, I would be underſtood aright: This Life reſideth yet in the Son, and is communicated from him to us, as we are called to believe his Word; mean while we are ſecured from Wrath and Hell, being juſtified in his Juſtification, quickned in his Quickning, raiſed up in his Reſurrection; and made to ſit already together in heavenly Places in Chriſt Jeſus.

Iſa. 50. 8. Rom. 8. 33, 34.
Eph. 2. 5, 6 Col. 2. 13.
Rom. 4. 25. Heb. 10. 12. 1 Theſ. 1. 10.

And is not this a glorious Improvement of his Death, that after two Days the whole Body of the Elect, in him, ſhould be revived, and that in the third Day we ſhould live in the Sight of God, in and by him.

Heb. 6. 1, 2, 3.

Secondly, Another Improvement of his Death for us, was this, By that he ſlew for us, our infernal Foes; by it he aboliſhed Death; by Death he deſtroyed him that had the Power of Death: By Death he took away the Sting of Death; by Death he made Death a pleaſant Sleep to Saints, and the Grave for a while, an eaſy Houſe and Home for the Body.

2 Tim. 1. 1. Heb. 2. 14, 15. 1 Cor. 15. 55, 56.

By Death he made Death ſuch an Advantage to us, that it is become a Means of tranſlating of the Souls of them that believe in him, to Life. And all this is manifeſt, for that Death is ours, a Bleſſing to us, as well as *Paul* and *Apollo*, the World and Life it ſelf. And that all this is done for us by his Death, is apparent, for that his Perſon is where it is, and that by himſelf as a common Perſon he has got the Victory for us. For though as yet all Things are not put under our Feet, yet we ſee Jeſus crowned with Honour and Glory, who by the Grace of God taſteth Death for every Man. *For it became God, for whom are all Things, and by whom are all Things, to make the Captain of our Salvation perfect through Sufferings. It became him*; that is, it was but juſt and right he ſhould do ſo, if there was enough in the Virtuouſneſs of his Death and Blood to require ſuch a Thing. But there was ſo. Wherefore God has exalted him, and us in him, above theſe infernal Foes. Let us therefore ſee our ſelves delivered from Death firſt, by the Exaltation of our Jeſus, let us behold him I ſay as crowned with Glory and Honour, as, or becauſe, he taſted Death for us. And then we ſhall ſee our ſelves already in Heaven by our Head, our Undertaker, our Jeſus, our Saviour.

1 Cor. 3. 22. Heb. 2. 6, 7, 8, 9.

Thirdly, Another Improvement that has already been made of his Death for us, is thus, he hath at his Enterance into the Preſence of God, for his Worthineſs ſake, obtained that the Holy Ghoſt ſhould be given unto him for us, that we by that might in all Things yet to be done, be made meet to be Partakers *perſonally* in our ſelves, as well as *vertually* by our Head and Forerunner, of the Inheritance of the Saints in Light. Wherefore the abundant Pourings out of that was forborn until the Reſurrection and Glorification of our Lord Jeſus. *For the Holy Ghoſt was not yet given, becauſe that Jeſus was not yet glorified.* Nor was it given ſo ſoon as received: For he received it upon his entering into the Holy Place, when he had ſprinkled the Mercy-Seat with the Blood of Sprinkling, but it was not given out to us till ſome Time after: However it was obtained before. And it was meet that it ſhould in that infinite Immeaſurableneſs in which he received it, firſt abide upon him, that his human Nature, which was the firſt Fruits of the Election of God, might receive by its Abidings upon him, that Glory for which it was ordained; and that we might receive, as we receive all other Things, firſt by our Head and Undertaker, Sanctification in the Fulneſs of it. Hence it is written, that as he is made unto us of God, Wiſdom, and Righteouſneſs, and Redemption, ſo Sanctification too: For firſt we are ſanctified in his Fleſh, as we are juſtified by his Righteouſneſs. Wherefore he is that holy one that ſetteth us, in himſelf, a holy Lump before God, not only with Reference to Juſtification and Life, but with Reference to Sanctification and Holineſs: For we that are Elect, are all conſidered in him as he has received that, as well as in that he has taken Poſſeſſion of the Heaven for us. I count not this all the Benefit that accrueth to us by Jeſus his receiving the Holy Ghoſt, at his Entrance into the Preſence of God for us: For we alſo are to receive it our ſelves from him, according as by God we are placed in the Body at the Times appointed of the Father. That we, as was ſaid, may receive perſonal quickning, perſonal Renovation, perſonal Sanctification; and in Concluſion, Glory. But I ſay, for that he hath received this holy Spirit to himſelf, he received it as the Effect of his Aſcenſion, which was the Effect of his Reſurrection, and of the Merit of his Death and Paſſion. And he recived it as a Common Perſon, as a Head, and Undertaker for the People.

John 7. 39. Acts 4. —2. 32. 33. 1 Cor. 1. 30.

Fourthly, Another Improvement that has been made of his Death, and of the Merits thereof for us, is that he has obtained to be made of God, the chief and high Lord of Heaven and Earth, for us. (All this while we ſpeak of the Exaltation of the human Nature, in, by, and with which, the Son of God became capable to be our Reconciler unto God) *All Things*, ſaith he, *are delivered unto me of my Father: And all Power in Heaven and Earth is given unto me*, and all this becauſe he died. *He humbled himſelf, and became obedient unto Death, even the Death of the Croſs*: Wherefore God hath highly exalted him, and given him a Name above every Name, *that at the Name of Jeſus every Knee ſhould bow*, of Things in Heaven, of Things in Earth, or Things under the Earth; and that every Tongue ſhall confeſs that Jeſus Chriſt is Lord, to the Glory of God the Father. And all this is, as was ſaid afore, for our Sakes. He has given him to be *Head over all Things to the Church.*

Philip. 2. 8, 10. Eph. 1. 22.

Wherefore, whoever is ſet up on Earth, they are ſet up by our Lord. *By me*, ſaith he, *Kings reign, and Princes decree Juſtice. By me Princes rule, and Nobles, even all the Judges of the Earth.* Nor are they when

Prov. 8. 15, 16.

when ſet up, left to do, though they ſhould deſire it, their own Will and Pleaſure. The *Metheg-Ammah*, the Bridle is in his own
2 Sam. 8. 1. Hand, and he giveth Reins, or Check, even as it pleaſeth him. He has this Power for the well-being of his People. Nor are the fallen Angels exempted from being
1 Tim. 6. 15. put under his Rebuke: *He is the only Potentate*, and in his Times will ſhew it. *Peter* tells us, *He is gone into Heaven, and is on*
1 Pet. 3. 22. *the right Hand of God: Angels, and Authorities, and Powers being made ſubject unto him.*

This Power, as I ſaid, he has received for the Sake of his Church on Earth, and for her Conduct and Well-being among the
Jer. 10. 7. Rev. 15. 3. Sons of Men. Hence, as he is called the King of Nations, in general; ſo the King of Saints, in ſpecial: And as he is ſaid to be Head over all Things in general, ſo to his Church in ſpecial.

Fifthly, Another Improvement that he hath made of his Death for us, is, he hath obtained, and received into his own Hand ſufficiency of Gifts to make Miniſters for his Church withal. I ſay, to make and maintain, in Oppoſition to all that would
1 Cor. 12. 28, 29, 30. hinder, a ſufficient Miniſtry. Wherefore he ſaith when he aſcended on high, he led Captivity captive, and gave Gifts unto Men: And he gave ſome Apoſtles, ſome Prophets, ſome Evangeliſts, ſome Paſtors and Teachers; for the perfecting of the Saints for the Work of the Miniſtry, for
Eph. 4. 8. to 15. edifying of the Body of Chriſt: 'Till we all come in the Unity of the Faith, and Knowledge of the Son of God unto a perfect Man, unto the Meaſure of the Stature of the fullneſs of Chriſt. Many Ways has Satan deviſed to bring into Contempt this bleſſed Advantage that Chriſt has received of God for the benefit of his Church; partly while he ſtirs up Perſons to revile the Sufficiency of the Holy Ghoſt, as to this Thing: Partly, while he ſtirs up his own Limbs and Members, to broach his Deluſions in the World, in the Name of Chriſt, and as they blaſphemouſly call it by the Aſſiſtance of the Holy Ghoſt: partly while he tempteth Novices in their Faith, to ſtudy and labour in nice Diſtinctions, and the affecting of uncouth Expreſſions, that vary from the Form of ſound Words, thereby to get Applauſe, and a Name, a Forerunner of their own Deſtruction.

But notwithſtanding all this, *Wiſdom*
Mat. 11. 19. *is juſtified of her Children*: and at the laſt Day, when the *Outſide*, and *Inſide* of all things ſhall be ſeen and compared, it will appear that the Son of God has ſo managed
Jam. 1. 18. his own Servants in the Miniſtry of his Word, and ſo managed his Word, while they have been labouring in it, as to put in his Bleſſing by that, upon the Souls of Sinners, and has blown away all other things as Chaff.

Sixthly, Another Improvement that the Lord Chriſt has made of his Death, for his, is the obtaining, and taking Poſſeſſion of Heaven for them. By his own Blood
Heb. 9. 12 Matt. 23. 22. he has entered into the holy Place, having obtained eternal Redemption for us. This
John 14. 1. Heaven! who knows what it is? This
2 Cor. 12. 4. Glory! who knows what it is? It is called
Iſa. 57. 15. Luke. 16. 22. God's Throne, God's Houſe, God's Habitation; Paradiſe, the Kingdom of God, the
Pſal. 16. 11 Pſal. 41. 12 high and holy place. *Abraham's* Boſom, and the Place of heavenly Pleaſures, in this Heaven is to be found, *the Face of God for ever*: Immortality, the Perſon of Chriſt: the Prophets, the Angels, the Revelation of all Myſteries, the Knowledge of all the Elect, Eternity.

Of this Heaven, as was ſaid afore, we are poſſeſſed already, we are in it, we are ſet down in it, and partake already of the Benefits thereof, but all by our Head and Undertaker; and 'tis fit that we ſhould believe this, rejoyce in this, talk of this, tell one another of this, and live in the Expectation of our own perſonal Injoyment of it. And as we ſhould do all this, ſo we ſhould bleſs and praiſe the Name of God who has put over this Houſe, this Kingdom, and Inheritance into the Hand of ſo faithful a Friend. Yea, a Brother, a Saviour and Bleſſed Undertaker for us. And laſtly, ſince all theſe things already mentioned, are the Fruit of the Sufferings of our Jeſus, and his Sufferings the Fruit of that Love of his that *paſſeth Knowledge*: how ſhould we bow the Knee before him, and call him tender Father; yea, how ſhould we love and obey him, and devote our ſelves unto his Service, and be willing to be alſo Sufferers for his ſake, to whom be Honour and Glory for ever. And thus much of the Love of Chriſt in general.

I might here add many other things, but as I told you before, we would under the Head but now touched upon, treat about the Fundamentals or great and chief Parts thereof, and then the exceeding Greatneſs of it more particularly: Wherefore of that we muſt ſay ſomething now.

And to know the Love of Chriſt, which paſſes Knowledge. In that it is ſaid to paſs Knowledge, 'tis manifeſt it is exceeding great, or greatly going beyond what can be known; for to exceed, is to go beyond, be above, or to be out of the Reach of what would comprehend that which is ſo. And ſince the Expreſſion is abſolutely indefinite, and reſpecteth not the Knowledge of this or the other Creature only; it is manifeſt, that *Paul* by his thus ſaying, challengeth all Creatures in Heaven and Earth to find out the Bottom of this Love if they can. *The Love of Chriſt which paſſeth Knowledge.* I will add, that for as much as he is indefinite alſo about the *Knowledge*, as well as about the *Perſons* knowing, 'tis out of doubt that he here engageth all

Knowledge

Knowledge, in what Enlargements, Attainments, Improvements, and Heighths ſoever it hath, or may for ever attain unto. *It paſſeth Knowledge.*

Of the ſame Import alſo is that other Paſſage of the Apoſtle a little above in the ſelf-ſame Chapter. I preach, ſaith he, among the Gentiles *the unſearchable Riches of Chriſt*: or thoſe Riches of Chriſt that cannot by ſearching, be found out in the all of them: *The Riches*, the Riches of his Love and Grace. The Riches of his Love and Grace *towards us*. For ye know the Grace of our Lord Jeſus Chriſt, that though he was rich, yet for your ſakes he became poor, that ye through his Poverty might be made rich. Ye know the Grace, that is ſo far, and ſo far every Believer knows it: for that his leaving Heaven and taking upon him Fleſh, that he might bring us thither, is manifeſt to all. But yet, all the Grace that was wrapped up in that amazing Condeſcenſion, knoweth none, nor can know: for if that might be, that Poſſibility would be a flat Contradiction to the Text: The Love of Chriſt which paſſeth Knowledge. Wherefore the Riches of this love in the utmoſt of it, is not, cannot be known by any: let their Underſtanding and Knowledge, be heightened and improved what it may. Yea, and being heightened and improved, let what Search there can by it be made into this Love and Grace. *That which is afar off, and exceeding deep, who can find out?* And that this Love of Chriſt is ſo, ſhall anon be made more apparent. But at preſent we will proceed to particular Challenges for the making out of this, and then we will urge thoſe Reaſons that will be for the further Confirmation of the whole.

Ephes. 3. 8.

2 Cor. 8.9
Eccl. 7.24.

1. This Love paſſes the Knowledge of the wiſeſt Saint, we now ſingle out the greateſt Proficient in this Knowledge; and to confirm this, I need go no further than to the man that ſpake theſe Words; to wit, *Paul*, for in his Concluſion he includes himſelf. The Love of Chriſt which paſſeth Knowledge, even my Knowledge. As who ſhould ſay: Though I have waded a great way in the Grace of Chriſt, and have as much Experience of his Love as any *He* in all the World, yet I confeſs my ſelf ſhort, as to the Fulneſs that is therein, nor will I ſtick to conclude of any other, *That he knows nothing yet as he ought to know.*

1 Cor. 8. 2.

2. This Love paſſeth the Knowledge of all the Saints, were it all put together, we, we all, and every one, did we each of us contribute for the manifeſting of this Love, what it is, the whole of what we know, it would amount but to a broken Knowledge; *we know but in part, we ſee darkly, we walk not by Sight, but Faith.* True, now we ſpeak of Saints on Earth.

Chap. 13. 9–12.
2 Cor. 5. 7.

3. But we will ſpeak of Saints in Heaven; they cannot to the utmoſt, know this Love of Chriſt. For though they know more thereof than Saints on Earth, becauſe they are more in the open Viſions of it, and alſo are more enlarged, being Spirits perfect, than we on Earth. Yet, to ſay no more now, they do not ſee the rich and unſearchable Runnings out thereof unto Sinners here on Earth. Nor may they there meaſure that, to others. by what they themſelves knew of it here. For Sins, and Times and Perſons and other Circumſtances, may much alter the Caſe, but were all the Saints on Earth, and all the Saints in Heaven to contribute all that they know of this Love of Chriſt, and to put it into one Sum of Knowledge, they would greatly come ſhort of knowing the utmoſt of this Love, for that there is an infinite deal of this Love, yet unknown by them. 'Tis ſaid plainly, that they on Earth do not yet know what they ſhall be. And as for them in Heaven, they are not yet made perfect *as they ſhall be.* Beſides, we find the Souls under the Altar, how perfect now ſoever, when compared with that State they were in when with the Body; yet are not able in all Points, tho' in Glory, to know, and ſo to govern themſelves there without Directions. I ſay, they are not able, without Directions and Inſtructions, to know the kinds and manner of workings of the Love of Chriſt towards us that dwell on Earth.

1 Joh. 3. 2.
Heb. 11. 39 40.
Iſa. 63. 16.
Re. 6. 9. 10. 11.

4. We will joyn with theſe, the *Angels*, and when all of them, with Men, have put all and every whit of what they know of this Love of Chriſt together, they muſt come far ſhort of reaching to, or of underſtanding the utmoſt Bound thereof. I grant, that Angels do know, in ſome certain Parts of Knowledge of the Love of Chriſt, more than Saints on Earth can know while here; but then again. I know that even they do alſo learn many things of Saints on Earth, which ſhews that themſelves know alſo but in part; ſo then, *All*, as yet, as to this Love of Chriſt, and the utmoſt Knowledge of it, are but as ſo many Imperfects, nor can they all, put all their Imperfects together, make up a perfect Knowledge of this Love of Chriſt; for the Texts do yet ſtand where they did and ſay, *his Riches are unſearchable*, and his love that *which paſſeth Knowledge.* We will come now to ſhew you, beſides what has been already touched on, the reaſon why this Riches is unſearchable, and that Love ſuch as paſſeth Knowledge; and the

1 Pet. 1. 12.

Firſt is, becauſe *It is Eternal.* All that is Eternal, has attending of it, as to the utmoſt Knowledge of it, a fourfold Impoſſibility.

1. It is without Beginning. 2. It is without End. 3. It is infinite. 4. It is incomprehenſible.

1. It is without Beginning; That which was

was before the World was, is without a Beginning, but the Love of Chriſt was before the World.

This is evident from *Proverbs* the *eighth*, *His Delights*, before God had made the World, are there ſaid to be, *with the Sons of Men*. Not that we then had Being, for we were as yet increated; but though we had not Beings created, we had Being in his Love and Affections of Jeſus Chriſt. Now this Love of Chriſt muſt needs, as to the Fullneſs of it, as to the utmoſt of it, be abſolutely unknown to Man. Who can tell how many heart-pleaſing Thoughts Chriſt had of us before the World began? Who can tell how much he then was delighted in that Being we had in his Affections; as alſo, in the Conſideration of our Beings, Believings, and being with him afterwards.

In general we may conclude, it was great; for there ſeems to be a Parallel betwixt his Father's Delights in *Him*, and *his* Delights in
Prov. 8. 22. 30. 31. *us*. *I was daily his Delight, and my Delights were with the Sons of Men*. But I ſay, who can tell, who can tell altogether, what and how much the Father delighted in his Son before the World began? Who can tell what kind of Delight the Father had in the Son before the World began? Why there ſeems to be a Parallel betwixt the Father's Love to Chriſt, and Chriſt's Love to us; the Father's Delight in Chriſt, and his Delight in us. Yea, Chriſt confirms it ſaying, *As my Father hath loved me, ſo have I loved you, continue ye in my*
Joh. 15. 9. *Love*. I know that I am not yet upon the Nature of the Word Eternal; yet ſince, by Eternal, we underſtand, before the World began, as well as forward, to an endleſs for ever: We may a little enquire of Folks as they may read, if they can tell the kind or Meaſure of the Love wherewith Chriſt then loved us. I remember the Queſtion that God asked *Job*, *Where*, ſaith he, *waſt*
Job 38. 4. *thou when I laid the Foundation of the Earth? declare it if thou haſt Underſtanding*: Thereby inſinuating that becauſe it was done before he had his Being, therefore he could not tell how it was done. Now, if a Work ſo viſible, as the Creation is, is yet *as to the Manner of the Workmanſhip therefore* wholly unknown to them that commenced in their Beings afterwards: How ſhall that which has, in all the Circumſtances of it, been more hidden and inward, be found out by them that have Intelligence thereof by the Ear, and but in part, and that in a Myſtery, and long afterwards. But to conclude this, That, which is eternal is without all Beginning. This was preſented to Conſideration before, and therefore it cannot to perfection be known.

2. That which is eternal is without End, and how can an endleſs thing be known, that which has no End has no Middle, wherefore it is impoſſible that the one half of the Love that Chriſt has for his Church ſhould ever by them be known. I know that thoſe Viſions that the ſaved ſhall have in Heaven of this Love, will far tranſcend our utmoſt Knowledge here, even as far as the Light of the Sun at Noon, goes beyond the Light of a blinking Candle at Midnight; and hence it is, that when the Days of thoſe Viſions are come, the Knowledge that we now have, ſhall be ſwallowed up. *When*
1 Cor. 13. 10. *that which is perfect is come, then that which is in part ſhall be done away*. And altho he ſpeaks here of Perfections, *when that which is perfect is come*, &c. yet even that Perfection muſt not be thought to be ſuch as is the Perfection of God; for then ſhould all that are ſaved be ſo many *Eternals* and ſo many *Infinites*, as he is infinite. But the Meaning is, we ſhall then be with the *Eternal*, ſhall immediately enjoy him with all the Perfection of Knowledge, as far as is poſſible for a Creature, when he is wrought up to the utmoſt Heighth that his created Subſtance will bear to be capable of. But for all that, this Perfection will yet come ſhort of the Perfection of him that made him, and conſequently, ſhort of knowing the utmoſt of his Love; ſince that in the Root is his very Eſſence and Nature. I know it ſays alſo, *that we ſhould know even as we are known*. But yet this muſt not be underſtood, as if we ſhould know God as fully as he knows us. It would be Folly and Madneſs ſo to conclude; but the Meaning is, we are known for Happineſs; we are known of God, for Heaven and Felicity; *and when that which is perfect is come*, then ſhall we perfectly know, and enjoy that for which we are now known of God. And this is that which the Apoſtle longed for, namely, *If by any*
Phil. 3. 12. *Means, he might apprehend that for which he was alſo apprehended of Chriſt Jeſus*. That is, know, and ſee that, unto the which he was appointed of God and apprehended of Chriſt Jeſus. 'Tis ſaid again,
1 Joh. 3. 2. *We ſhall be like him, and ſhall ſee him as he is*. This Text has reſpect to the Son, as to his Humanity, and not as to his Divinity. And not as to his Divinity, ſimply, or diſtinctly conſidered; for as to that it is as poſſible for a Spirit to drink up the Sea, as for the moſt enlarged Saint that is, or ever ſhall be in Glory, ſo to ſee God as to know him altogether, to the utmoſt, or throughout. But the Humanity of the Son of God, we ſhall ſee throughout, in all the Beauty and Glory that is upon him; and that was prepared for him before the Foundation of the World. And
Joh. 17. 24 Chriſt will that we ſee this Glory, when he takes us up in Glory to himſelf; but the utmoſt boundleſſneſs of the Divine Majeſty, the Eternal Deity of the Son of God, cannot be known to the utmoſt or altogether. I do not doubt, but that their Will then in

him, I mean in Chriſt, and in us, break forth thoſe glorious Rays and Beams of the
2 Theſ. 1. 10. Eternal Majeſty, as will make him in each of us admirable one to another; and that then, that of God ſhall be known of us, that now never entered into our Hearts to think of. But the whole, is not, cannot, ſhall never be fully known of any. And therefore the Love of Chriſt, it being eſſential to himſelf, cannot be known becauſe of the endleſſneſs that is in it. I ſaid before, that which has no End, has no Middle, how then ſhall thoſe that ſhall be in Heaven eternally, ever paſs over half the breadth of Eternity. True, I know that all Enjoyments there will be Enjoyments Eternal. Yea, that whatever we ſhall there embrace, or what Embraces we ſhall be embraced with, ſhall be eternal; but I put a difference betwixt that which is Eternal, as to the Nature, and that which is ſo as to the durableneſs thereof. The Nature of eternal Things we ſhall enjoy, ſo ſoon as ever we come to Heaven, but the Duration of eternal Things, them we ſhall never be able to paſs through, for they are endleſs. So then, the eternal Love of Chriſt, as to the Nature of it, will be perfectly known of Saints, when they ſhall dwell in Heaven; but the endleſſneſs thereof they ſhall never attain unto. And this will be their Happineſs. For could it be, that we ſhould in Heaven ever reach the End of our Bleſſedneſs; (as we ſhould, could we reach to the End of this Love of Chriſt) why then, as the ſaying is, *We ſhould be at the Land's-End*, and feel the Bottom of all our Enjoyments. Beſides, whatſoever has an End, has a Time to decay, and to ceaſe to be, as well as to have a Time to ſhew forth its higheſt Excellencies. Wherefore, from all theſe Conſiderations it is moſt manifeſt, that the Love of Chriſt is unſearchable, and that it paſſes Knowledge.

Now the other two Things follow of Courſe, to wit, That this Love is infinite and incomprehenſible. Wherefore here is that that ſtill is above and beyond even thoſe that are arrived to the utmoſt of their Perfections. And this if I may ſo ſay, will keep them in an Employ, even when they are in Heaven; though not an Employ that is labourſome, tireſome, burthenſome, yet an Employ that is dutiful, delightful and profitable; for although the Work and Worſhip of Saints in Heaven is not particularly revealed as yet, and ſo *it doth not yet appear what we ſhall be*, yet in the general we may ſay, there will be that for them to do, that has not yet by them been done, and by that Work which they ſhall do there, their Delight will be Delight unto them. The Law was the Sha-
Heb. 10. 1. dow and not the very Image of heavenly
Ch. 9. 23. Things. The Image is an Image, and not the heavenly Things themſelves (the heavenly Things they are Saints) there ſhall be worſhip in the Heavens. Nor will this at all derogate from their Glory. The Angels Pſ. 103. 20. now wait upon God and ſerve him, the Son Heb. 5. 1, 2. of God, is now a Miniſter, and waiteth upon his Service in Heaven; ſome Saints have been employed about Service for God after they have been in Heaven; and why we ſhould be idle Spectators, when we Luke 9. 29. come thither, I ſee not Reaſon to believe. 30, 31, 32. It may be ſaid, *They there reſt from their Labours*. True, but not from their Delights. All Things then that once were burthenſome, whether in ſuffering or Service, ſhall be done away, and that which is delightful and pleaſurable ſhall remain. *But then will be a Time to receive*, and not to work. True, if by Work you mean ſuch as we now count Work; but what if our Work be there, to receive and bleſs. The Fiſhes in the Sea do drink, ſwim and drink. But for a further Diſcourſe of this, let that alone till we come thither. But to come down again into the World, for now we are talking of Things aloft;

Secondly, This Love of Chriſt muſt needs be beyond our Knowledge, becauſe we cannot poſſibly know the utmoſt of our Sin. Sin is that which ſets out, and off, the Knowledge of the Love of Chriſt. There are four Things that muſt be ſpoken to for the clearing of this.

1. The Nature of Sin. 2. The Aggravations of Sin. 3. The utmoſt Tendencies of Sin. 4. And the perfect Knowledge of all this.

Firſt, Before we can know this Love of Chriſt, as afore, we muſt neceſſarily know the Nature of Sin, that is, what Sin is in it ſelf. But no Man knows the Nature of Sin to the full; not what Sin in it ſelf is to the full. The Apoſtle ſaith, *That* Rom. 7. 13. *Sin*, (that is in itſelf) is *exceeding ſinful*. That is, Exceeding it as to its Filthineſs, goes beyond our Knowledge: But this is ſeen by the Commandment. Now the Reaſon why none can, to the full, know the horrible Nature of Sin, is becauſe none, to the full, can know the bleſſed Nature of the bleſſed God. For Sin is the oppoſite to God. There is nothing that ſeeketh abſolutely, and in its own Nature to overcome, and to annihilate God, but Sin, and Sin doth ſo. Sin is worſe than the Devil; he therefore that is more afraid of the Devil than of Sin, knows not the badneſs of Sin as he ought; nor but little of the Love of Jeſus Chriſt. He that knows not what Sin would have done to the World, had not Chriſt ſtept betwixt thoſe harms and it, How can he know ſo much as the extent of the Love of Chriſt in common? And he that knows not what Sin would have done to him in particular, had not Chriſt the Lord, ſtept in and ſaved, cannot know the utmoſt of the Love of Chriſt to him in particular. Sin therefore in the utmoſt

Evil

Evil of it, cannot be known of us: So conſequently the Love of Chriſt in the utmoſt goodneſs of it, cannot be known of us.

Beſides there are many Sins committed by us, dropping from us, and that pollute us, that we are not at all aware of; How then ſhould we know that Love of Chriſt by which we are delivered from them?

Pſ. 19.12. *Lord who can underſtand his Errors?* ſaid *David.* Conſequently, who can underſtand the Love that ſaves him from them? Moreover, he that knows the Love of Chriſt to the full, muſt alſo know to the full that Wrath and Anger of God, that like Hell it ſelf, burneth againſt Sinners for the ſake of Sin: But this knows none. Lord,

Pſ. 90.11. *who knows the Power of thine Anger?* ſaid *Moſes.* Therefore none knows this Love of Chriſt to the full. The Nature of Sin is to get into our good, to mix it ſelf with our good, to lie lurking many Times under the formality and ſhew of good; and that ſo cloſe, ſo cunningly, and inviſibly, that the Party concerned, embraces it for Vertue, and knows not otherwiſe to do; and yet from this he is ſaved by the Love of Chriſt; and therefore, as was hinted but now, if a Man doth not know the Nature of his Wound, how ſhould he know the Nature and Excellency of the Balſam that hath cured him of his Wound.

Secondly, There are the due Aggravations that belong to Sin, which Men are

Jer. 2. Chap. 3. Ezek. 16. unacquainted with; it was one of the great Things that the Prophets were concerned with from God towards the People, (as to ſhew them their Sins, ſo) to ſhew them what Aggravations did belong thereto.

There are Sins againſt Light, Sins againſt Knowledge, Sins againſt Love, Sins againſt Learning, Sins againſt Threatnings, Sins againſt Promiſes, Vows and Reſolutions, Sins againſt Experience, Sins againſt Examples of Anger, and Sins that have great, and high, and ſtrange Aggravations attending of them; the which we are ignorant of, though not altogether, yet in too great a Meaſure. Now if theſe Things be ſo, How can the Love that ſaveth us from them be known or underſtood to the full?

Alas! our Ignorance of theſe things is manifeſt by our Unwillingneſs to abide Affliction, by our ſecret Murmuring under the Hand of God; by our wondring why we are ſo chaſtized as we are, by our thinking long that the Affliction is no ſooner removed.

Or, if our Ignorance of the Vileneſs of our Actions is not manifeſt this way, yet it is in our Lightneſs under our Guilt, our ſlight Thoughts of our Doings, our ſlovenly doing of Duties, and asking of Forgiveneſs after ſome evil or unbecoming Actions. 'Tis to no boot to be particular, the whole Courſe of our Lives doth too fully make it manifeſt, that we are wonderful ſhort in knowing both the Nature, and alſo the Aggravations of our Sins: And how then ſhould we know that Love of Chriſt in its full Dimenſions, by which we are ſaved and delivered therefrom?

Thirdly, Who knows the utmoſt Tendencies of Sin? I mean, what the leaſt Sin driveth at, and what it would unavoidably run the Sinner into. There is not a Plague, a Judgment, an Affliction, an Evil under Heaven, that the leaſt of our Tranſgreſſions has not called for at the Hands of the great God: Nay, the leaſt Sin calleth for all the Diſtreſſes that are under Heaven, to fall upon the Soul and Body of the Sinner at once. This is plain, for that the leaſt Sin deſerveth Hell; which is worſe than all the Plagues that are on Earth. But I ſay, Who underſtandeth this? And I ſay again, If one Sin, the leaſt Sin, deſerveth all theſe things, What thinkeſt thou do all thy Sins deſerve? How many Judgments! how many Plagues! how many Laſhes with God's Iron Whip doſt thou deſerve! Beſides there is Hell it ſelf, the Place itſelf, the Fire itſelf, the Nature of the Torments, and the Durableneſs of them, who can underſtand?

But this is not all, the Tendencies of thy Sins are to kill others. Men, good Men little think how many of their Neighbours one of their Sins may kill. As, how many good Men and good Women do unawares, through their Uncircumſpectneſs, drive their own Children down into the Deep? We will eaſily count them very hard-heart- Pſ. 106.
ed Sinners, that uſed to offer their Chil- 36, 37.
dren in Sacrifice to Devils; when 'tis eaſy to do worſe ourſelves: They did but kill the Body, but we Body and Soul in Hell, if we have not a Care.

Do we know how our Sins provoke God? how they grieve the Holy Ghoſt? how they weaken our Graces? how they ſpoil our Prayers? how they weaken Faith? how they tempt Chriſt to be aſhamed of us? and how they hold back good from us? And if we know not every one of all theſe Things to the full, how ſhall we know to the full the Love of Chriſt which ſaveth us from them all?

Again, *Thirdly*, But who has the perfect Knowledge of all theſe things? I will grant that ſome good Souls may have waded a great Way in ſome one, or more of them; but I know that there is not any that thorowly know them all. And yet the Love of Chriſt doth ſave us from all, notwithſtanding all the Vileneſs and Soul-damning Vertue that is in them. Alas! how ſhort are we of the Knowledge of our ſelves, and of what is in us. How many are there that do not know that Man conſiſteth of a Body made of Duſt, and of an immortal Soul? Yea, and how many be there of thoſe that confeſs it? that know not the Conſtitution of either. I will add, how many are there that profeſs themſelves to be Students

dents of theſe two Parts of Man, that have oftentimes proved themſelves to be but Fools as to both? And I will conclude that there is not a Man under Heaven that knoweth it all together: *For Man is fearfully and wonderfully made:* Nor can the Manner of the *Union* of theſe two Parts be perfectly found out. How much more then muſt we needs be at loſs as to the Fullneſs of the Knowledge of the Love of Chriſt?

Pſal. 139. 14.

But *Thirdly*, He that altogether knoweth the Love of Chriſt, muſt, precedent to that, know not only all the Wiles of the Devil; but alſo all the Plottings, Contrivings and Deſigns and Attempts of that wicked one; yea, he muſt know, *all the Times* that he hath been with God, together with all *the Motions* that he has made that he might have leave to fall upon us, as upon *Job* and *Peter*, to try if he might ſwallow us up. But who knows all this? no Man, no Angel. For, *if the heart of man* be ſo deep, that none, by all his actions, ſave God, can tell the utmoſt Secrets that are therein; how ſhould the Heart of Angels, which in all likelihood are deeper, be found out by any mortal Man. And yet this muſt be found out before we can find out the utmoſt of the love of Chriſt to us. I conclude therefore from all theſe things, that the Love of Chriſt paſſeth Knowledge: or that by no means, the Bottom, the utmoſt Bounds thereof can be underſtood.

Job 1. Chap. 2. Luke. 22. 31

Fourthly, He that will preſume to ſay, this love of Chriſt can be to the utmoſt known by us, muſt preſume to ſay that he knoweth the utmoſt of the Merits of his Blood, the utmoſt Exerciſe of his Patience, the utmoſt of his Interceſſion, the utmoſt of the Glory that he has prepared and taken Poſſeſſion of for us. But I preſume that there is none that can know all this, therefore I may without any fear aſſert, there is none that knows, that is, that knows to the full the other.

We come now more particularly to ſpeak of the Knowledge of the Love of Chriſt; we have ſpoken of the Love of Chriſt; to wit, of the *exceeding Greatneſs* of it: And now we come to ſpeak of the Knowledge of it; that is to ſay, we will ſhew what Knowledge of it is attainable in this World, under theſe three Heads. As to this,

1. It may be known as to the Nature of it.

2. It may be known in many of the Degrees of it.

3. But the greateſt Knowledge that we can have of it here, is to know that it paſſes Knowledge.

Firſt, We may know it *in the Nature of it.* That is, that it is Love *free*, *divine*, *heavenly*, *everlaſting*, *incorruptible.* And this no Love is but the Love of Chriſt; all other Love is either Love Corruptible, Tranſient, Mixed, or Earthly. It is *Divine*, for 'tis the Love of the holy Nature of God. It is *Heavenly*, for that it is from above: It is everlaſting, for that it has no end: It is *immortal*, for that there is not the Appearance of Corruptibleneſs in it, or likelyhood of Decay.

This is general Knowledge, and this is common among the Saints, at leaſtwiſe in the Notion of it. Though I confeſs, it is hard in time of Temptation, practically to hold faſt the Soul to all theſe things. But, as I have ſaid already, this Love of Chriſt muſt be ſuch, becauſe Love in the Root of it, is eſſential to his Nature, as alſo I have proved now, as is the Root, ſuch is the Branches; and as is the Spring, ſuch are the Streams, unleſs the Channels in which thoſe Streams do run, ſhould be corrupted, and ſo defile it; but I know no Channels through which this Love of Chriſt is conveyed unto us, but thoſe made in his Side, his Hands, and his Feet, &c. Or thoſe gracious Promiſes that dropt like Honey from his holy Lips, in the Day of his Love, in which he ſpake them: And ſeeing his Love is conveyed to us, as through thoſe Channels, and ſo by the Conduit of the holy and bleſſed Spirit of God, to our Hearts, it cannot be that it ſhould hitherto be corrupted. I know the Ciſterns, to wit, our Hearts, into which it is conveyed, are unclean, and may take away much, through the Damp that they may put upon it, of the native Savour and Sweetneſs thereof. I know alſo, that there are thoſe that tread down and muddy thoſe Streams with their Feet; but yet neither the Love, nor the Channels in which it runs, ſhould bear the Blame of this. And I hope thoſe that are Saints indeed, will not only be preſerved to eternal Life, but nouriſhed with this that is incorruptible unto the Day of Chriſt.

Ezek. 34. 18, 19.

I told you before, that in the Hour of Temptation, it will be hard for the Soul to hold faſt to theſe Things; that is, to the true *Definition* of this Love; for then, or at ſuch Seaſons, it will not be admitted that the Love of Chriſt is either tranſient, or mixed; but we count that we cannot be loved long, unleſs ſomething better than yet we ſee in us, be found there, as an Inducement to Chriſt to *love*, and to *continue* to love our poor Souls. But theſe the Chriſtian at length gets over; for he ſees by Experience he hath no ſuch Inducement; alſo that Chriſt loves freely, and not for, or becauſe of ſuch poor, ſilly, imaginary Inticements. Thus therefore the Love of Chriſt may be known, that is, in the Nature of it: It *may*, I ſay, but not eaſily. For this Knowledge is neither eaſily got, though got, nor eaſily retained, though retained. There is nothing that Satan ſetteth himſelf

Iſa. 64. 6. Deut. 9. 5. Ezek. 16. 60 to 64. — 36. 25, to 34. 2 Cor. 5. 14

himſelf more againſt, than the breaking forth of the Love of Chriſt in its own proper native Luſtre. For he knows it deſtroys his Kingdom, which ſtandeth in Profaneneſs, in Errors and Deluſions, the only Deſtruction of which is the Knowledge of this Love of Chriſt. What mean thoſe Swarms of Opinions that are in the World? What is the Reaſon that ſome are carried about as Clouds, with a Tempeſt? What mean Mens waverings, Mens changing, and enterchanging Truth for Error, and one Error for another? Why, this is the Thing, *the Devil is in it.* This Work is his, and he makes this a-do, to make a Duſt; and a Duſt to darken the Light of the Goſpel withal. And if he once attaineth to that, then farewel the true Knowledge of the Love of Chriſt.

Alſo he will aſſault the Spirits of Chriſtians with divers and ſundry Cogitations, ſuch as ſhall have in them a Tendency to darken the Judgment, delude the Fancy, to abuſe the Conſcience. He has an Art to metamorphize all Things. He can make God ſeem to be to us, a moſt fierce and terrible Deſtroyer; and Chriſt a terrible Exactor of Obedience, and moſt amazingly pinching of his Love. He can make ſuppoſed Sins unpardonable; and unpardonable ones, appear as Virtues. He can make the Law to be received for Goſpel, and cauſe that the Goſpel ſhall be thrown away as a Fable. He can perſuade that Faith is Fancy, and that Fancy is the beſt Faith in the World. Beſides, he can tickle the Heart with falſe Hope of a better Life hereafter, even as if the Love of Chriſt were there. But, as I ſaid before, from all theſe Things the true Love of Chriſt in the right Knowledge of it, delivereth thoſe that have it ſhed abroad in the Heart by the Holy Ghoſt that he hath given. Wherefore it is for this Purpoſe that Chriſt biddeth us to *continue in his Love:* Becauſe the right Knowledge, and Faith of that to the Soul, diſperſeth, and driveth away all ſuch Fogs and Miſts of Darkneſs; and makes the Soul to ſit faſt in the Promiſe of eternal Life by him; yea, and to grow up into him who is the Head, *in all Things.*

Before I leave this Head, I will preſent my Reader with theſe Things, as Helps to the Knowledge of the Love of Chriſt. I mean the Knowledge of the *Nature of it*, and as Helps to retain it.

Firſt, Know thy ſelf, what a vile, horrible, abominable Sinner thou art: For thou canſt not know the Love of Chriſt, before thou knoweſt the Badneſs of thy Nature. *O wretched Man that I am*, muſt be, before a Man can perceive the Nature of the Love of Chriſt. He that ſees himſelf *but little*, will hardly know *much* of the Love of Chriſt: He that ſees of himſelf *nothing at all*, will hardly ever ſee *any thing* of the Love of Chriſt. But he that ſees *moſt* of what an abominable Wretch he is, he is like to ſee *moſt* of what is the Love of Chriſt. All Errors in Doctrine take their Riſe from the Want of this (I mean Errors in Doctrine as to Juſtification). All the idolizing of Mens Virtues, and human Inventions, riſeth alſo from the Want of this. So then if a Man would be kept ſure and ſtedfaſt, let him labour before all Things to know his own Wretchedneſs. People naturally think that the Knowledge of their Sins is the Way to deſtroy them; when in very deed, it is the firſt Step to Salvation. Now if thou wouldeſt know the Badneſs of thy ſelf, begin in the *firſt* Place to *ſtudy* the *Law*, *then* thy *Heart*, and *ſo* thy *Life*. The *Law* thou muſt look into, *for that's the Glaſs*; thy *Heart* thou muſt look upon, *for that's the Face*; thy *Life* thou muſt look upon, *for that's the Body of a Man*, as to Religion. And without the wary Conſideration of theſe three, 'tis not to be thought that a Man can come at the Knowledge of himſelf, and conſequently to the Knowledge of the Love of Chriſt.

Secondly, Labour to ſee the Emptineſs, Shortneſs, and the Pollution that cleaveth to a Man's own Righteouſneſs. This alſo muſt in ſome meaſure be known, before a Man can know the Nature of the Love of Chriſt. They that ſee nothing of the Loathſomeneſs of Man's beſt things, will think, that the Love of Chriſt is of that Nature as to be procured, or won, obtained or purchaſed by Man's good Deeds. And although ſo much Goſpel light is broke forth as to ſtop Mens Mouths from ſaying this, yet 'tis nothing elſe but ſound Conviction of the Vileneſs of Man's Righteouſneſs that will enable Men to ſee that the Love of Chriſt is of that Nature, as to ſave a Man without it; as to ſee that it is of that Nature as to juſtifie him without it: I ſay, without it, or not at all. There is Shortneſs, there is Hypocriſie, there is a Deſire of Vain Glory, there is Pride, there is Preſumption in Man's own Righteouſneſs: nor can it be without theſe Wickedneſſes, when Men know not the Nature of the Love of Chriſt. Now theſe defile it, and make it abominable. Yea, if there were no Inperfection in it, but that which I firſt did mention, to wit, Shortneſs; how could it cover the Nakedneſs of him that hath it, or obtain for the Man, in whole or in part, that Chriſt ſhould love, and have reſpect unto him.

Occaſions many thou haſt given thee to ſee the Emptineſs of Man's own Righteouſneſs, but all will not do unleſs thou haſt help from Heaven: wherefore thy wiſdom will be, if thou canſt tell where, to find it, to lye in the Way of God, that when he comes to viſit the Men that wait upon him in the Means of his own

Ezek. 34. 8, 19.
Rom. 5.
John 15.9.
Ja. 64.6. Deut. 9.5. Ezek. 16. to 64. - 36.25, 34. Cor.5.14
Jam.1.25
Ver.26,27
Rom. 7.

appointing, thou mayest be there; if perhaps he may cast an eye of Pity upon thy desolate Soul, and make thee see the things above mentioned. That thou mayest know the *Nature* of the Love of Christ.

Thirdly, If thou wouldest know the *Nature* of *this* Love, be much in acquainting of thy Soul with the *Nature* of the Law, and the *Nature* of the Gospel. The which though
Gal. 3. 21. they are not diametrically opposite one to another, yet do propound things so differently to Man, that if he knows not where, when and how to take them, 'tis impossible but that he should confound them, and in
Rom. 9. 31, 32. confounding of them, lose his own Soul.
chap. 10. 3. The Law is a Servant, both First and last, to the Gospel: when therefore it is made a Lord, it destroyeth: and then to be sure it is made a Lord and Saviour of, when its Dictates and Commands are depended upon for Life.

Thy Wisdom therefore will be to study these things distinctly, and throughly; for so far as thou art ignorant of the true Knowledge of the Nature of these, so far thou art ignorant of the true Knowledge of the Nature of the Love of Christ. Read *Paul* to the *Galatians*, that Epistle was indicted by the Holy Ghost, on purpose to direct the Soul, in, and about this very thing.

Fourthly, The right knowledge of the Nature of the Love of Christ, is obtained, and retained, by keeping of these two Doctrines at an everlasting Distance as to the Conscience; to wit, not suffering the Law to rule but over my outward Man, not suffering the Gospel to be removed one Hairs breadth from my Conscience. When Christ dwells in my Heart by Faith,
Eph. 3. 17. and the Moral Law dwells in my Mem-
Col. 3. 5. bers, the one to keep up Peace with God, the other to keep my Conversation in a good Decornm: then am I right, and not till then.

But this will not be done without much Experience, Diligence, and Delight in Christ. For there is nothing that Satan more desireth, than that the Law may abide in the Conscience of an awakened Christian, and there take up the Place of Christ, and Faith; for he knows if this may be obtained, the Vail is presently drawn over the Face of the Soul, and the Heart darkned as to the Knowledge of Christ; and being darkned, the Man is
2 Cor. 3. 13, to 16. driven into Despair of Mercy, or is put upon it to work for Life. There is therefore, as I say, much Diligence required of him that will keep these two in their places assigned them of God. I say much diligent Study of the Word, diligent Prayer; with Diligence to walk with God in the World. But we will pass this, and come to the second Head.

Secondly, As the Love of Christ may be known in the Nature of it, so it may be known in *many Degrees* of it. That which is knowable, admits of Degrees of Knowledge: The Love of Christ is knowable. Again, that which is not possible to be known to the utmost, is to be known, we know not how much; and therefore they that seek to know it, should never be contented nor satisfied to what Degree of the Knowledge of it soever they attain; but still should be reaching forward, because there is more to be known of it before them. Brethren, said *Paul*, *I count not my self to have apprehended* (that is to the utmost) *but this one* Phil. 3. 13, *Thing I do, forgetting those Things which are* 14. *behind, and reaching forth to those Things which are before, I press towards the Mark for the Price of the high Calling of God in Christ Jesus.*

I might here discourse of many Things, since I am upon this Head of reaching after the Knowledge of the Love of Christ in many of the Degrees of it. But I shall content my self with few.

First, He that would know the Love of Col. 2. 1, 2 Christ in several Degrees of it, must begin 3. at his Person, for in him dwells all the Treasures of Wisdom and Knowledge. Nay, more; *In him are hid all the Trea-* 1 Tim. 3. *sures of Wisdom and Knowledge in him*; That 16. is, in his Person: For, for the Godhead of Christ, and our Nature to be united in one Person, is the highest Mystery, and the first Appearance of the Love of Christ by himself, to the World. Here I say, Joh. 11. 4. lie hid the Treasures of Wisdom, and here, to the World, springs forth the Riches of his Love. That the eternal Word, for the Salvation of Sinners, should come down from Heaven and be made Flesh, is an Act of such Condescension, a Discovery of such Love, that can never to the full be found out. Only here we may see Love in him was deep, was broad, was long, and high: Let us therefore first begin here to learn to know the Love of Christ, in the high Degrees thereof.

1. Here, in the first Place, we perceive Love, in that the human Nature, the Nature of Man, not of Angels, is taken into Union with God. Who so could consider this, as it is possible for it to be considered, would stand amazed till he died with Wonder. By this very Act of the heavenly Wisdom, we have an unconceivable Pledge of the Love of Christ to Man: For in that he hath taken into Union with himself our Nature, what doth it signifie, but that he intendeth to take into Union with himself our Persons. For, for this very purpose did he assume our Nature. Wherefore we read that in the Flesh he took upon him, in that Flesh he died for us, the 1 Pet. 3. 18 Just for the Unjust, that he might bring us to God.

2. As he was made Flesh, so as was said afore, he became a publick or common Person for us: And hereby is perceived another

another Degree of his Love; undertaking to do for his, what was not poſſible they ſhould do for themſelves, perfecting of Righteouſneſs to the very End of the Law, and doing for us to the reconciling of us unto his Father, and himſelf.

Rom. 10. 3, 4. Ch. 3. 24.

3. Herein alſo we may attain to another Degree of Knowledge of his Love, by underſtanding that he has conquered, and ſo diſabled our Foes, that they cannot now accompliſh their deſigned Enmity upon us: but that when Satan, Death, the Grave and Sin have done to his People, what ever can by them be done, we ſhall be ſtill more than Conquerors, though on our Side be many Diſadvantages, through him that has loved us, over them.

Ch. 5. 10. Epheſ. 5. 25, 26, 27. Rom. 8. 37

4. By this alſo we may yet ſee more of his Love, in that as a Forerunnner, he is gone into Heaven to take Poſſeſſion thereof for us: there to make ready, and to prepare for us our Summer-Houſes, our Manſion, Dwelling-Places. As if we were he Lords, and he the Servant! Oh this Love!

Heb. 6. 20. Joh. 14. 1, 2, 3.

5. Alſo we may ſee another Degree of his Love, in this, that now, in his Abſence, he has ſent the third Perſon in the Trinity to ſupply his Place as another Comforter of us, that we may not think he has forgot us, nor be left deſtitute of a Revealer of Truth unto us. Yea, he has ſent him to fortifie our Spirits, and to ſtrengthen us under all Adverſity, and againſt our Enemies of what Account, or Degree ſoever.

Joh. 16. 7, 8. Ch. 15. 26 Ch. 14. 16. Luk. 21. 15

6. In this alſo we may ſee yet more of the Love of Chriſt, in that though he is in Heaven and we on Earth: Nothing can happen to his People to hurt them, but he feels it, is touched with it, and counteth it as done unto himſelf: Yea, ſympathizes with them, and is afflicted, and grieved in their Griefs, and their Afflictions.

7. Another Thing by which alſo yet more of the Love of Chriſt is made manifeſt, and ſo may by us be known, is this: He is now, and has been ever ſince his Aſcenſion into Glory, laying out himſelf as High-Prieſt for us, that by the improving of his Merits before the Throne of Grace, in Way of Interceſſion, he might preſerve us from the Ruins that our daily Infirmities would bring upon us: yea, and make our Perſons and Performances acceptable in his Father's Sight.

Heb. 7. 24, 25. Ch. 8. 12. Rom. 5. 10 1 Pet. 2. 5.

8. We alſo ſee yet more of his Love by this, that he will have us where himſelf is, that we may behold and be Partakers of his Glory. And in this Degree of his Love, there are many Loves.

Joh. 17. 24

1. Then he will come for us, as a Bridegroom for his Bride.

Mat. 25, 6, 10. Rev. 19. 6, 7.

2. Then ſhall a publick Marriage be ſolemnized, and eternized betwixt him and his Church.

Col. 3. 3. Mat. 25. 31, 32.

3. Then ſhe ſhall be wrapped up in his Mantles and Robes of Glory.

Ch. 13. 41 1 Cor. 6. 2, 3.

4. Then they ſhall be ſeparated, and ſeparated from other Sinners, and all Things that offend ſhall be taken away from among them.

5. Then ſhall they be exalted to Thrones, and Power of Judgment; and ſhall alſo ſit in Judgment on ſinful Men and fallen Angels, acquieſcing, by Vertue of Authority, with their King and Head, upon them.

6. Then or from thenceforth for ever, there ſhall be no more Death, Sorrow, hidings of his Face, or eclipſing of their Glory for ever.

Luk. 20. 35, 36.

7. And thus you may ſee what Rounds this our *Jacob*'s Ladder hath, and how by them we may climb, and climb, even until we are climbed up to Heaven: But now we are ſet again; for all the Glories, all the Benefits, all the Bleſſings, and all the good Things that are laid up in Heaven for theſe; *who can underſtand?*

Secondly, A ſecond thing whereby the love of Chriſt *in ſome degrees of it* may be known, is this: That he ſhould paſs by *Angels* and take hold of us. Who ſo conſidereth the Nature of Spirits, as they are God's Workmanſhip, muſt needs confeſs, that as ſuch, they have a Preheminency above that which is made of Duſt: This then was the diſparity 'twixt us and them; they being by Birth, far more noble than we. But now, when both are fallen, and by our Fall, both in a State of Condemnation, that Jeſus Chriſt ſhould chuſe to take up us, the moſt inconſiderable, and paſs by them, to their eternal Perdition and Deſtruction: O Love! Love in a high Degree to Man: *For verily he took not hold of Angels, but of the Seed of* Abraham *he took hold.* Yet this is not all: In all Probability this Lord Jeſus has ten Times as much to do now he has undertaken to be our Saviour, as he would have had, had he ſtep'd over us and taken hold on them.

Heb. 2. 16.

1. He needed not to have ſtooped ſo low as to take Fleſh upon him; theirs being a more noble Nature.

2. Nor would he in all likelihood, have met with thoſe Contempts, thoſe Scorns, thoſe Reproaches and Undervaluings from them, as he has all along received in this his undertaking, and met with from ſinful Fleſh. For they were more noble than we, and would ſooner have perceived the Deſign of Grace, and ſo one would think more readily have fallen in therewith, than ſuch Darkneſs as we were, and ſtill by Sin are.

3. They would not have had thoſe Diſadvantages as we, for that they would not have had a Tempter, a Deſtroyer, ſo ſtrong and mighty as ours is. Alas! had God left us, and taken them, though we ſhould have been never ſo full of Envy againſt their Salvation; yet being but Fleſh, what could we have done to them to have laid Obſtacles in the Way of their Faith and Hope, as they can and do in ours?

4. They,

4. They, it may fairly be preſumed, had they been taken, and we left, and made Partakers in our ſtead, while we had been ſhut out as they are, would not have put Chriſt ſo to it, now in Heaven (pray bear with the Expreſſion, becauſe I want a better) as we by our Imperfections have done and do, Sin, methinks, would not have ſo hanged in their Natures as it doth in ours: their Reaſon, and Senſe, and Apprehenſions being more quick, and ſo more apt to have been taken with this Love of Chriſt, and by it more eaſily have been ſanctified.

5. The Law which they have broken, being not ſo intricate, as that againſt which we have offended, theirs being a Commandment with Faithfulneſs to abide in the Place in which their Creator had ſet them; methinks, conſidering alſo the aptneſs of their Natures as Angels, would not have made their complete Obedience ſo difficult.

6. Nor can I imagine, but had they been taken, they, as Creatures excelling in Strength, would have been more capable of rendering theſe Praiſes and Bleſſings to God for eternal Mercies, than ſuch poor ſorry Creatures as we are, could. But! *behold, what manner of Love the Father hath beſtowed upon us, that we ſhould be called the Children of God.* That we, not they, that we notwithſtanding all that they have, or could have done to hinder it, ſhould be called the Children of God.

1 Joh. 3. 1.

This therefore is an high Degree of the Love of Jeſus Chriſt to us, that when we and they were fallen, he ſhould ſtoop and take up us, the more ignoble, and leave ſo mighty a Creature in his Sins to periſh.

Thirdly, A third Thing whereby the Love of Chriſt in ſome of the Degrees of it may be known, will be to conſider more particularly the Way, and unwearied Work that he hath with Man to bring him to that Kingdom, that by his Blood he hath obtained for him.

1. Man, when the Lord Jeſus takes him in Hand to make him partaker of the Benefit, is found an Enemy to his Redeemer; nor doth all the Intelligence that he has had of the Grace and Love of Chriſt to ſuch, mollifie him at all, to wit, before the Day of God's Power comes. And this is a ſtrange Thing. Had Man, though he could not have come to Chriſt, been willing that Chriſt ſhould have come to him, it had been ſomething; it would have ſhewn that he had taken his Grace to Heart, and conſidered of it. Yea, and that he was willing to be a ſharer in it. But verily here is no ſuch Thing; Man, though he has free Will, yet is willing by no Means to be ſaved God's Way, to wit, by Jeſus Chriſt, before (as was ſaid before) the Day of God's Power comes upon him. When the good Shepherd went to look for his Sheep that was loſt, in the Wilderneſs, and had found it: did it go one Step homewards upon its own Legs? did not the Shepherd take her and lay her upon his Shoulder, and bring her home rejoycing. This then is not Love only, but Love to a Degree.

Rom. 4. 5. Ch. 5. 7, 8, 9, 10.

Luk. 15.

2. When Man is taken, and laid under the Day of God's Power: When Chriſt is opening his Ear to diſcipline, and ſpeaking to him that his Heart may receive Inſtruction; many Times that poor Man is, as if the Devil had found him, and not God. How frenzily he imagines? how croſly he thinks? how ungainly he carries it under Convictions, Counſels, and his preſent Apprehenſion of Things? I know ſome are more powerfully dealt withall, and more ſtrongly bound at firſt by the World; but others more in an ordinary Manner, that the Fleſh and Reaſon may be ſeen, to the Glory of Chriſt. Yea, and where the Will is made more quickly to comply with its Salvation. 'Tis no Thanks to the Sinner at all. 'Tis the Day of the Power of the Lord that has made the Work ſo ſoon to appear. Therefore count this an Act of Love, *in the height of Love*; Joh. 15. 15 Love in a great Degree.

3. When Chriſt Jeſus has made this mad man to come to himſelf, and perſuaded him to be willing to accept of his Salvation: Yet he may not be truſted, nor left alone, for then the Corruptions that ſtill lie ſcattering up and down in his Fleſh will tempt him to it, and he will be gone, yea, ſo deſperately wicked is the Fleſh of Saints, that ſhould they be left to themſelves but a little while, none knows what horrible Tranſgreſſions would break out. Proof of this we have to Amazement, plentifully ſcattered here and there in the Word. Hence we have the Patience of God, and his gentleneſs ſo admired: for through that it is that they are preſerved. He that keepeth *Iſrael* neither ſlumbers nor ſleeps, but watches for them, and over them every Moment, for he knows elſe they will be hurt.

2 Chr. 32. 31. Pſ. 121. 4. Iſa. 27. 3

4. Yea, notwithſtanding this, how often are Saints found playing *Truant*, and lurking like Thieves in one hole or other. Now in the Guilt of backſliding by the power of this, and then in Filth by the Power of that Corruption. Yea, and when found in ſuch Decayings, and under ſuch Revoltings from God, how commonly do they hide their Sin with *Adam*, and *David*, even until their Saviour fireth out of their Mouths a Confeſſion of the Truth of their Naughtineſs. *When I kept Silence*, ſaid *David*, (and yet he choſe to keep Silence after he had committed his Wickedneſs) *my Bones waxed old through my roaring all the Day long. For Day and Night, thy Hand was heavy upon me, my Moiſture is turned into the Drought of Summer.* But why didſt thou not confeſs what thou hadſt done then? So I did, ſaith he, at laſt, and thou forgaveſt the Iniquity of my Sin.

Jer. 2. 26. Pſ. 32. 3, 4. Ver. 5.

5. When

5. When the Sins of Saints are ſo viſible and apparent to others, that God for the Vindication of his Name and Honour muſt puniſh them in the Sight of others; yea, muſt do it, as he is juſt: Yet then for
1 Cor. 11. 31, 32. Heb. 12. 5, 6, 7, 8. Pſ. 94. 12. Chriſt's Sake, he waveth ſuch Judgments, and refuſeth to inflict ſuch Puniſhments as naturally tend to their Deſtruction, and chuſeth to chaſtiſe them with ſuch Rods and Scourges, as may do them good in the End; and that they may not be condemned with the World. Wherefore the Lord loves them, and they are bleſſed, whom he chaſtneth and teacheth out of his Law. And theſe Things are Love to a Degree.

6. That Chriſt ſhould ſupply out of his Fulneſs the Beginnings of Grace in our Souls, and carry on that Work of ſo great Concern, and that which at Times we have ſo little Eſteem of, is none of the leaſt of the Aggravations of the Love of Chriſt to his People. And this Work is as common
Mat. 24. 13. as any of the Works of Chriſt, and as neceſſary to our Salvation, as is his Righteouſneſs, and the Imputation thereof to our Juſtification: For elſe how could we hold out to the End; and yet none elſe can be ſaved.

7. And that the Love of Chriſt ſhould be ſuch to us that he will thus act, thus do to, and for us, with Gladneſs; (as afore is manifeſt by the Parable of the loſt Sheep) is another Degree of his Love towards us: And ſuch an one too, as is none of the loweſt Rate. I have ſeen hot Love, ſoon cold; and Love that has continued to act, yet act towards the End, as the Man that by running, and has run himſelf off his Legs, pants, and can hardly run any longer: But I never ſaw Love like the Love of Chriſt, who as a Giant, and Bridegroom coming out of his Chamber, and as a ſtrong
Pſ. 19. 5. Man, *rejoyceth to run his Race.* Loving higher and higher, ſtronger and ſtronger,
Joh. 2. 10. I mean as to the lettings out of Love, for he reſerveth the beſt Wine even till the laſt.

8. I will conclude with this, that his Love may be known in many Degrees of it, by that ſort of Sinners whoſe Salvation he moſt rejoyceth in, and that is in the Salvation of the Sinners that are of the biggeſt Size: Great Sinners, *Jeruſalem* Sinners, *Samaritan* Sinners, Publican Sinners. I might urge moreover, how he hath proportioned Invitations, Promiſes, and Examples of his Love, for the Encouragement, and Support of thoſe whoſe Souls would truſt in him: By which alſo great Degrees of his Love may be underſtood. But we will come now to the third Thing that was propounded.

Thirdly, But the greateſt Attainment that as to the underſtanding of the Love of Chriſt, we can arrive to here, *Is to know that it paſſes Knowledge:* And to know the Love of *Chriſt that paſſeth Knowledge.*

This Truth diſcovereth it ſelf.

1. By the Text it ſelf, for the Apoſtle here, in this Prayer of his for the *Epheſians*, doth not only deſire that they may know, but deſcribeth that thing which he prays they may know, by this term, *It paſſeth knowledge.* And to know the Love of Chriſt which paſſeth Knowledge, as our reaſon and carnal imagination will be rudely, and unduely tampering with any Thing of of Chriſt, ſo more eſpecially with the Love and Kindneſs of Chriſt: Judging and concluding that juſt ſuch it is, and none other, as may be apprehended by them: Yea, and will have a Belief that juſt ſo, and no otherwiſe are the Dimenſions of this Love; nor can it ſave beyond our carnal Conceptions of it. Saying to the Soul as *Pharaoh* once did to *Iſrael* in another Caſe. *Let the Lord be with you as I ſhall* (judge it meet he ſhould) *let you go.* We think Chriſt loves us no more, thanwe do think he can, and ſo conclude that his Love is ſuch as may by us be comprehended, or known to the utmoſt Bounds thereof. But theſe are falſe Conceptions, and this Love of Chriſt that we think is ſuch, is indeed none of the love of Chriſt, but a falſe Image thereof, ſet before our Eyes. I ſpeak not now of weak Knowledge, but of fooliſh and bold Concluſions. A Man through Unbelief may think that Chriſt has no Love for him, and yet Chriſt may love him with a Love that paſſeth Knowledge. But when Men in the common Courſe of their Profeſſion, will be always terminating here, that they know how, and how far Chriſt can love, and will thence be bold to conclude of their own Safety, and of the Loſs and Ruin of all that are not in the ſame Notions, Opinions, Formalities, or Judgments as they: this is the worſt and greateſt of all. The Text therefore, to rectifie thoſe falſe and erroneous Concluſions, ſays, *It is a Love that paſſeth Knowledge.*

And it will be worth our Obſervation to take Notice that Men, erroneous Men, do not put theſe Limits ſo commonly to the Father and his Love, as the Son, and his. Hence you have ſome that boaſt that God can ſave ſome who have not the Knowledge of the Perſon of the Mediator Jeſus Chriſt the righteous; as the Heathens that have, and ſtill do make a great Improvement of the Law and Light of Nature: crying out with Diſdain againſt the Narrowneſs, Rigidneſs, Cenſoriouſneſs, and Pride of thoſe that think the contrary. Being not aſhamed all the while to eclipſe, to degrade, to leſſen and undervalue the Love of Jeſus Chriſt; making of him and his Undertakings to offer himſelf a Sacrifice to appeaſe the Juſtice of God for our Sins, but a Thing indifferent, and in its own Nature but as other ſmaller Matters.

But all this while the Devil knows full well at what Game he plays, for he knows that without Chriſt, without Faith in his

Blood, there is no Remiſſion of Sins. Wherefore, ſaith he, let theſe Men talk what they will of the greatneſs of the Love of God as *Creator*, ſo they ſlight and undervalue the Love of Chriſt as Mediator. And yet it is worth our Conſideration, that the greatneſs of the Love of God is moſt expreſt in his giving of Chriſt to be a Saviour, and in beſtowing his Benefits upon us that we may be happy through him.

But to return, The Love of Chriſt that is ſo indeed, is Love that paſſeth Knowledge: *and the beſt and higheſt of our Knowledge of it is, that we know it to be ſuch.*

Secondly, Becauſe I find that at this Point, the great Men of God, of old, were wont to ſtop, be ſet, and beyond which they could not paſs. 'Twas this that made *Moſes* wonder. 'Twas this that made *David* cry out, how great and wonderful are the Works of God? *Thy Thoughts to uswards, they cannot be reckoned up in order unto thee: If I ſhould declare and ſpeak of them, they are more than can be numbred.* And again, *How precious alſo are thy Thoughts unto me, O God, how great is the Sum of them? If I ſhould count them, they are more in Number than the Sand.* And a little before, *ſuch Knowledge is too wonderful for me.* *Iſaiah* ſaith, there hath not entred into the Heart of Man what God has prepared for them that wait for him. *Ezekiel* ſays, this is the River that cannot be paſſed over: And *Micah*, to the Sea; and *Zechariah*, to a Fountain, hath compared this unſearchable Love. Wherefore the Apoſtle's Poſition, *That the Love of Chriſt is that which paſſeth Knowledge*, is a Truth not to be doubted of: Conſequently, to know this, *and that it is ſuch*, is the fartheſt that we can go. This is to juſtifie God, who has ſaid it, and to magnifie the Son, who has loved us with ſuch a Love: And the contrary is to diſhonour him, and leſſen him, and to make him a deficient Saviour. For ſuppoſe this ſhould be true, that thou couldeſt to the utmoſt comprehend this Love. Yet unleſs, by thy Knowledge thou canſt comprehend beyond all Evil of Sin, or beyond what any Man ſins, who ſhall be ſaved, can ſpread themſelves or infect: Thou muſt leave ſome pardonable Man in an unpardonable Condition. For that thou canſt comprehend this Love, and yet canſt not comprehend that Sin. This makes Chriſt a deficient Saviour. Beſides, if thou comprehendeſt truly, the Word that ſays, *it paſſeth Knowledge*, has loſt its Sanctity, its Truth.

Deut. 4. 31. 32, 34.
Pſal. 40. 5.
Pſal. 139. 17, 18.
Ver. 6.
Iſa. 64. 4.
Ezek. 47. 5.
Zech. 13. 1

It muſt therefore be, that this Love paſſeth Knowledge; *and that the higheſt Pitch that a Man by Knowledge can attain unto, as to this, is to know that it paſſeth Knowledge.* My Reaſon is, for that all Degrees of Love, be they never ſo high, or many, and high; yet, if we can comprehend them, reſt in the Bowels of our Knowledge, for that only which is beyond us, is that which paſſeth Knowledge. That which we can reach, cannot be the higheſt: And if a Man thinks there is nothing beyond what he can reach, he has no more Knowledge as to that: But if he knows that together with what he hath already reached, there is that which he cannot reach, before; then he has a Knowledge for that alſo, even a Knowledge, that it paſſeth Knowledge. 'Tis true a Man that thus knoweth may have divers Conjectures about that Thing that is beyond his Knowledge. Yea, in Reaſon it will be ſo, becauſe he knows that there is ſomething yet before him: But ſince the Thing it ſelf is truly beyond his Knowledge, none of his Conjectures about that Thing may be counted Knowledge. Or ſuppoſe a Man that thus conjectureth, ſhould hit right as to what he now conjectures; his right hitting about that Thing may not be called Knowledge: It is as yet to him but as an uncertain Gueſs, and is ſtill beyond his Knowledge.

Queſt. *But, may ſome ſay, what good will it do a Man to know that the Love of Chriſt paſſeth Knowledge? one would think that it ſhould do one more Good to believe that the Knowledge of the whole Love of Chriſt might be attainable.*

Anſw. That there is an Advantage in knowing that the Love of Chriſt paſſeth Knowledge; muſt not be queſtioned, for that the Apoſtle ſaith it doth. For to know what the holy Word affirms, is profitable: Nor would he pray that we might know that which paſſeth Knowledge, were there not by our knowing of it, ſome help to be adminiſtred. But to ſhew you ſome of the Advantages that will come to us by knowing that the Love of Chriſt paſſeth Knowledge. 2 Tim. 3. 16.

Firſt, By knowing of this, a Child of God has in reſerve for himſelf, at a Day, when all that he otherwiſe knows, may be taken from him through the Power of Temptation. Sometimes a good Man may be ſo put to it, that all that he knows comprehenſively may be taken from him: To wit, the Knowledge of the Truth of his Faith, or that he has the Grace of God in him, or the like, this I ſay may be taken from him. Now if at this Time, *he knows the Love of Chriſt that paſſeth Knowledge*, he knows a Way in all Probability to be recovered again. For if Chriſt Jeſus loves with a Love that paſſeth Knowledge: Then ſaith the Soul, that is thus in the dark, he may love me yet, for ought I know, *for I know that he loves with a Love that paſſeth Knowledge*; and therefore I will not utterly deſpond. Yea, if Satan ſhould attempt to queſtion whether ever Chriſt Jeſus will look upon me or no. The Anſwer is, if I know the Love that paſſes Knowledge: But he may look upon me

me, (Satan) yea, and love, and ſave me too, for ought I poor Sinner know; *for he loves with a Love that paſſeth Knowledge.* If I be fallen into Sin that lies hard upon me, and my Conſcience fears, that for this there is no Forgiveneſs. The Help for a Stay from utter Deſpair is at Hand: *But there may*, ſay I, for Chriſt *loves, with a Love that paſſeth Knowledge.* If Satan would diſſwade me from praying to God, by ſuggeſting as if Chriſt would not regard the ſtammering, and chattering Prayer of mine. The Anſwer is ready, *but he may regard* for ought I know; *for he loves with a Love that paſſeth Knowledge.* If the Tempter doth ſuggeſt that thy Tryals, and Troubles, and Afflictions, are ſo many that it is to be thought thou ſhalt never get beyond them. The Anſwer is near, but for ought we know, Chriſt may carry me through them all, *for he loves with a Love that paſſeth Knowledge.* Thus I ſay, is Relief at Hand, and a Help in Reſerve for the tempted, let their Temptations be what they will. This therefore is the Weapon that will baffle the Devil when all other Weapons fail; *for ought I know, Chriſt may ſave me, for he loves with a Love that paſſeth Knowledge.* Yea, ſuppoſe he ſhould drive me to the worſt of Fears, and that is to doubt that I neither have nor ſhall have for ever the Grace of God in my Soul. The Anſwer is at Hand, but I have or may have it, *for Chriſt loves with a Love that paſſeth Knowledge.* Thus therefore you may ſee that in this Prayer of *Paul*, there is a great deal of good. He prays, when he prays that we might know the Love of Chriſt that paſſeth Knowledge: That we may have a Help at Hand, and Relief againſt all the horrible Temptations of the Devil. For this is a Help at Hand, a Help that is ready to fall in with us, if there be yet remaining with us, but the leaſt Grain of right reaſoning according to the Nature of Things. For if it be objected againſt a Man that he is poor, becauſe he has but a Groat in his Pocket; yet if he has an unknown deal of Money in his Trunks, how eaſy is it for him to recover himſelf from that Slander, by returning the Knowledge of what he has, upon the Objector. This is the Caſe, and thus it is, and will be with them that know the Love of Chriſt that paſſeth Knowledge. Wherefore,

Gen. 26. 22. Secondly, By this Knowledge, *room is made for a Chriſtian, and Liberty is miniſtred unto him, to turn himſelf every way in all ſpiritual Things.* This is the Chriſtian's *Rehoboth*, that Well for which the *Philiſtines* have no Heart to ſtrive, and that which will cauſe that we be fruitful in the Land.

2 Sam. 22. 37. If Chriſtians know not with this Knowledge, they walk in the World as if they were pinioned; or as if Fetters were hanged on their Heels. But this enlarges their ſteps under them: By the Knowledge of this Love they may walk at Liberty, and their Steps ſhall not be ſtraitned. This is that which *Solomon* intends when he ſaith, *Get Wiſdom, and get Underſtanding----- Then when thou goeſt, thy Steps ſhall not be ſtraitned, and when thou runneſt, thou ſhalt not ſtumble.* A Man that has only from Hand to Mouth, is oft put to it to know how to uſe his Penny, and comes off alſo, many Times, but with an hungry Belly; but he that has, not only that, but always over and to ſpare, he is more at Liberty, and can live in Fulneſs, and far more like a Gentleman. *There is a man has a Ciſtern, and that is full of Water: There is another alſo, that has his Ciſtern full, and withal, his Spring in his Yard; but a great Drought is upon the Land in which they dwell: I would now know, which of theſe two have the moſt Advantage to live in their own Minds at Liberty, without fear of wanting Water?* Why this is the caſe in hand. There is a Chriſtian that knows Chriſt in all thoſe degrees of his Love that are knowable, but he knoweth Chriſt nothing in his Love that *paſſeth Knowledge.* There is another Chriſtian, and he knows Chriſt, as the firſt, but withal, he alſo knows him as to his Love *that paſſeth Knowledge.* Pray now tell me, which of theſe two are liklieſt to live moſt like a Chriſtian, that is, like a ſpiritual Prince, and like him *that poſſeſſeth all things*? which has moſt Advantage to live in godly largeneſs of Heart, and is moſt at Liberty in his mind? which of theſe two have the greateſt Advantage to believe, and the greateſt Engagements laid upon him to love the Lord Jeſus? which of theſe have alſo moſt in Readineſs to reſiſt the Wiles of the Devil, and to ſubdue the Power aud Prevalency of Corruptions? *'Tis this*, that makes men Fathers in Chriſtianity. *I write unto you, Fathers, becauſe ye have known; I have written unto you Fathers becauſe ye have known*, why, have not others known? not ſo as the Fathers. The Fathers have *known* and *known*. They have known the Love of Chriſt in thoſe Degrees of Love which are knowable, and have alſo known the Love of Chriſt to be ſuch which *paſſeth Knowledge.* *In my Father's houſe is bread enough and to ſpare*, was that that fetched the Prodigal home. And when *Moſes* would ſpeak an endleſs-all to *Iſrael*, for the Comfort and Stay of their Souls, he calls their God, *The Fountain of Jacob upon a Land of Corn and Wine.*

Prov. 4. 1.—12.

1 Jon. 2. 13, 14.

Luk. 15. 17.

Deut. 33. 28.

Thirdly, By this Knowledge, or Knowing of the Love of Chriſt which *paſſeth Knowledge, There is begot in Chriſtians a greater Deſire to preſs forwards to that which is before them.* What is the Reaſon of all that Sloth, carnal Contentedneſs, and Liftleſneſs of Spirit in Chriſtians, more than the Ignorance of this. For he that thinks

Philip. 3.

thinks he knows what can be known, is beyond all Reaſon that ſhould induce him to ſeek yet after more. Now the Love of Chriſt may be ſaid, not to be knowable, upon a threefold Account.

Firſt, for that my Knowledge is weak.

Secondly, for that my Knowledge is imperfect.

Thirdly, or for that, though my Knowledge be never ſo perfect, becauſe the Love of Chriſt is eternal.

There is Love that is not to be apprehended by weak Knowledge. Convince a man of this, and then, if the Knowledge of what he already has, be truly ſweet to his Soul, it will ſtir him up with great Heartineſs to deſire to know what more of this is poſſible.

Prov.2.10 There is Love beyond what he knows already, who is indued with the moſt perfect Knowledge, that man here may have. Now if what this man knows already of this Love is indeed ſweet unto him; then it puts him upon hearty Deſires that his Soul may yet know more. And becauſe there is no Bound ſet to Man, how much he may know in this Life thereof; therefore his Deſires, notwithſtanding what he has attained, are yet kept alive, and in the Purſuit after the Knowledge of more of the Love of Chriſt. And God in old time has taken it ſo well at the hands of ſome of his, that their deſires have been ſo great, that when, as I may ſay, they have known as much on Earth as is poſſible for them to know; (that is by ordinary Means) he has come down to them in Viſions and Revelations; or elſe taken them up to him for an Hour or two into Paradiſe, that they might know, and then let them down again.

But this is not all, There is a Knowledge of the Love of Chriſt, that we are by no Means capable of until we be poſſeſſed of the Heavens. And I would know, if a Man indeed loveth Chriſt, whether the Belief of this be not one of the higheſt Arguments that can be urged, to make ſuch an one weary of this World, that he may be with him. To ſuch an Phil.1.21, 22, 23. one, *to live is Chriſt, and to die is Gain.* And to ſuch an one, it is difficult to bring his Mind to be content to ſtay here a longer time; except he be ſatisfied that Chriſt has ſtill Work for him here to do.

I will yet add, *There is a Love of Chriſt, I will not ſay, that cannot be known but I will ſay, that cannot be enjoyed*; no, not by them now in Heaven (in Soul) until the Day of Judgment. And the Knowledge of this, when it has poſſeſſed even Men on Earth, has made them chuſe a 2Cor.5.4. Day of Judgment, before a Day of *Death*, that they might know what is beyond that State and Knowledge which even the Spirits of juſt Men made perfect, now do enjoy in Heaven. Wherefore, as I ſaid at firſt, To know the Love of Chriſt that *paſſeth Knowledge*, is advantageous upon this Account; It begetteth in Chriſtians a great Deſire to reach, and preſs forward to that which is before.

One thing more, and then, as to this Reaſon, I have done. Even that Love of Chriſt that is abſolutely unknowable, as to the utmoſt Bound thereof becauſe it is eternal, will be yet in the Nature of it ſweet and deſireable, becauſe we ſhall enjoy or be poſſeſſed of it ſo. This therefore, if there were no more, is enough, when known, to draw away the Heart from things that are below, to it ſelf.

Fourthly, The Love that *paſſeth Knowledge, The Knowledge of that is a very fruitful Knowledge.* It cannot be, but it muſt be fruitful. Some Knowledge is empty, and alone, not attended with that Good, and with thoſe Bleſſings wherewith this Knowledge is attended. Did I ſay, it is fruitful? I will add, It is attended with the beſt Fruit; it yieldeth the beſt Wine; It fills the Soul with all the Fullneſs of God. *And to know the Love of Chriſt which paſ-* 2 John 9. *ſeth Knowledge, that he may be filled with all the Fulneſs of God.* God is in Chriſt, and makes himſelf known to us by the Love of Chriſt. *Whoſoever tranſgreſſeth, and abideth not in the Doctrine of Chriſt, hath not God*, for God is not to be found nor enjoyed, but in him, conſequently he that hath, and abideth in the Doctrine of Chriſt, hath both the Father and the Son. Now, ſince there are Degrees of Knowledge of this Doctrine, and ſince the higheſt Degree of the Knowledge of him, is to know that he has a Love that *paſſeth Knowledge*, it follows, that if he that has the leaſt ſaving Knowledge of this Doctrine, hath God; he that hath the largeſt knowledge of it, has God much more, or, according to the Text, is filled with all the Fulneſs of God. What this Fulneſs of God ſhould be, is beſt gathered from ſuch Sayings of the Holy Ghoſt, as come neareſt to this in Language, filled,

1. Full of Goodneſs. Ro.15.14.
2. Full of Faith. Acts 6.5.
3. Full of the Holy Ghoſt. chap.7.55. Heb.6.11.
4. Full of Aſſurance of Faith. cha.10.22.
5. Full of Aſſurance of Hope. 1 Pet.1.8.
6. Full of joy unſpeakable, and full of Glory. 1 Joh 1.4. Act 9.36, 37.
7. Full of Joy. Col. 1.9.
8. Full of good Works. Eph.5.18. Phil.1.11.
9. Being filled with the Knowledge of his Will.
10. Being filled with the Spirit.
11. *Filled with the fruits of Righteouſneſs, which is by Jeſus Chriſt to the Glory and Praiſe of God.*

Theſe things to be ſure are included either for the Cauſe or Effect of this Fulneſs. The Cauſe they cannot be, for that is God's, by his Holy Spirit. The Effects therefore they are, for where-ever God dwells

dwells in the Degree intended in the Text, there is ſhewn in an eminent Manner, by theſe Things, *what is the Riches of the Glory of his Inheritance in the Saints.* But theſe Things dwell not in that Meaſure ſpecified by the Text, in any, but thoſe who *know the Love of Chriſt which paſſeth Knowledge.* Eph. 1. 18.

But what a Man is he that is filled with all theſe Things! or that is, as we have it in the Text, *filled with all the Fulneſs of God!* Such Men are, at this Day, wanting in the Churches. Theſe are the Men that ſweeten Churches, and that bring Glory to God and to Religion. And *Knowledge* will make us ſuch, ſuch *Knowledge* as the Apoſtle here ſpeaketh of.

I have now done, when I have ſpoken ſomething by way of Uſe unto you, from what hath been ſaid. And,

Firſt, Is there ſuch Breadth, and Length, and Depth, and Heighth in God, for us? And is there toward us Love in Chriſt that paſſeth Knowledge? Then this ſhews us, not only the Greatneſs of the Majeſty of the Father and the Son, but the great good Will that is in their Heart to them that receive their Word.

God has engaged the Breadth, and Length, and Depth, and Heighth of the Love, the Wiſdom, the Power, and Truth that is in himſelf, for us; and Chriſt has loved us with a Love that paſſeth Knowledge. We may well ſay, *Who is like thee, O Lord, among the Gods?* Or, as another Prophet has it, *Who is a God like unto thee, that pardoneth Iniquity, and paſſeth by the Tranſgreſſions of the Remnant of his Heritage; he retaineth not his Anger for ever: becauſe he delighteth in Mercy.* Yea, no Words can ſufficiently ſet forth the Greatneſs of this Love of God and his Son to us poor miſerable Sinners. Ex. 15. 11. Mic. 7. 18.

Secondly, Is there ſo great a Heart for Love, towards us, both in the Father and in the Son? Then let us be much in the Study and Search after the Greatneſs of this Love. This is the ſweeteſt Study that a Man can devote himſelf unto; becauſe 'tis the Study of the Love of God and of Chriſt to Man. Studies that yield far leſs Profit than this, how cloſe are they purſued, by ſome who have adapted themſelves thereunto? Men do not uſe to count telling over of their Money burthenſome to them, nor yet the recounting of their Grounds, their Herds, and their Flocks, when they encreaſe. Why, the Study of the unſearchable Love of God in Chriſt to Man, is better in it ſelf, and yields more Sweetneſs to the Soul of Man, then can ten thouſand ſuch Things as but now are mentioned. I know the wiſe Men of this World, of whom there are many, will ſay as to what I now preſs you unto, *Who can ſhew us any Good* in it? *But Lord lift thou up the Light of thy Countenance upon us. Thou haſt put Gladneſs in my Heart, more than in the Time that their Corn and their Wine increaſeth.* *David* alſo ſaid that his Meditation on the Lord ſhould be ſweet. Oh, there is in God and in his Son, that Kindneſs for the Sons of Men, that, did they know it, they would like to retain the Knowledge of it in their Hearts. They would cry out as ſhe did of old; *Set me as a Seal upon thy Heart, as a Seal upon thine Arm: For Love is ſtrong as Death.* Every Part, Crumb, Grain, or Scrap of this Knowledge, is to a Chriſtian, as Drops of Honey are to ſweet palated Children, worth the gathering up, worth the putting to the Taſte to be reliſhed. Yea, *David* ſays of the Word which is the Ground of Knowledge: *It is ſweeter than Honey or the Honey-Comb. More*, ſaith he, *to be deſired are they than Gold; yea, than much fine Gold, ſweeter alſo than Honey or the Honey-Comb.* Why then do not Chriſtians devote themſelves to the Meditation of this ſo heavenly, ſo goodly, ſo ſweet, and ſo comfortable a Thing, that yieldeth ſuch Advantage to the Soul? The Reaſon is, theſe Things are talked of, but not believed: Did Men believe what they ſay, when they ſpeak ſo largely of the Love of God, and the Love of Jeſus Chriſt, they would, they could not but meditate upon it. There are ſo many Wonders in it, and Men love to think of Wonders: There is ſo much Profit in it, and Men love to think of that which yields them Profit. But, as I ſaid, the Belief of Things are wanting. Belief of a Thing will have ſtrong Effects, whether the Ground for it be true or falſe. As ſuppoſe one of you ſhould, when you are at a Neighbour's Houſe, believe that your own Houſe is on fire, whilſt your Children are faſt aſleep in Bed, though indeed there were no ſuch Thing: I ſhall appeal to any of you if this Belief would not make notable Work with and upon your Hearts. Let a Man believe he ſhall be damned, though afterwards 'tis evident he believed a Lie, yet what Work did that Belief make in that Man's Heart; even ſo, and much more, the Belief of heavenly Things will work, becauſe true and great, and moſt good; alſo, where they are indeed believed, their Evidence is managed upon their Spirit, by the Power and Glory of the Holy Ghoſt it ſelf: Wherefore let us ſtudy theſe Things. Pſ. 4. 6, 7. Song 8. 6, 7, 8. Pſ. 19. 10.

Thirdly, *Let us caſt our ſelves upon this Love:* No greater Encouragement can be given us, than what is in the Text and about it. It is great, it is love that paſſeth Knowledge. Men that are ſenſible of Danger, are glad when they hear of ſuch Helps upon which they may boldly venture for eſcape. Why ſuch an Help and Relief the Text helpeth trembling and fearful Conſciences to. Fear and Trembling as to Miſery hereafter, can flow but

from what we know, feel, or imagine: But the Text ſpeaks of a Love that is beyond that we can know, feel, or imagine, even of a Love that paſſeth Knowledge; conſequently of a Love that goes beyond all theſe. Beſides, the Apoſtle's Concluſion upon this Subject, plainly makes it manifeſt that this Meaning which I have put upon the Text, is the Mind of the Holy Ghoſt. *Now unto him*, ſaith he, *that is able to do exceeding abundantly above all* Eph.3.20, 21. *that we ask or think, according to the Power that worketh in us: Unto him be Glory in the Church by Chriſt Jeſus throughout all Ages, World without end. Amen.* What can be more plain? What can be more full? What can be more ſuitable to the moſt deſponding Spirit in any Man? He can do more than thou knoweſt he will, he can do more than thou thinkeſt he can. What doſt thou think? Why, I think, ſaith the Sinner, that *I am caſt away*. Well, but there are worſe Thoughts than theſe, therefore think again. Why, ſaith the Sinner, *I think that my Sins are as many as all the Sins of the World.* Indeed this is a very black Thought, but there are worſe Thoughts than this, therefore prithee think again. Why, *I think*, ſaith the Sinner, *that God is not able to pardon all my Sins.* Ay, now thou haſt thought indeed. For this Thought makes thee look more like a Devil than a Man, and yet becauſe thou art a Man and not a Devil, ſee the Condeſcenſion and the Boundleſneſs of the Love of thy God. *He is able to do above all that we think!* Couldeſt thou (Sinner) if thou hadſt been allowed, thy ſelf expreſs what thou wouldeſt have expreſſed, the Greatneſs of the Love thou wanteſt, with Words that could have ſuited thee better? for 'tis not ſaid he can do above what we think, meaning our thinking at preſent, but above all we can think, meaning above the worſt and moſt ſoul-dejecting Thoughts that we have at any Time. Some times the dejected have worſe Thoughts than at other Times they have. Well, take them at their worſt Times, at Times when they think, and think, till they think themſelves down into the very Pangs of Hell, yet this Word of the Grace of God, is above them, and ſhews that he can yet recover and ſave theſe miſerable People.

And now I am upon this Subject, I will a little further walk and travel with the deſponding Ones, and will put a few Words in their Mouths for their Help againſt Temptations that may come upon them hereafter. For as Satan follows ſuch now, with Charges and Applications of Guilt, ſo he may follow them with Interrogatories and Appeals: For he can tell how by Appeals, as well as by charging of Sin, to ſink and drown the Sinner whoſe Soul he has Leave to engage. Suppoſe therefore that ſome diſtreſſed Man or Woman, ſhould after this Way be engaged, and Satan ſhould with his Interrogatories and Appeals be buſy with them to drive them to Deſparation; the Text laſt mentioned, to ſay nothing of the Subject of our Diſcourſe, yields Plenty of Help for the Relief of ſuch a one. Says Satan, Doſt thou not know that thou haſt horribly ſinned? Yes, ſays the Soul, I do. Says Satan, Doſt thou not know, that thou art one of the vileſt in all the Pack of Profeſſors? Yes, ſays the Soul, I do. Says Satan, Doth not thy Conſcience tell thee that thou art and haſt been more baſe than any of thy Fellows can imagine thee to be. Yes, ſays the Soul, my Conſcience tells me ſo. Well, ſaith Satan, now will I come upon thee with my Appeals. Art thou not a graceleſs Wretch? Yes. Haſt thou an Heart to be ſorry for this Wickedneſs? No, not as I ſhould. And albeit, ſaith Satan, thou prayeſt ſometimes, yet is not thy Heart poſſeſſed with a Belief that God will not regard thee? Yes, ſays the Sinner. Why then deſpair, and go hang thy ſelf, ſaith the Devil. And now we are at the end of the Thing deſigned and driven at by Satan. But what ſhall I now do, ſaith the Sinner; I anſwer, take up the Words of the Text againſt him, Chriſt loves with a Love that paſſeth Knowledge, and anſwereth him farther, ſaying Satan, though I cannot think that God loves me; though I cannot think that God will ſave me, yet I will not yield to thee: For God can do more than I think he can. And whereas thou appealedſt unto me, if whether when I pray, my Heart is not poſſeſſed with Unbelief that God will not regard me; that ſhall not ſink me neither: For God can do abundantly above what I ask or think. Thus this Text helpeth where Obſtructions are put in againſt our believing, and thereby caſting our ſelves upon the Love of God in Chriſt for Salvation.

And yet this is not all, for the Text is yet more full: *He is able to do abundantly more*, yea, *exceeding abundantly more*, or *above all that we ask or think.* It is a Text made up of Words *picked* and *packed* together, by the Wiſdom of God, *picked* and *packed* together on purpoſe for the Succour and Relief of the tempted, that they may when in the midſt of their Diſtreſſes, caſt themſelves upon the Lord their God. *He can do abundantly more than we ask.* Oh! ſays the Soul, that he would but do *ſo* much for me as I could *ask* him to do! How happy a Man ſhould I then be. Why, what wouldeſt thou *ask* for, Sinner? *You may be ſure*, ſays the Soul, *I would ask to be ſaved from my Sins; I would ask for Faith in, and Love to, Chriſt; I would ask to be preſerved in this evil World, and ask to be glorified with Chriſt in Heaven.* He that *asketh* for all this, doth indeed *ask* for much, and for more than

Satan

Satan would have him believe that God is able or willing to beſtow upon him; but mark, the Text doth not ſay, that God is able to do all that we can ask or think, but that he is able to do above all, yea abundantly above all, yea, exceeding abundantly above all that we ask or think. What a Text is this! What a God have we! God foreſaw the Sins of his People, and what Work the Devil would make with their Hearts about them, and therefore to prevent their Ruin by his Temptation, he has thus largely, as you ſee, expreſſed his Love by his Word. Let us therefore, as he has been bidden us, make this good Uſe of this Doctrine of Grace, as to caſt our ſelves upon this Love of God in the Times of Diſtreſs and Temptation.

Fourthly, *Take heed of abuſing this Love.* This Exhortation ſeems needleſs; for Love is ſuch a Thing, that one would think none could find in their Heart to abuſe. But for all that, I am of Opinion, that there is nothing that is more abuſed among Profeſſors this Day, than is this Love of God. There has of late more light about the Love of Chriſt broke out, than formerly: Every Boy now can *talk* of the Love of Chriſt; but this Love of Chriſt has not been rightly applied by Preachers, or elſe not rightly received by Profeſſors. For never was this Grace of Chriſt ſo turned into Laſciviouſneſs, as now. Now it is a Practice among Profeſſors to learn to be vile, of the Profane. Yea, and to plead for that vileneſs: Nay, we will turn it the other Way, now it is ſo that the Profane do learn to be vile of thoſe that profeſs (*They teach the wicked ones their Ways*:) a Thing that
Jer. 2. 33. no good Man ſhould think on but with bluſhing Cheeks.

Jud. 4. Tit. 1. 16. *Jude* ſpeaketh of theſe People, and tells us that they, notwithſtanding their Profeſſion, deny the only Lord God, and our Saviour Jeſus Chriſt. *They profeſs*, ſaith *Paul, that they know God, but in Works they deny him, being abominable, diſobedient, and to every good Work reprobate.*

But I ſay, let not this Love of God and of Chriſt, be abuſed. 'Tis unnatural to abuſe Love, to abuſe Love, is a Villainy condemned of all, yea, to abuſe Love, is the moſt inexcuſable Sin of all. It is next the Sin of Devils to abuſe Love, the Love of God and of Chriſt.

And what ſays the Apoſtle? Becauſe they received not the Love of the Truth that they might be ſaved, therefore *God*
2 Theſ. 2. 11. 12. *ſhall ſend them ſtrong Deluſions that they may believe a Lye, that they all may be damned, who believed not the Truth, but had Pleaſure in Unrighteouſneſs.* And what can ſuch an one ſay for himſelf in the Judgment, that ſhall be charged *with the Abuſe of Love?* Chriſtians, deny your ſelves, deny your Luſts, deny the Vanities of this preſent Life, devote your ſelves to God; become lovers of God, lovers of his Ways, *and a People zealous of good Works*; then 2 Cor. 6. 1. ſhall you ſhew one to another, and to all Men, that *you have not received the Grace of God in Vain.* Renounce therefore the hidden Things of Diſhoneſty, walk not in Craftineſs, nor handle God's Word deceitfully, but by Manifeſtation of the Truth, commend yourſelves to every Man's Conſcience in the Sight of God. Do this, I ſay, yea, and ſo endeavour ſuch a Cloſure with this Love of God in Chriſt, as may graciouſly conſtrain you to do it, becauſe, when all Proofs of the right receiving of this Love of Chriſt ſhall be produced, none will be found of Worth enough to juſtifie the Simplicity of our Profeſſion, but that Tit. 2. 14. which makes us *zealous of good Works.* And what a Thing will it be to be turned off at laſt, as one that abuſed the Love of Chriſt! as one that preſumed upon his Luſts, this World, and all manner of Naughtineſs, becauſe the Love of Chriſt to pardon Sins was ſo great! What an unthinking, what an diſingenuous one wilt thou be counted at that Day! yea, thou wilt be Read found to be the Man that made a *Prey of* Ezek. 16. *Love*, that made a Stalking-Horſe of Love, that made of Love a Slave to Sin, the Devil and the World, and will not that be bad?

Fifthly, Is the Love of God and of Chriſt ſo great? let us then labour to improve it to the utmoſt for our Advantage, againſt aall the hindrances of Faith.

To what Purpoſe elſe is it revealed, made mention of, and commended to us? We are environed with many Enemies, and Faith in the Love of God and of Chriſt, is our only Succour and Shelter. Wherefore our Duty and Wiſdom and Privilege is, to improve this Love for our own Advantage. Improve it againſt daily Infirmities, improve it againſt the Wiles of the Devil; improve it againſt the Threats, Rage, Death and Deſtruction, that the Men of this World continually with their Terror ſet before you. But how muſt that be done? why, ſet this Love and the Safety that is in it, before thine Eyes; and behold it while theſe Things make their Aſſaults upon thee. Theſe Words, the Faith of this, *God loves* Phil. 3. 1. *me*, will ſupport thee in the midſt of what Pſ. 44. 8. Dangers may aſſault thee. And this is that 2 Cor. 2. 14 Pſ. 16. 8. which is meant, when we are exhorted to Heb. 13. 6. *rejoyce in the Lord*, to make our Boaſts in the Lord; to triumph in the Lord; and *to ſet the Lord always before our Face.* For he that can do this Thing ſtedfaſtly, cannot be overcome. For in God there is more than can be in the World, either to help or hinder; Wherefore, if God be my Helper, if God loves me, if Chriſt be my Redeemer, and has beſtowed his Love that paſſeth Knowledge upon me, who can be Rom. 8. 31 againſt me? And if they be againſt me, what Diſadvantage reap I thereby; ſince even all this alſo, worketh for my good?

This

This is improving the Love of God and of Chriſt for my Advantage. The ſame Courſe ſhould Chriſtians alſo take with the Degrees of this Love, even ſet it againſt all the Degrees of Danger; for here *Deep calleth unto Deep*. There cannot be Wickedneſs and Rage wrought up to ſuch or ſuch a Degree, as of which it may be ſaid, there are not Degrees in the Love of God and of
Ex.18.11. Chriſt to match it. Wherein *Pharaoh* dealt proudly againſt God's People, the Lord was above him, did match, and overmatch him; he came up to him, and went beyond him; he collared with him, overcame him, and
Ex. 15.3, 4, 5, 6. caſt him down. *The Lord is a Man of War, the Lord is his Name.* Pharaoh's
Pſ. 47.9. *Chariots and his Hoſts hath he caſt into the Sea---they ſank into the Bottom as a Stone.* There is no ſtriving againſt the Lord that hath loved us; there is none that ſtrive againſt him can proſper. If the Shields of the Earth be the Lords, then he can wield them for the Safeguard of his Body the Church; or if they are become uncapable of being made uſe of any longer in that Way, and for ſuch a Thing, can he not lay them aſide, and make himſelf new ones? Men can do after this Manner, much more God. But again, if the Miſeries, or Afflictions which thou meeteſt with, ſeem to thee to overflow, and to go beyond Meaſure, above Meaſure, and ſo to be above
2 Cor.1.8 Strength, and begin to drive thee to deſpair of Life; then thou haſt alſo, in the Love of God, and of Chriſt, that which is above, and that goes beyond all Meaſure alſo, to wit, Love unſearchable, unknown, and *that can do exceeding abundantly above all that we ask or think.* NowGod hath ſet them one againſt the other, and 'twill be thy Wiſdom to do ſo too, for this is the Way to improve this Love. But though it be eaſie thus to admoniſh you to do, yet you ſhall find the practical Part more difficult; wherefore, here it may not be amiſs, if I add to theſe, another head of Counſel.

Firſt then, Wouldſt thou improve this Love of God and of Chriſt to thy Advantage, *Why then thou muſt labour after the knowledge of it.* This was it that the Apoſtle pray'd for, for theſe *Epheſians*, as was ſaid before, and this is that that thou muſt labour after, or elſe thy Reading and my Writing, will, as to thee, be fruitleſs.
1 Ch.28.9 Let me then ſay to thee, as *David* to his Son *Solomon*, *And thou* Solomon, *my Son, know thou the God of thy Father.* Empty Notions of this Love will do nothing but harm, Wherefore, they are not empty Notions that I preſs thee to reſt in, but that
Song 1.3. 2Cor.2.14 Pr. 2. 10, 11. thou labour after the *knowledge of the Savour of this goodOintment*, which the Apoſtle calleth the Savour of the Knowledge of this Lord Jeſus. Know it, until it becometh Sweet or Pleaſant to thy Soul, and then it will preſerve and keep thee. Make this Love of God and of Chriſt thine own, and not anothers. Many there are that can talk largely of the Love of God to *Abraham*, to *David*, to *Peter* and *Paul*. But that is not the Thing, give not over until this Love be made thine own; until thou find and feel it to run warm in thy Heart by the ſhedding of it abroad there, by the Spirit that God hath given thee. Then thou wilt know it with an obliging and engaging Knowledge; yea, then thou wilt know it with a Soul-ſtrengthning, and Soul-encouraging Knowledge. Rom.5.5

Secondly, Wouldſt thou improve this Love? Then ſet it againſt the Love of all other Things whatſoever, even untill this Love ſhall conquer thy Soul from the Love of them to it ſelf.

This is Chriſtian. Do it therefore, and ſay, why ſhould any Thing have my Heart but God, but Chriſt? He loves me with Love that paſſeth Knowledge. He loves me, and he ſhall have me; he loves me, and I will love him: His Love ſtript him of all for my Sake; Lord let my Love ſtrip me of all for thy Sake. I am a Son of Love, an Object of Love, a Monument of Love, of free Love, of diſtinguiſhing Love, of peculiar Love, and of Love that paſſeth Knowledge, and why ſhould not I walk in Love? in Love to God, in Love to Men, in holy Love, in Love unfeigned? This is the Way to improve the Love of God for thy Advantage, for the ſubduing of thy Paſſions, and for ſanctifying of thy Nature. 'Tis an odious Thing to hear Men of baſe Lives talking of the Love of God, of the Death of Chriſt, and of the glorious Grace that is preſented unto Sinners by the Word of the Truth of the Goſpel. Praiſe is comely for the Upright, not for the Profane. Therefore let him ſpeak of Love that is taken with Love, that is captivated with Love, that is carried away with Love. If this Man ſpeaks of it, his ſpeaking ſignifies ſomething; the Powers, and Bands of Love are upon him, and he ſhews to all that he knows what he is ſpeaking of. But the very mentioning of Love, is in the Mouth of the Profane, like a Parable in the Mouth of Fools, or as Salt unſavory. Wherefore, Chriſtian, improve this Love of God as thou ſhouldeſt, and that will improve thee as thou wouldeſt. Wherefore,

Thirdly, If thou wouldeſt improve this Love, keep thy ſelf in it. *Keep your ſelves in the Love of God.* This Text looks as if it favoured the *Socinians*, but there is nothing of that in it. And ſo doth that, *If* Joh.15.10 *ye keep my Commandments, ye ſhall abide in my Love: Even as I have kept my Father's Commandments and abide in his Love.* The meaning then is this, that living a holy Life is the Way, after a Man has believed unto Juſtification, to keep himſelf in the Savour and Comfort of the Love of God. And Oh, that thou wouldeſt indeed ſo do. And Jude 21.

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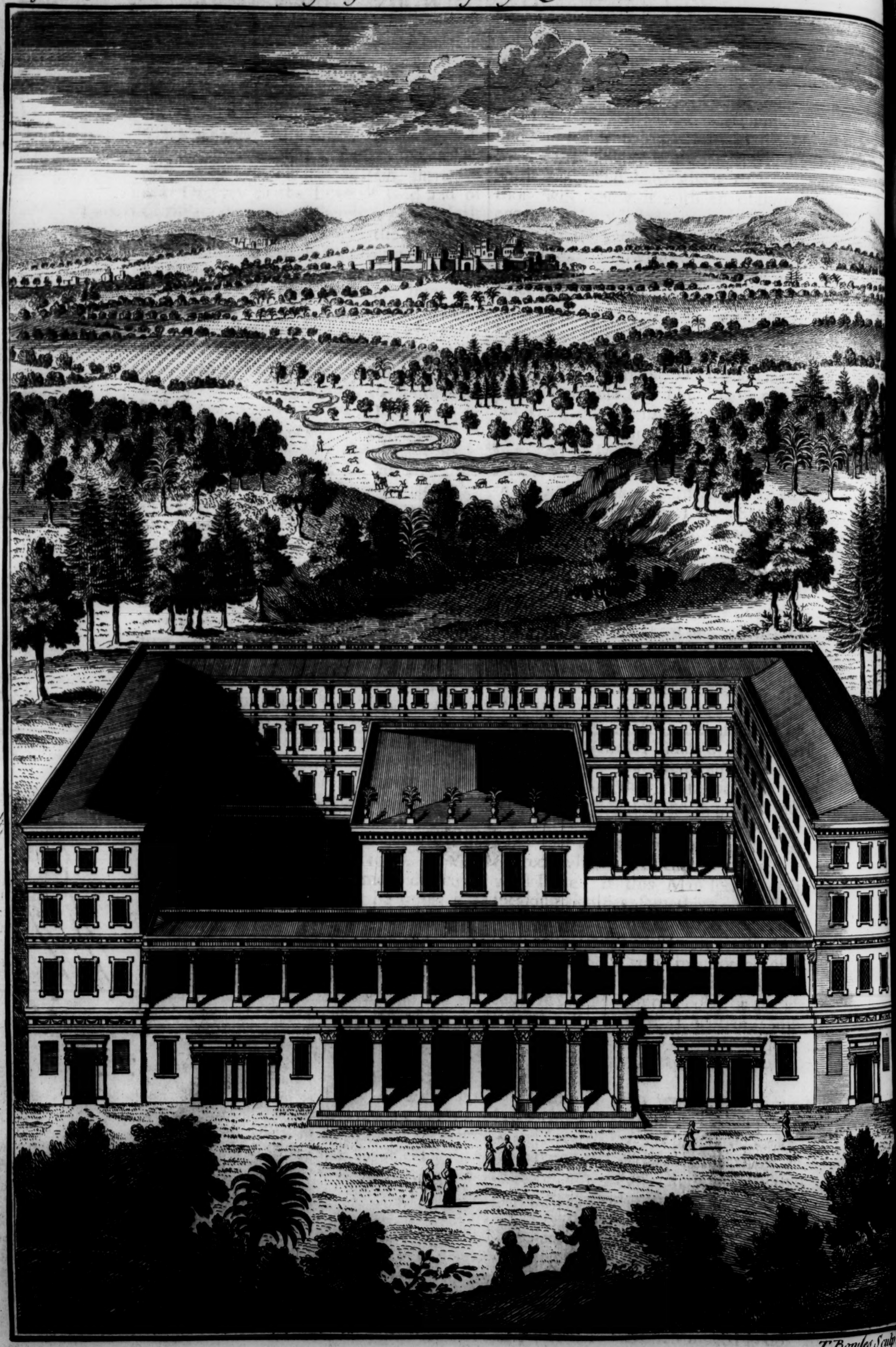
Page 325. *The House of the Forest of Lebanon.*



T. Bowles Sculp.

that becauſe, if thou ſhall want the Savour of it, thou wilt ſoon want Tenderneſs to the Commandment, which is the Rule by which thou muſt walk, if thou wilt do good to
Pſ. 50.23. thy ſelf, or honour God in the World. To him that ordereth his Converſation aright, I will ſhew the Salvation of God. He that would live a ſweet, comfortable, joyful Life; muſt live a very holy Life. This is the Way to improve this Love to thy ſelf in Deed.

Eph. 3.13 Fourthly, To this End, you muſt take Root and be grounded in Love, that is, you muſt be well ſettled, and ſtabliſhed in this Love, if indeed you would improve it. You muſt not be ſhaken as to the Doctrine, and Grounds of it. Theſe you muſt be well acquainted with: For he that is but a Child in this Doctrine, is not capable as yet, of
1 Joh. 4. 17, 18. falling in with theſe Exhortations: For ſuch waver, and fear when tempted: And he that feareth is not made perfect in Love, nor can he ſo improve it for himſelf and Soul's good as he ſhould.

Fifthly, and laſtly, Keep, to this End, thoſe Grounds and Evidences that God hath given you of your Call to be Partakers of this Love, with all clearneſs upon your Hearts, and in your Minds. For he that wants a Sight of them, or a Proof that they are true and good, can take but little Comfort in this Love. There is a great Myſtery in the Way of God with his People. He will juſtify them without their Works, he will pardon them for his Son's Sake: But they ſhall have but little Comfort of what he hath done, doth, and will do for them, that are careleſs, carnal, and not holy in their Lives. Nor ſhall they have their Evidences for Heaven at Hand, nor out of doubt with them, yea, they ſhall walk without the Sun, and have their Comforts by Bitts and Knocks; while others ſit at their Father's Table, have Liberty to go into the Wine-Cellar, rejoyce at the ſweet and pleaſant Face of their heavenly Father towards them; and know it ſhall go well with them at the End.

Something now for a Concluſion ſhould be ſpoken to the carnal World, who have heard me tell of all this Love. But what ſhall I ſay unto them? if I ſhould ſpeak to them and they ſhould not hear; or if I ſhould teſtifie unto them, and they ſhould not believe; or intreat them, and they ſhould ſcorn me; all will but aggravate, and greaten their Sin, and tend to their further Condemnation. And therefore I ſhall leave the obſtinate where I found him, and ſhall ſay to him that is willing to be ſaved, Sinner, thou haſt the Advantage of thy Neighbour, not only becauſe thou art willing to live, but becauſe there are that are willing thou ſhouldeſt; to wit, thoſe unto whom the Iſſues from Death do belong, and they are the Father and the Son, to whom be Glory with the bleſſed Spirit of Grace, World without end. *Amen.*

A DISCOURSE of THE HOUSE of the Foreſt of LEBANON.

CHAP. I.

AS *Solomon* built an Houſe for *Pharaoh*'s Daughter, and that called *The Temple of the Lord*; ſo he built an Houſe in *Lebanon*, called *The*
1 Kin. 7.2. *Houſe of the Foreſt of* Lebanon.

Some, I perceive, have thought that this Houſe, called *The Houſe of the Foreſt of* Lebanon, was none other than that called the *Temple at* Jeruſalem, and that that was called *The Houſe of the Foreſt of* Lebanon, becauſe *built of the Wood that grew there.* But that *Solomon* built another than that, even one in *Lebanon*, called *The Houſe of the Foreſt of* Lebanon, is evident, and that from theſe Reaſons.

Firſt, That in the Foreſt of *Lebanon* is mentioned as another, beſides that called *The Temple of the Lord*; and that too when the Temple, and its finiſhing is ſpoken of; yea, it is mentioned with an *alſo*, as an additional Houſe, beſides the *Temple of the Lord.*

In the fourth Year, ſaith the Text, *was the Foundation of the Houſe of the Lord laid in the Month Zef; and in the eleventh Year in the Month Bul, (which is the eighth Month) was the Houſe finiſhed throughout all the Parts thereof, and according to all the Faſhion of it; ſo he was ſeven Years in building it. But* Solomon *was building his own Houſe thirteen Years: And he finiſhed all his Houſe. He built alſo the Houſe of the Foreſt of* Lebanon, &c. 1 Kin. 6. 37, 38. Ch. 7.1,2.

Can there now be any Thing more plain? Is not here the Houſe of the *Foreſt of* Lebanon mentioned as *another beſides the Temple*, he built the Temple, he built his

own Houſe, he built alſo the Houſe of the *Foreſt of* Lebanon.

Secondly, It is evident by the difference of their Meaſures and Dimenſions: The length of the Temple was threeſcore Cubits; but the *length of the Houſe of the Foreſt of* Lebanon *was an hundred Cubits*; ſo that the Houſe of the Foreſt of *Lebanon*, was forty Cubits more than was that called *Solomon's Temple*: The *breadth* of *Solomon*'s Temple was twenty Cubits, but the breadth of the Houſe of the Foreſt of *Lebanon* was fifty Cubits: And as there is odds between threeſcore and fiveſcore, ſo there is alſo between twenty and fifty.

As to their heighth, they were both alike; but Equality in heighth can no more make them the ſame, than can a twenty year's Age in two, make them one and the ſame Perſon.

Their Porches alſo differed greatly; the Porch of the Temple was in length but twenty Cubits, but the length of that of the Houſe of the Forceſt of *Lebanon* was fifty Cubits. So that here alſo is thirty odds. The Porch of the Temple was but ten Cubits broad; but the Porch of the Houſe of the Foreſt of *Lebanon* thirty Cubits. Now, I ſay, who that conſidereth theſe Diſproportions, can conclude that the Houſe of the Foreſt of *Lebanon* was none other than that called the Temple of *Jeruſalem*. For all this compare 1 *Kings* 6. 2, 3. with Chap. 7. 2. 6.

Thirdly, If you add to theſe the different makes of the Houſes, it will ſufficiently appear, that they were not one. The *Houſe of the Foreſt of* Lebanon was built upon four Rows of Cedar Pillars; but we read of no ſuch Pillars upon which the Temple ſtood. The Windows of the Houſe of the Foreſt of *Lebanon* ſtood in three Rows, Light againſt Light; but we read of no ſuch Thing in the Temple. The Temple had two Pillars before the Door of its Porch, but we read not of them before the Door of the Porch of the Houſe of the Foreſt of *Lebanon*.

In the 6th and 7th Chapters of *the firſt Book of Kings*, theſe two Houſes, as to their make, are exactly ſet forth; ſo that he that liſteth may ſearch and ſee, if as to this, I have not ſaid the Truth.

CHAP. II.

Of what the Houſe of the Foreſt of Lebanon *was a Type.*

THAT the Houſe of the Foreſt of *Lebanon* was a Houſe ſignificant, I think is clear; alſo, if it had not, we ſhould not have had ſo particular an Account thereof in the Holy Word of God: I read but of four Buildings wherein, in a particular Manner, the Houſes or Fabricks are, as to their Manner of Building, diſtinctly handled: The *Tabernacle* is one, the *Temple* another; the Porch which he built for his Throne, his Throne for Judgment; and this Houſe of the Foreſt of *Lebanon* is the fourth. Now the three firſt, to wit, the *Tabernacle*, the Temple, the Porch and Throne, wiſe Men will ſay are Typical; and therefore *ſo is this*.

I will therefore take it for granted, That the Houſe of the Foreſt of *Lebanon* is a ſignificative thing, yea, a Figure of the Church, as the Temple at *Jeruſalem* was, though not under the ſame Conſideration. The Temple was a Figure of the Church under the Goſpel, *as She relateth to Worſhip*; but the Houſe of the Foreſt of *Lebanon* was a Figure of that Church, as ſhe is aſſaulted for her Worſhip, as ſhe is perſecuted for the ſame. Or take it more expreſly thus: *I take this Houſe of the Foreſt of Lebanon to be a Type of the Church in the Wilderneſs*, or as ſhe is in her *Sack-cloth State*.

We read before this Houſe was built, that there was a *Church in the Wilderneſs*; and alſo after this Houſe was demoliſhed, that there would be a Church in the Wilderneſs: But we now reſpect that Wilderneſs State that the Church of the *New Teſtament* is in, and conclude, that this Houſe of the Foreſt of *Lebanon*, was a Type and Figure of that; that is, of her Wilderneſs State. And, Acts 7. 38. Rev. 12. 14.

1. Methinks the very Place where this Houſe was built does intimate ſuch a Thing; for this Houſe was not built in a Town, a City, &c. as was that called *The Temple of the Lord*; but was built in a Kind of a Wood, a Wilderneſs, 'twas built in the Foreſt of *Lebanon*; unto which that Saying ſeems directly to anſwer. *And to the Woman* [the Church] *was given two Wings of a great Eagle, that ſhe might fly into the Wilderneſs to her Place.* Rev. 12.

A Wilderneſs State is a deſolate, a tempted, an afflicted, a perſecuted State. All which is more than *intimated* by the Witneſſes wearing of, and propheſying in *Sack-Cloth*, and alſo *expreſſed of* by that *Revel.* 12. Jer. 2. 6.

Anſwerable to this is that of the Prophet concerning this Houſe of the Foreſt of *Lebanon*, where he ſays, *Open thy Doors, O Lebanon! that the Fire may devour thy Cedars.* And again, *Howl Firr-Tree, for the Cedar is fallen.* Zach. 11. 1, 2.

What can be more expreſs? The Prophet here knocks at the very Door of the Houſe of the Foreſt of *Lebanon*, and tells her, That her Cedars are deſigned for Fire; *unto* which alſo moſt plainly anſwer the *Flames* to which ſo many of the Cedars of *Lebanon*, God's Saints, I mean, for many hundred Years, have been delivered for their Profeſſion; and by which, as another

Dan.11.33 ther Prophet has it, *for many Days they have fallen.*

Alſo when the King of *Aſſyria* came up with his Army againſt *Jeruſalem*, this was his Vaunting, *I am come to the Sides of Le-*
Iſa.37.24. *banon, and will cut down the tall Cedars thereof.*

What was this King of *Aſſyria*, but a Type of the Beaſt made mention of in the *New Teſtament?* *Now*, ſaith he, *I will cut down the Cedars of Lebanon*; who are, in our Goſpel Times, *the tall ones of the Church of God.* And I ſay again, in that he particularly mentions *Lebanon*, he intends that Houſe which *Solomon* built there, the which was builded as a Fortification to defend the Religion of the Temple, as the Saints now in the Wilderneſs of the People, are ſet for the Defence of the Goſpel: But more of this anon.

This Houſe therefore was builded to make Aſſaults, and to be aſſaulted, as the Church in the Wilderneſs is; and hence the State of this Houſe is compared to the Condition of a Woman in Travail, ſtruggling with her Pains, as alſo we find the State of the Church in the Wilderneſs is, *O Inhabitant of Lebanon, that makeſt thy Neſt in the Cedars, how gracious ſhalt thou be when Pangs come upon thee, the Pain of a travelling Woman?* And again, *Verily, verily, I ſay unto you, that ye ſhall weep and lament, and have Sorrow, as a Woman in Travail:* Much anſwering her Caſe, who in her Travails, and while pained to be delivered, was ſaid, even in this Caſe, to
Jer.22.23. John 16. 20,21,22. Rev. 12, 1, to 7. ſtand *before the Dragon, who with open Mouth ſought to deſtroy her Fruit, ſo ſoon as it was born.*

Hence, again, when Chriſt calls his Spouſe out to ſuffer, he calls, or draws her out of his Houſe in *Lebanon*, to look from the Lions Dens, and the Mountains of the Leopards, to the Things that are inviſible; even as *Paul* ſaid when he was in Af-
Song 4. 8. 2Cor.4.18 fliction, *We look not at the Things that are ſeen.*

He draws them out thence, I ſay, as Sheep appointed for the Slaughter; yea, he goeth before them, and they follow him thither.

Alſo, When the Prophet fore-tells the Affliction of the Church, he expreſſes it by the Fall of the Cedars of *Lebanon*, ſaying, The Lord *ſhall cut down the Thicket of his Foreſt with Iron*; a little afore called the *Axe* and *Saw*. *And Lebanon ſhall fall by a mighty one.* And again, *The Earth mourneth*
Iſa.10.15, 34. *and languiſheth, Lebanon is aſhamed and*
Iſa.33.9. *hewn down.*

Do we think that the Prophet propheſieth here againſt *Trees*, againſt the *natural Cedars of Lebanon*? No, no, 'tis a Prophecy touching the afflicted State of the Church in the Wilderneſs, of which *Lebanon*, I mean this Houſe of the Foreſt of *Lebanon*, was a Figure.

When God alſo threatneth the Enemies of his Church in the Wilderneſs with his Judgments, for their cruel Dealing with her in the Day of her Deſertion; he calls thoſe Judgments *The Violence of Lebanon*: That is, by way of Compariſon, ſuch as the Violence done to *Lebanon* was. *The Violence of Lebanon ſhall cover thee;* Hab.2.17. *and the Spoil of Beaſts which made them* Rev.18.6. *[Lebanon] afraid: Becauſe of Men's Blood,* Jer.51.35. Ob. 15. *and for the Violence of the Land, of the Ci-* Ezek. 35. *ty, and of all that dwell therein.* This is 15. like that, *Reward her, even as ſhe has rewarded you; and double unto her double, according to her Works.* This the Church doth by her Prayers. *The Violence done unto me, and to my Fleſh, be upon Babylon, ſhall the Inhabitants of Zion ſay: And my Blood be upon the Inhabitants of Babylon, ſhall Jeruſalem ſay.* And then ſhall be fulfilled that which is written, *Look what they did unto Lebanon ſhall be done unto them.*

God has his Time to return the Evil that the Enemies do to his Church, and he will do it when his time is come, upon their own Head; and this Return is called the Covering of them with the Violence of *Lebanon*, or that Violence ſhewed to her in the Day of her Diſtreſs.

It is yet further evident, That this *Houſe of the Foreſt of Lebanon* was a Type of the Church in the Wilderneſs,

Firſt, For that ſhe is called a Tower, Song 7.4. Mic. 4. 8, or Place of Fortification and Defence; 9, 10. the ſame Term that is given to the Church in a captivated State.

For, As the Chuach in the Wilderneſs is compared to a *Woman in Travail*, to ſhew her Fruitfulneſs to God-ward in her moſt afflicted condition; ſo ſhe is called a Tower, to ſhew her fortitude and courage, for God and his Truth, againſt *Antichriſt.*

I ſay therefore, unto both theſe is ſhe compared in that Scripture laſt cited, the which you may peruſe, if you pleaſe.

A *Tower* is a Place of receipt for the Afflicted, and ſo is the Church under the Rage of Antichriſt; yea, and tho' it is the only Place deſigned by the Enemy for Ruine and Deſtruction; yet it is the only Place of Safety in the World.

Secondly, this Tower, this Houſe of the Foreſt of Lebanon, it ſeems to be ſo built, as to confront *Damaſcus*, the chief City of the King of *Aſſyria*; and in ſo doing, it was a moſt excellent Type of the Spirit and Deſign of the Church in the Wilderneſs, who is raiſed up, and built to confront Antichriſt. Hence Chriſt calls ſome of the Features of his Church, and compares them to this. *Thy* Song 7.4. *Neck*, (ſays he) *is as a Tower of Ivory; thine Eyes like the Fiſh-pools of Heſhbon, by the Gate of Beth-rabbim; thy Noſe is like the Tower of Lebanon, which looketh towards* Damaſcus. Thy

Thy Noſe, that great Ornament of thy lovely Countenance, is as a Tower looking that Way; ſo ſet, as Chriſt ſays of his, *as a Flint.*

And this is a comely Feature in the Church, that her Noſe ſtands like a Tower, or as he ſays in another Place, like a fenced brazen Wall againſt *Damaſcus*, the Metropolitan of her Enemy: *for the head of* Syria *was* Damaſcus.

Iſa. 7. 8.

And as Chriſt thus compares his Church, ſo ſhe again returns, or compares the Face of her Lord to the ſame, ſaying, *His Legs are as Pillars of Marble ſet upon ſockets of fine Gold: his Countenance is as* Lebanon, *excellent as the Cedars.*

Song. 5. 15.

Thus in *Lebanon*, *in this brave Houſe*, is found the Excellency of the Church, and the Beauty of Chriſt, for that they are both as a Rock. With Glory and Majeſty, bended againſt the Enemies of the Truth. *The Face of the Lord is againſt them that do evil.* Pillars his Legs are here compared to, and Pillars were they that upheld this Houſe, this Tower, which thus bravely was builded with its Face confronting the Enemy's Country.

Secondly, That this Houſe, of the Foreſt of *Lebanon* was a Type of the Church in Affliction, yet further appears, for that at the fall of *Babylon*, *her Cedars* are ſaid to rejoyce in ſpecial. *The Fir-Trees rejoyce at thee, and the Cedars of Lebanon*, ſaying, *ſince thou art laid down, no feller is come upon us.* This is at the Deſtruction of *Babylon*, *the Type of that called Antichriſt.*

Iſa. 14. 6, 7, 8.

But why ſhould *Lebanon*, the Cedars in *Lebanon*, in an eſpecial Manner here, be ſaid to rejoyce at his downfall: Doubtleſs to ſhew that as the Enemy made his Inroad upon *Jeruſalem*; ſo in a particular Manner *Lebanon*, and the Houſe there, was made to ſmoak for it. This anſwereth to that, *Rejoyce over her thou Heaven*; and ye holy Apoſtles and Prophets, for God hath avenged you of her. Hence again, when he ſpeaks of giving Glory to his afflicted Church, for all the Sorrow which ſhe hath ſuſtained in her bearing witneſs for the Truth againſt Antichriſt, he calls it the *Glory of Lebanon:* That is, as I take it, *The Glory that belongs to her*, for the Afflictions which ſhe underwent for his Name. *The Glory of Lebanon ſhall be given unto it.* And again, *The Glory of Lebanon ſhall come unto thee.*

Iſa. 37. 24. Jer. 22. 23. Zach. 11. 1

Iſa. 35. 2. Chap. 60. 13.

Theſe are Promiſes to the Church for her Suffering of Affliction, and they are made unto her as ſhe bears the Name of *Lebanon*, who, or which was her Type in thoſe Havocks made in it, when the Enemy, as I ſaid, aſſaulted the Church of old.

Thus by theſe few Lines I have ſhewed you that there was a Similitude betwixt this Houſe *in the Foreſt of* Lebanon, and our *Goſpel Church* in the Wilderneſs: Nor need we ſtumble becauſe this word Houſe is not ſubjoyned in every particular Place, where this Sorrow, or Joy of *Lebanon* is made mention of; for it is an uſual thing with the Holy Ghoſt, when he directs his Speech to a Man, to ſpeak as if he ſpake to a Tree; and when he directs his Voice to a King, to ſpeak as if he intended the Kingdom; ſo when he ſpeaks of the Houſe, to ſpeak as to the Foreſt of *Lebanon.* Inſtances many might be given.

CHAP. III.

Of the Largeneſs of the Houſe of the Foreſt of Lebanon.

THE Houſe of the Foreſt of *Lebanon* was forty Cubits longer than was the Temple at *Jeruſalem*, to ſhew that the Church in the Wilderneſs would increaſe more, and be far larger than ſhe that had Peace and Proſperity: And as it was forty Cubits longer, ſo it was thirty Cubits wider, ſtill ſhewing that every way ſhe would abound. Hence *they that* came out of great Tribulation, when compared with others, are ſaid to be a numberleſs Number, or a Multitude which no Man could number, of all Nations, and Kindreds, and People, and Tongues. *Theſe*, ſaith one, *are they which came out of great Tribulation, and have waſhed their Robes, and made them white in the Blood of the Lamb; therefore are they before the Throne of God.*

Rev. 7. 14, 15.

The Church, as it reſpected Temple-Worſhip, was confined to the Land of *Canaan*; but our *New-Teſtament* perſecuted One, is ſcattered among the Nations; as a Flock of Sheep are ſcattered in a *Wood* or *Wilderneſs.* Hence they are ſaid to be in the Wilderneſs of the People, fitly anſwering to this Houſe of the Foreſt of *Lebanon.*

But though the Houſe exceeded in Length and Breadth, the Temple of *Jeruſalem*, yet as to their Heighth they were the ſame, to ſhew, that what Acts that in the Wilderneſs doth, above what they have been capable to do, that have not been in that Condition; yet the Nature of their Grace is the ſame.

Rom. 15. 27, 2 Pet. 1. 1.

But, I ſay, as for Length and Breadth, the Church in the Wilderneſs exceeds, more than the Houſe of the Foreſt of *Lebanon* did that of the Temple at *Jeruſalem*, as it is written: *More are the Children of the Deſolate, than the Children of the married Wife, ſaith the Lord.* And again: *Thou ſhalt break forth on the right Hand and on the Left; and thy Seed ſhall inherit the*

Iſa. 54. 1, 2, 3, 4. *the Gentiles, and make the deſolate Cities to be inhabited.*

This is ſpoken of the Church in the Wilderneſs, that made up chiefly of the Gentiles, of which the Houſe of the Foreſt of *Lebanon* was a Figure; and how ſhe at laſt ſhall recover herſelf from the Yoak and Tyranny of Antichriſt. And then ſhe ſhall ſhoulder it with her Adverſary, ſaying, *Give Place, That I may dwell.*

And I will add, it was not only thus Magnificent for Length and Breadth, but for Terror; it was compacted after the Manner of a Caſtle, or Strong Hold; as was ſaid before. It was a Tower built for an Armory; for *Solomon* put there *his two hundred Targets, and three hundred Shields of Gold.*

2Chron.9. 15, 16.

This Place therefore was a Terror to the Heathen on that Side of the Church eſpecially becauſe ſhe ſtood with her Noſe ſo formidable againſt *Damaſcus*: No marvel therefore if the Implacable cried out againſt them, *Help Men of Iſrael, help!* And will ye *rebel againſt the King.*

Acts 21. 27, 28. Neh.9.19.

For it is the *Terror*, or Majeſty and Fortitude, which God has put upon the Church in the Wilderneſs, that makes the Gentiles ſo beſtir them to have her under Foot. Beſides, they miſapprehend concerning her, as if ſhe was for deſtroying Kings, for ſubverting Kingdoms, and for bringing all to Deſolation; and ſo they ſet themſelves againſt her, *crying, Theſe that have turned the World upſide down, are come hither alſo: Whom Jaſon hath received: And theſe all do contrary to the Decrees of Cæſar, ſaying, that there is another King, one Jeſus.*

Acts 17. 5, 6, 7.

Indeed the very Name of Jeſus is the very Tower of the Chriſtian Church, and that by which ſhe frights the World, but not deſignedly, but thorough their Miſunderſtanding; for neither ſhe, nor her Jeſus, is for doing them any Hurt: However, this is that which renders her yet in their Eye, *terrible as an Army with Banners.*

Song 6.10.

How then could ſhe eſcape Perſecution for a Time; for it was the Policy of *Jeroboam*, and is yet the Policy of the Nations, to ſecure themſelves againſt this their imagined Danger, and therefore to uſe all Means, as *Pharaoh* did, to keep this People low enough, ſaying, *Come, let us deal wiſely with them, leſt they multiply, and it come to paſs when there falleth out any War, they join alſo to our Enemies, and fight againſt us, and ſo get them up out of the Land.*

Ex. 1. 10. 1Kings 12 26, 27, &c.

But could the Houſe of *Lebanon*, though a fortified Place, aſſault *Damaſcus?* Could it remove from the Place on which God had ſet it? It only was a Place of Defence for *Judah*, or for the Worſhip of the Temple. And had the Adverſary let the Temple-Worſhip and Worſhippers alone, the Shields and Targets in the Houſe of the Foreſt of *Lebanon*, had not been uncovered, had not been made bare againſt them. The ſame may now be ſaid of the Church in the Wilderneſs, ſhe moveth no Sedition, ſhe abideth in her Place, let her Temple-Worſhippers but alone, and ſhe will be as if ſhe were not in the World: But if you afflict her, *Fire proceedeth out of her Mouth, and devoureth her Adverſaries: And if any Man will hurt her, he muſt in this Manner be killed.* And ſo die by the Sword of the Spirit.

Rev. 11. 5

But becauſe the Weapons of the Church, though none of them are carnal, be ſo talked of in the World, the Blind are yet more afraid of her, than they in this Manner are like to be hurt by her; and therefore they of old have peeled, and pulled, and endeavoured to ſpoil her all along; ſending their Servants, and ſaying to their Bayliffs and Sheriffs, *Go to a Nation ſcattered and peeled, to a People terrible from their Beginning, a Nation meeted out, and trodden down, whoſe Land the Rivers have ſpoiled.*

Iſa. 18. 1, 2.

But this People ſhall prevail, though not by Worldly Force, her God will deliver her. And then, or at that Time, *ſhall the Preſent be brought to the Lord of Hoſts, of a People ſcattered and peeled, and from a People terrible from their Beginning hitherto, a Nation meeted out, and trodden under Foot, whoſe Land the Rivers have ſpoiled, to the Place of the Name of the Lord, the Mount Zion.*

Ver. 7.

Now thus did the Houſe of the Foreſt of *Lebanon* provoke, it was built defenſively, it had a Tower, it had Armour; its *Tower confronted the Enemy's Land.* No marvel then, if the King of *Aſſyria* ſo threatned to lay his Army *on the Sides of Lebanon*, and to *cut down the tall Cedars thereof.*

Ch. 37. 24.

The Largeneſs therefore, and Proweſs of the Church, by Reaſon of her inherent Fortitude, and the valourous Acts that ſhe hath done, by Suffering, by Prayer, by Faith, and a conſtant endureing of Hardſhip for the Truth, doth force into the World a Belief, thorough their own Guilt and Clamours of Conſcience againſt them for their Debaucheries, that this Houſe of the Foreſt of *Lebanon* will deſtroy them all, when ſhe ſhall be delivered from her Servitude.

Come therefore, ſaith *Balak* to *Balaam*, *and curſe me this People, if peradventure I may overcome them.* When he might have let them paſs peaceably by, and they would not have lift up a Finger againſt him.

Wherefore, from all theſe Things it appears, That the Houſe of the Foreſt of *Lebanon* was a Type of the Church in the Wilderneſs.

CHAP. IV.

Of the Materials of which the Houſe of the Foreſt of Lebanon *was made.*

THE Foundation of the Houſe of the Foreſt of *Lebanon*, was of the ſame great Stones which were laid in the Foundation of the Temple of the Lord. 1 Kings 7. 2, to 12.

And this ſhews, that the Church in the Wilderneſs has the ſame Foundation and Support, as had the Temple that was at *Jeruſalem*, though in a State of Sack-cloth, Tears, and Afflictions, the *Lot* of the Church in the Wilderneſs; for ſhe, while there, *is to howle.* Zach. 11. 2

Now, ſince the Foundation is the ſame, What is it but to ſhew alſo, that ſhe, though in an afflicted Condition, ſhall certainly ſtand? *The Gates of Hell ſhall not prevail againſt it.* Matt. 16. 18.

Her confronting idolatrous Nations is therefore a *Sign* of her Troubles; not any *Prediction* of a Fall. Her Rock is ſtedfaſt, not like the Rock of her Adverſaries, *the Enemy being Judges.* Deut. 32. 31.

But that which in ſpecial I take Notice of, is, that I find in a Manner, in this Houſe of the Foreſt of *Lebanon* nothing but Pillars and Beams, great Timber, and thick Beams, and of thoſe was the Houſe builded; Pillars to hold up, and thick Beams to couple together, and thus was the Houſe finiſhed. I read not here of any Garniſhing, either of the Pillars, Beams, Doors, Poſts, Walls, or any Part of the Houſe; all was plain, without Garniſh; fitly repreſenting the State of the Church in the Wilderneſs, which was cloathed with Sack-cloth, covered with Aſhes, wearing her mourning Weeds, with her Tears upon her Cheeks, and a Yoak or Band about her Neck. Iſa. 52. 1, 2. — 61. 3.

By this Kind of Deſcription we may alſo note, with what Kind of Members this Houſe, this Church is furniſhed. Here, as I ſaid, that is, in the Houſe of the Foreſt of *Lebanon*, you find Pillars, Pillars; ſo in the Church in the Wilderneſs, O the mighty Ones of which this Church was compacted! They were all Pillars, ſtrong, bearing up the Houſe againſt Wind and Weather; nothing but Fire and Sword could diſſolve them. As therefore this Houſe was made up of great Timber, ſo this Church in the Wilderneſs was made up of Giants in Grace. Theſe Men had the Faces of Lions: *No* Prince, *no* King, *no* Threat, *no* Terror, *no* Torment, could make them yield: *They loved not their Lives unto the Death.* They have laughed their Enemies in the Face, they have triumphed in the Flames.

They were Pillars, they were Pillars of Cedar: The Cedar is the higheſt Tree in the World; wherefore in that this Houſe was made of Cedar, it may be to denote that in the Church in the Wilderneſs, however contemned by Men, was the higheſt Perfection of Goodneſs; as of Faith, Love, Prayer, holy Converſation, and Affection for God and his Truth.

For indeed, none ever ſhewed the like, none ever ſhewed higher Cedars than thoſe that were in *Lebanon.* None ever ſhewed higher Saints than were they in the *Church in the Wilderneſs.* Others talked, theſe have ſuffered; others have ſaid, theſe have done: Theſe have voluntarily taken their Lives in their Hands, *For they loved them not to the Death*; and have fairly, and in cool Blood, laid them down before the World, God, Angels, and Men, for the confirming of the Truth, which they have profeſſed. Acts 15. 26. Rev. 12. 11

Theſe are Pillars, theſe are ſtrong Ones indeed: 'Tis meet therefore, that the Church in the Wilderneſs, ſince ſhe was to reſemble the Houſe of the Foreſt of *Lebanon*, ſhould be furniſhed with theſe mighty Ones.

Cedars! The ſame that the Holieſt of All in the Temple was covered with within, (and that Houſe was a Figure of Heaven) to ſhew that the Church of God in the Wilderneſs, how baſe and low ſoever in the Judgment of the World, is yet the only Heaven that God hath among the Children of Men. Here are many Nations, many Kingdoms, many Countries, and many Cities; but the Church in the Wilderneſs was but one, and ſhe was the Heaven that God is here: Hence ſhe is called, *Thou Heaven. Rejoice over her thou Heaven.* — 18. 20.

And again, when the *Combuſtion* for Religion is in the Church in the Wilderneſs, it is ſaid to be in Heaven. *And there was War in Heaven. Michael fought againſt the Dragon, and the Dragon fought, and his Angels.* — 12. 7.

The Church therefore loſeth not all her Titles of Honour, no, not when at the loweſt: *She is God's Heaven ſtill.* Though ſhe may not be called now a *Crown of Glory*, yet ſhe is ſtill God's *Lilly amongſt Thorns*; though ſhe may not be called *The Church of Jeruſalem*, yet ſhe may *The Church in the Wilderneſs*; and though ſhe may not be called *Solomon's Temple*, yet ſhe may, *The Houſe of the Foreſt of Lebanon.*

Cedars! Cedars are tall and ſweet, and ſo are the Members of the Church in the Wilderneſs. Oh! their Smell, their Scent, it hath been as *the Wine of Lebanon.* Hoſ. 14. 5, 6, 7.

They that have gone before, have left this Smell ſtill in the Noſtrils of their Survivers, as that both fragrant and precious.

This Houſe of the Foreſt of *Lebanon* was builded upon *four Rows of Cedar Pillars.* 1 Kings 7. 2.

Pillars,

Pillars, thoſe upon which the whole Weight of the Houſe did bear. The Holy Ghoſt ſaith here, *four Rows*, but ſays not how many were in a Row. But we will ſuppoſe them to allude to the Twelve Apoſtles, or to the Apoſtles and Prophets, upon whoſe Foundation the Church in the Wilderneſs is ſaid to be built. And if ſo, then it ſhews, that as the Houſe of the Foreſt of *Lebanon* ſtood upon theſe four Rows of Pillars, as the Names of the Twelve Tribes ſtood in four Rows of precious Stones upon *Aaron*'s Breaſt-plate, when he went into the Holieſt: So this Houſe, or Church in the Wilderneſs, ſtands upon the Doctrine of the Apoſtles and Prophets.

Eph. 2.

Ex. 28. 17. — 39. 10.

But becauſe it only ſaith it ſtood upon *four Rows*, not ſpecifying any Number; therefore as to this we may ſay nothing certain; yet I think ſuch a Conjecture hath ſome Shew of Truth in it, however, I will leave it to wiſer Judgments.

And it was covered with Cedar above, upon the Beams that lay on forty-five Pillars, fifteen in a Row.

1 Kings 7. 3.

Theſe Pillars, as the others, are ſuch upon which the Houſe did alſo bear; this is clear, becauſe the Beams that lay upon the four Rows of Pillars afore-mentioned, lay alſo upon theſe forty-five.

It ſeems therefore, that theſe four Rows of Pillars, were they that were the more outſide ones; that is, two Rows on this Side of the Houſe, and two Rows alſo on that; and that theſe forty-five Pillars, fifteen in a Row, ſtood in three Rows more inward, and ſo did bear up with the other, the Beams that were laid upon them, much like to thoſe inner Pillars that uſually ſtand in our *Pariſh-Churches*.

If ſo, then the firſt four Rows did ſeem to be a Guard to theſe, for that, as they ſtood more to the Outſides of the Houſe, ſo more to the Weather, and nearer to the firſt Approach of the Enemy.

And this may ſhew, that the Apoſtles in their Doctrine are, not only a Foundation to the *forty-five Pillars*, but a Protection and Defence: I ſay, a Protection and Defence to all the Pillars that ever were beſides in the Church in the Wilderneſs. And it is to be conſidered, that the four Rows are mentioned, as placed firſt, and ſo were thoſe upon which the thick Beams, that firſt were for coupling of the Houſe were laid: The which moſt fitly teacheth, that the Office and Graces of the Apoſtles were firſt in the Church in the Wilderneſs, according to 1 *Cor.* 12. 18.

Theſe forty-five Pillars ſtanding in the midſt, by the others, may alſo be to ſhew, that in the Time of the Trouble of the Church in her Wilderneſs State, there will be thoſe that will ſtand by, and maintain her Apoſtolical Doctrine, though for ſo doing, they bear the Burthen of the Whole.

But I read of no Chambers for Eaſe or Reſt, in this Houſe; here is no room for *Chambering*. They that were for being Members in the Church in the Wilderneſs, muſt not look for Reſt, until their Lord ſhall come.

Rom. 13. 13, 14. 2 Theſ. 1. 5. to 10.

Here therefore was but hard Lodging; the Houſe of the Foreſt of *Lebanon* was not made for tender Skins, and for thoſe that cannot lie out of Down Beds; but for thoſe that were warlike-men, and that were willing to endure hardneſs, for that Religion that God had ſet up in his Temple; and is fitly anſwered by that of the Apoſtle. *Thou therefore, my Son, endure hardneſs as a good Soldier of Jeſus Chriſt. No Man that warreth entangleth himſelf with the Affairs of this Life, that he may pleaſe him that hath choſen him to be a Soldier.*

2 Tim. 2. 3, 4.

Forty five Pillars! 'Twas forty five Years that the Church was of old in a bewildred and warlike Condition, before ſhe enjoyed her Reſt in *Canaan*. Now, as there were forty five Years of Trouble, ſo here are forty five Pillars for Support; perhaps to intimate, That God will have in his Church in the Wilderneſs, a ſufficient Succeſſion of faithful Men, that like Pillars ſhall bear up the Truth above Water, all the Time of Antichriſt's Reign and Rage.

Joſ. 14. 10.

The *thick Beams* that lay over-thwart to couple this Houſe of the Foreſt of *Lebanon* together, did bear upon theſe forty five Pillars, to ſhew, that by the Burden-bearers that have, and ſhall be in the Church of God in the Wilderneſs, the Unity of that Houſe is through the Spirit maintained. And indeed, had it not been for theſe Pillars, the Sufferers, theſe Burden-bearers in the Church, our Houſe in the Foreſt of *Lebanon*, or more properly, our Church in the Wilderneſs, had, before this, been but in a poor Condition. Thus therefore this Church, which in her Time is the Pillar and Ground of Truth in the World, has been made to ſtand and abide it. *When the blaſt of the terrible ones has been as a ſtorm againſt the Wall.*

1 Tim. 3. 15.

Iſa. 25. 4.

Many a Time have they afflicted me from my Youth, may Iſrael *now ſay: Many a Time have they afflicted me from my Youth, yet they have not prevailed againſt me.*

Pſ. 129. 1, 2.

Thus you ſee how the Houſe of the Foreſt of *Lebanon* was a Type of the Church in the Wilderneſs: And you ſee alſo by this, the Reaſon why the Houſe of the Foreſt of *Lebanon* had its inward Glory, lying more in great Pillars, and thick Beams, than in other Ornaments. And indeed, here had need be Pillars and Pillars, and Beams and Beams too; ſince 'twas deſigned for Aſſaults to be made upon it; ſince it was ſet for a But for the *Mark's-man*, and to be an Object for furious Heathens to ſpend their Rage againſt its Walls.

The Glory therefore of the Temple *lay*

in

in one Thing, and the Glory of this Houſe lay *in another*: the Glory of the Temple lay in that ſhe contained the true Form and Modes of Worſhip; and the Glory of the Houſe of the Foreſt of *Lebanon*, lay in her many Pillars, and thick Beams, by which ſhe was made capable, through good Management, to give Check to thoſe of *Damaſcus*, when they ſhould attempt to throw down that Worſhip.

And as I ſaid before, theſe Pillars were ſweet-ſcented Pillars, for that they were made of *Cedar*; but what cared the Enemy for that, they were offenſive to him, for that they were placed as a Fortification againſt him: Nor is it any Allurement to Satan to favour the mighty ones in the Church in the Wilderneſs, for the fragrant Smell of their ſweet Graces; nay, both he and his Angels are the more bent to oppoſe them, becauſe they are ſo ſweet-ſcented.

The *Cedars* therefore got nothing becauſe they were *Cedars*, at the Hands of the barbarous Gentiles; (for they would burn the *Cedars*,) as the Angels, or Pillars, get nothing of Favour at the Hands of Antichriſt, becauſe they are Pillars of, and Angels for the Truth, yea, they ſo much the more by her are abhorred.

Well, but they are Pillars *for all that*; yea, Pillars to the Church in the Wilderneſs, (as the others were in the Houſe of the Foreſt of *Lebanon*,) and Pillars they will abide there, dead, and alive, when the Enemy has done what he can.

The Pillars were ſet in *three Rows*, for ſo are forty five, when they are ſet *fifteen in a Row*.

And they were ſet *in three Rows to bear*. This manner alſo of their ſtanding thus, was alſo doubtleſs ſignificant.

But again, They, theſe Pillars, may be ſet, or placed *thus* in three Rows in the Houſe of the Foreſt of *Lebanon*, to ſhew that the *three Officers of Chriſt* are the great Things that the Church in the Wilderneſs muſt bear up before the World.

The three Offices of Chriſt, they are his *Prieſtly*, his *Prophetical*, and his *Kingly Offices*. Theſe are thoſe in which God's Glory, and the Churches Salvation are moſt immediately concerned; and they that have been moſt oppoſed by the Devil, and his Angels: All Hereſies, Errors and Deluſions, with which Chriſt's Church has been aſſaulted in all Ages, have bent themſelves againſt ſome one, or all of theſe.

Iſa. 33.22. 2 Theſ. 2. 3, 4. Rev. 16. 13. 16. Ch. 19. 19,20, 21.

Chriſt is a Prieſt to ſave, a Prophet to teach, and a King to rule his Church: But this Antichriſt cannot bear; therefore he attempts to get up into the Throne himſelf, and to act as if he were *one above all that it called God, or that is worſhipped.*

But behold! here are Pillars in *three Rows*, mighty Pillars to bear up Chriſt in theſe his Offices before the World, and againſt all Falſhood and Deceit.

Fifteen in a Row. I can ſay no further than I can ſee; what the number of fifteen ſhould ſignifie, I know not, God is wiſer than Man: But yet methinks, their ſtanding thus, ſhould ſignifie *a Reſerve*: As, ſuppoſe the firſt three that the Enemy comes at, ſhould be deſtroyed by their Hands, there are three Times fourteen behind: Suppoſe again, that they ſhould ſerve the next three ſo; yet there is a Reſerve behind. When that fine one, *Jezebel*, had done what ſhe could againſt the afflicted Church in her Time, yet there was left a Reſerve, a Reſerve of ſeven Thouſand that were true Worſhippers of God.

1 Kings 19 18. Rom. 11.4

Always when Antichriſt made his Inroads upon the Church in the Wilderneſs, to ſlay, to cut off, and to kill; yet ſome of the Pillars ſtood, they were not all burnt in the Fire, nor cut down.

They ſaid indeed, *Come let us cut them off from being a Nation, that the Name of Iſrael may be no more in Remembrance.* But what then? There's a Difference 'twixt ſaying and doing; the Buſh was not threefore conſumed becauſe 'twas ſet on Fire; the Church ſhall not be conſumed although ſhe be afflicted.

Ex. 3.2,3. Pſ. 83. 4.

And this Reaſon is, becauſe God has ſtill his *fifteens*; therefore if *Abel* falls by the Hand of *Cain*, *Seth* is put in his Place; if *Moſes* is taken away, *Joſhua* ſhall ſucceed him; and if the Devil breaks the Neck of *Judas*, *Matthias* is at Hand to take his Office. God has, I ſay, a Succeſſion of Pillars in his Houſe, he has to himſelf a Reſerve.

Gen. 4.25. Joſ. 1. 2,3. Acts 1.16, to 27.

Yet, again, Methinks that there ſhould be *forty five Pillars*, and beſides them *four Rows of Pillars*, and all this to bear up an inviſible Burden; for we read of nothing upon the Pillars, *but the Heavens and Roof.* It ſhould be to ſhew, that it is impoſſible that a carnal Heatt ſhould conceive of the Weight that Truth lays upon the Conſcience of a Believer: They ſee nothing, alas nothing at all, *but a Beam*, a Truth; and ſay they, are you ſuch Fools to ſtand groaning to bear up that, or what is contained therein? They, I ſay, ſee not the Weight, the Glory, the weight of Glory that is in a Truth of God; and therefore they laugh at them that will count it worth the while to endure ſo much to ſupport it from falling to the Ground. Great Pillars and Beams, great Saints, and great Truths, are in the Church of God in the Wilderneſs; and the Beams lie upon the Pillars, or the Truth upon the Saints.

The *Tabernacle* and *Ark*, formerly were to be born upon Men's Shoulders, even as theſe *great Beams* are born up by theſe Pillars: And as this Tabernacle, and Ark were to be carried hither and thither, according to the Appointment of God; ſo were theſe Beams to be by theſe Pillars born up, that therewith the Houſe might be

be girt together, kept uniform, and made to ſtand faſt, notwithſtanding the Wind and Storm.

CHAP. V.

Of the Windows of the Houſe of the Foreſt of Lebanon.

1 Kings 7. 4. THE Houſe of the Foreſt of *Lebanon* had many Windows in it; *And there was Windows in three Rows, and Light was againſt Light in three Ranks.*

Windows are to let the Light *in at*, and the Eye *out at*, to Objects at a Diſtance from the Houſe, and from thoſe that are therein.

The Windows here are Figures of the Word of God, by which Light the Light of Life is let into the Heart; through that, the Glaſs of theſe Windows, the Beams of the Sun of Righteouſneſs ſhine into the Church. Hence the Word is compared to 2 Cor. 3. 18. Glaſs, through which the glorious Face of Chriſt is ſeen. This therefore, this Houſe of the Foreſt of *Lebanon* had, it had Windows, a Figure of that Word of God, through, and by which, the Church in the Wilderneſs ſees the Mind of God, and ſo what while there, ſhe ought to believe, do, and leave undone in the World.

This Houſe had plenty of Windows, *three Rows* of Windows on both Sides the Houſe.

In three Rows, by theſe Windows *in three Rows*, perhaps was prefigured how into the Church in the Wilderneſs was to ſhine the *Doctrine of the Trinity*: Yea, to ſignifie that ſhe was to be poſſeſſed with that in her moſt low State, and when under her greateſt Clouds. The Doctrine of 1 John 2. 22, 23. Ch. 4. 2, 3, 4. the Trinity! that's the ſubſtance, that's the Ground and fundamental of all: For by 2 Joh. 9. 10. this Doctrine, and by this only, the man is made a Chriſtian; and he that has not this Doctrine, his Profeſſion's not worth a button.

You muſt know that ſometimes the Church in the Wilderneſs has but little Light, but the Diminution of her Light is not then ſo much in, or as to ſubſtantials, as it is as to circumſtantial Things; She has then the Subſtantials with her, in her darkeſt Day, even *Windows in three Rows.*

The Doctrine of the Trinity! You may ask me *what that is*? I anſwer. It is that Doctrine that ſheweth us the Love of God the Father, in giving of his Son: The Love of God the Son, in giving of himſelf; and the Love of the Lord, the Spirit, in his Work of regenerating of us, that we may be made able to lay hold of the Love of the Father by his Son, and ſo enjoy eternal Life by Grace. This Doctrine was always let in at theſe Windows into the Church in the Wilderneſs, for to make her ſound in Faith, and hearty in Obedience; as alſo meek and patient in Temptation and Tribulation.

And, as to the Subſtance of Chriſtianity, this Doctrine is ſufficient for any People, becauſe it teaches Faith, and produceth a good moral Life. Theſe therefore, if theſe Doctrines ſhine upon us, through theſe Windows of Heaven, ſo as that we ſee them, and receive them, they make us fit to glorifie God here, and meet to be glorified of, and with him hereafter.

Theſe Lights therefore cauſe that the Inhabitants of this Church in the Wilderneſs, ſee their Way through the dark *pitch Night* of this *World*: For as the Houſe of the Foreſt of *Lebanon*, this Church of God in the Wilderneſs had always her Lights, or Windows in theſe three Rows, to guide, to ſolace and comfort her.

This Houſe therefore, is thus diſcriminated and diſtinguiſhed from all other Houſes in the World; no Houſe, that we read of in the Bible, was thus adorned with Light, or had Windows in *three Rows*, but this; and anſwerable hereunto, no Congregation or Church, but the true Church of God, has the true Antitype thereof.

Light! Windows! A Sufficiency of Windows was of great Uſe to a People that dwelt in a Foreſt, or Wood, as the Inhabitants of the Houſe of the Foreſt of *Lebanon* did: But how ſolitary had this Houſe been, had it had no Light at all! to be in a *Wood*, and that without Windows, is one of the worſt of Conditions.

This alſo is the Relief that the Church in the Wilderneſs had; true, ſhe was in a Wood, but had Light, called in another Place God's Rod, or his Word which giveth Inſtruction. *Feed thy People with thy Rod,* Mic. 7. 14. *the Flock of thine Heritage, which dwell ſolitary in the Wood*, &c.

To be, as was ſaid, in a *Wood*, and Ex. 10, 21, 22, 23. without Light too, is a Condition very deſolate: the *Egyptians* found it ſo, for all they were in their Houſes.

But how much more then is that Peoples Caſe to be lamented that are under Perſecution, but have not Light in three Rows to guide them. But this is not the State of the Church in the Wilderneſs, ſhe has her Windows *in three Rows*, to wit, the Light of the Face of the Father, the Light of the Face of the Son, and the Light of the Face of the Holy Ghoſt; all ſhining through the Windows or Glaſs of the Word to her Comfort and Conſola ion, though now in the Foreſt of *Lebanon.*

And Light was againſt Light in three ranks.

This is an additional Account of the Windows that were in the Houſe of the Foreſt of *Lebanon.* Before he ſaid, ſhe had Windows in *three Rows*, but now he adds, that there was *Light againſt Light*, Light oppoſite to Light, and that alſo *in three ranks.*

Mar.6.40. Numb. 2. 16, 24. 1 Chron. 12. 33,38. In that he ſaith, they were in *ranks*, he either means *in order*, or inſinuates a military Poſture, for both theſe ways is this Word taken.

Nor need any ſmile becauſe I ſay the Lights were ſet in a military Poſture; we read of Potſherds ſtriving with Potſherds; and why may it not as well be ſaid, *Light* Iſa. 45. 9. *was againſt Light.*

But we will purſue our Deſign, Here is Oppoſition inſinuated; in the Margent it is *Sight againſt Sight*; wherefore the Lights thus placed in the Hoaſe of the Foreſt of *Lebanon*, give me another Incouragement, to think that this Houſe was a Type of the Church in the Wilderneſs, and that ſhe Rev. 12. 7. is the Seat of Spiritual War alſo.

For as this Houſe of the Foreſt of *Lebanon* was that which was the Object of the Rage of the King of *Aſſyria*, becauſe it ſtood in his Way to hinder his ruining *Jeruſalem*; ſo the Spirit and Faithfulneſs of the Church of God in the Wilderneſs, ſtands in the way, and hinders Antichriſt's bringing of the Truth to the Ground.

Pſal. 80. 13 2 Theſſ. 2. 4. Rev. 12. 7 And as the Enemy brake into *Lebanon*, and did ſet Fire to her Cedars; ſo the *Boar*, the *Antichriſt*, the *Dragon*, and his *Angels* got into the Church in the Wilderneſs.

This being ſo, here muſt needs be War; and ſince the War is not carnal but ſpiritual, it muſt be made by way of *Controverſy*, *Contention*, *Diſputation*, *Argument*, *Reaſonings*, &c. which were the Effect of *oppoſite Apprehenſions*, fitly ſet out in this Houſe of the Foreſt of *Lebanon*, for that there *Light againſt Light*, *Sight againſt Sight*, *in three Ranks.*

Wherefore, in that he ſaith *Light was againſt Light in three Ranks*, he ſuggeſteth to the life, *how it would be in the Church in the Wilderneſs.*

And ſuppoſe they were the truly godly that made the firſt Aſſault, can they be blamed? For who can endure a *Boar* in a Vineyard: a *Man of Sin* in a holy Temple; or a *Dragon* in Heaven? What then if the Church made the firſt Aſſault? Who bid the *Boar* come there? What had he to do in God's Houſe? The Church, as the Houſe of the Foreſt of *Lebanon*, would have been content with its own Station; and Bread and Water will ſerve a Man, that may with Peace enjoy his Delights in other Things. But when Privilege, Property, Life, Delight, Heaven and Salvation, comes to be intruded, no marvel if the Woman, tho' but a Woman, cries out, and ſet her Light againſt them; had ſhe ſeen the Thief, and ſaid nothing, ſhe had been far worſe.

1 Cor. 13. 12. Jam. 1. 23, 24, 25. I told you before, That by the Windows is meant the Word, which is compared to Glaſs.

What then, Is the Word againſt the Word? No, verily, 'tis therefore not the *Word*, but *oppoſite Apprehenſions* thereabout, that the Holy Ghoſt now intends; for he ſaith not, that *Window* was againſt *Window*, reſpecting the true Senſe of the Word, but *Light* was againſt *Light*, reſpecting the divers Notions and Apprehenſions that Men of oppoſite Spirits would have about the Word.

Nor are we to take this word *Light*, eſpecially in the Antitype, in a proper but a metaphorical Senſe; that is, with reſpect to the Judgment of both Parties. Here is the true Church, and ſhe has the *true Light*: here alſo is the *Boar*, the *Man of Sin*, ~~and the~~ *Dragon*; and they ſee by *their* way, and yet as I ſaid, all by the *ſelf-ſame* Windows. They that are the Church, do in God's Light, ſee Light; but they that are not, do in their own Way ſee. And let a *Man*, and a *Beaſt*, look out at the ſame Window, the ſame Door, the ſame Caſement, yet the one will ſee like a Man, and the other but like a Beaſt. No marvel then, though they have the ſame Windows, that *Light* is againſt *Light*, and *Sight* againſt *Sight* in this Houſe. For there are that know not, but what they know naturally as *Brutes*. Pſal. 92. 6. Jer. 10. 8. 14, 21. Jude 10.

No marvel then, if there is here a Diſagreement, the Beaſt can but ſee as a Beaſt, but the Church is reſolved not to be guided by the Eye of a Beaſt, though he pretends to have his Light by that very Window by which the Church has hers. The Beaſt is *Moon-ey'd*, and puts Darkneſs for Light, yea, and hates the Light that is ſo indeed: but the Saints will not hear him, for they know the Voice of their Lord. Iſa. 5. 20. Joh. 3. 20. — 10.

How then can it be, but that *Light* ſhould be againſt *Light* in this Houſe, and that in a military Poſture? And how can it be, but that here *every Battle of the Warrior ſhould be with confuſed Noiſe, and Garments rolled in Blood.* Iſa. 9. 5.

And in that he ſaith, *Light was againſt Light in three Ranks*, it ſhews their Preparations one againſt another; alſo, that they on both Sides are reſolved to ſtand by *their* way: The *Church* is confident, the *Man of Sin* is confident; they both have the ſame Windows to ſee by, and ſo they manage their Matters; yet not ſo *ſimply* by the Windows, as by their divers Judgment they make of that which ſhineth in at them. Each one therefore hath the true and falſe Profeſſion, will be confident of his own way: he that was right, knew he was right; and he that was wrong, thought he was right; and ſo the Battle began. *There is a way that ſeems right to a Man, but the End thereof are the Ways of Death.* Prov. 14. 12.

Nor is it in Man to help it; there has been reaſoning, there has been diſputing, there has Blood alſo been ſpilt on both ſides, thorow the Confidence that each had of the Goodneſs of his own Way; but no Reconciliation is made, the Enmity is ſet here of God; Iron and Clay cannot mix;

mix; God will have things go on thus in the World, till his Words ſhall be fulfilled:
Gen.3.15. *the Deceived, and the Deceiver, are his.*
Dan.2.42. Things therefore muſt have their Courſe
43. in the Church in the Wilderneſs, till the
Job 12.16. Myſtery of God ſhall be fulfilled.
Rev.17.17

Hence 'tis ſaid, God will bring Gog againſt his People of *Iſrael*, as a Cloud to cover the Land. But for what Cauſe? Why, that he may contend a while with them, and then fall by their Light to the
Ezek. 39. 11. Ground. Therefore he ſays alſo, *That he will give God a Place of graves in Iſrael, and it ſhall be called the Valley of Hamon-gog.*

God will get himſelf great Glory, by permitting the Boar, the Man of Sin, and the Dragon to revel it in the Church of God; for they by ſetting up, and contending for their Darkneſs, and calling of it the Light; and by ſetting of it againſt that Light, which is Light in very deed, do not only prove the Power of Truth where it is, but illuſtrate it ſo much the more: For, as Black ſets off White, and Darkneſs, Light, ſo Error ſets off Truth: He that calls a Man a Horſe, doth in Concluſion, but fix the *Belief of his Humanity* ſo much the more in the Apprehenſion of all rational Creatures.

Light againſt Light in three Ranks. The *three Ranks* on the Churches Side, ſignifie her light in the Trinity, as was ſaid, and in the three Offices of Chriſt; and the Ranks againſt theſe three Ranks be to ſignifie, the oppoſite Apprehenſions of the Enemy. They differ alſo about the Authority of the Word, and Ordinances, about the Offices, Officers, and Executions of Office, in the Church, &c. There is an Oppoſition every where, even round about the Houſe. *there was Light againſt Light in three Ranks.*

This Houſe of the Foreſt of *Lebanon* was therefore a ſignificative Thing, wiſely built and fit for the Purpoſe for which it was deſigned, which was to ſhew what afterward would be the State of the Church in the Wilderneſs. Nor could any thing in the Temple more aptly expreſs it ſelf in a typical Way, as to any of the Things concerning *New Teſtament* Matters, than doth this Houſe of the Foreſt of *Lebanon:* as to the Things deſigned to be ſignified thereby. It ſpeaks, can we but hear; It points to things, as it were with a Finger, have we but Eyes to ſee.

It is not therefore to be wondered at, that we hear both Parties plead ſo much for their Authority, crying out againſt each other, as thoſe that deſtroy Religion.
1Kings 3. 16 17 13. So doth the Church, ſo doth the *Man of Sin*. The living Child is mine, ſaith one; nay, but the dead Child is thine, and the living Child is mine, ſays the other. And thus they ſpake before the King.

Now this could not be, were there not different Apprehenſions here; *Light* againſt *Light* then is the Cauſe of all this: *And here is Light againſt Light in three Ranks*; and ſo will be till the Beaſt is dead.

The Church will not give place, *for ſhe knows ſhe has the Truth*; the Dragon, and his Angels, they will not give place, but as beaten back by the Power of the Truth: For thus it is ſaid of the Dragon and his Angels, *They fought and prevailed not.* Dan.7.11. Rev. 19. 20. Therefore there *will*, there *muſt*, there cannot but be a ſpiritual Warfare here, and that until one of the two are deſtroyed, and their Body given to the burning Flame.

CHAP. VI.

Of the Doors and Poſts, and their Square, with the Windows of the Houſe of the Foreſt of Lebanon.

AND all the Doors and Poſts were ſquare, with the Windows. 1Kin.7.5.

The Doors, *they were for Entrance*, the *Poſts were the Support of the Doors*, and the Windows were, as was hinted before, for Light.

Now here they are ſaid to be all ſquare; Square is a Note of Perfection; but this word *ſquare*, may be taken two ways.

1. Either as to the faſhion of the things themſelves; or,

2. With Reference to the uniform Order of the whole.

In the firſt Senſe was the Altar of *burnt Offering*, the Altar of *Incenſe*, and the *Breaſtplate* of Judgment, ſquare; and ſo alſo it is ſaid of our *New Teſtament New Jeruſalem.* Ex. 27. 1. — 28. 16. — 30. 2. &Rev.21. 16.

But the Square in the Text is not thus to be underſtood, but if I miſtake not, as is ſignified under the ſecond head, that is for an uniform Order. The whole Fabrick, as the Doors, Poſts, and Windows, preſented themſelves to Beholders in an exact uniform Order, and ſo right delectable to behold. Hence we may gather, that this Houſe of the Foreſt of *Lebanon*, was ſo *exactly built*, and conſequently ſo compleat to view, that it was alluring to the Beholders; and that the more, for that ſo pretty a Fabrick ſhould be found in a Foreſt, or Wood. A Lilly among Thorns, a Pearl on a Dunghil, and Beauty under a Veil, will make one turn aſide to look on it.

Anſwerable to this, the Church, even in the Wilderneſs, or under Perſecution, is compared not only to a Woman, but to *a comely and delicate Woman.* And who, that ſhall meet ſuch a Creature in a Wood, unleſs he feared God, but would ſeek to raviſh and defile her.

Therefore I ſay, That which is here ſaid to be Square, muſt be underſtood to be ſo, as to *Proſpect* and *View*, or *right taking to the Eye.*

Thus therefore *they* are allured, and think to defile her in the Bed of Love, but

but coming to her, and finding of her chaſt, and filled with nothing but Armour, and Men at Arms, to maintain her Chaſtity, *nolens volens*: Their fleſhly Love is turned into cruel Rage, and ſo they go to Variance.

Jer. 6. 2. *I have likened*, ſays God, *the Daughter of Zion to a comely and delicate Woman.*

But where is ſhe? O! ſhe is in the Field, in the Foreſt *among the Shepherds.* But what will they do with her? Why, becauſe ſhe complies not with their Deſires, they prepare War againſt her, ſaying, *Ariſe, let us go up at Noon.* ----- *Ariſe,* Ver. 4. 5. *let us go up by Night, and let us deſtroy her Palaces.*

Wherefore the Beauty of the Houſe of the Foreſt of *Lebanon*, as well as the Fortitude thereof, was a Temptation to the Enemy to come to take it into their Poſſeſſion; eſpecially ſince it ſtood, as it were, on the Borders of *Iſrael*, and ſo faced the Enemy's Country.

Thus the Church, though in her Weeds of Widowhood, is become the Deſire of the Eyes of the Nations; for indeed her Features are ſuch, conſidering who is her Head, where moſtly to the Eye Beauty lies, that whoſo ſees but the utmoſt Glimpſe of her, is eaſily raviſhed with her Beauties; ſee how the Prophet words it:

Mic. 4. 11. *Many Nations are gathered together againſt thee, that ſay, let her be defiled, and let our Eye look upon Zion.*

The Church, the very Name of the Church of God, is beautiful in the World; and, as among Women, ſhe that has Beauty, has her Head deſired, if it might be, to ſtand upon another Woman's Shoulders; ſo this, and that, and every Nation that beholds the Beauty of the Church, would fain be *called by that Name.*

The Church, one would think, was but in a homely Dreſs when ſhe was coming out of Captivity; and yet then, the People of the Countries deſired to be one with her. *Let us*, ſaid they (*to Zerubbabel, and*

Ezr. 4. 1, 2. *to the Fathers of the Church*) *build with you, for we ſeek your God as you do.*

The very Name of the Church, as I ſaid, is ſtriven for of the World; but that is the Church which Chriſt has made ſo, her Featnres alſo remain with her ſelf, as this comely Proſpect of the Houſe of the Foreſt of *Lebanon* abode with it, whoever beheld or wiſht for it. The Beauty therefore of this Houſe, though it ſtood in the Foreſt, was admirable; even as is the Beauty of the Church in the Wilderneſs, though in a bewildered State.

Hear the Relation that the Holy Ghoſt gives of the intrinſick Beauty of the Church, when ſhe was to go to be in a perſecuted State: *She was cloathed with the Sun, had the Moon under her Feet, and*

Rev. 12. 1. 2, 3, 4. *had upon her Head a Crown of twelve Stars.* And yet now the Dragon ſtood by her. But I ſay, here's a Woman! Let who will attempt it, ſhew ſuch another in the World, if he can.

They therefore, that have any Regard to Morality, Civility, or to ceremonial Comelineſs, covet to be of the Church of God, or to appropriate that glorious Title to themſelves.

And here, indeed, Antichriſt came in; ſhe took this Name to her ſelf; and though ſhe could not come at the *Sun*, nor *Moon*, nor *Stars*, to adorn herſelf with them, yet ſhe has found ſomething that makes her comely in her Followers Eyes. See how the Holy Ghoſt ſets her forth. *She was arrayed in Purple and Scarlet Colour, and* — 17. 4. *decked with Gold and precious Stones, and* Nah. 3. 4. *Pearls, having a Golden Cup in her Hand,* Ii. 47. 57. &c. Hence ſhe is called, *the well-favoured Harlot, the Lady of Kingdoms*, &c.

But becauſe the chaſt Matron, the Spouſe of Chriſt, would not allow this *Slut* to run away with this Name, therefore ſhe gets upon the Back of her Beaſt, and by him puſhes this Woman into the Dirt; but becauſe her Faith and Love to her Husband remains, ſhe turns again, and pleads by her Titles, her Features, and Ornaments, that ſhe, and ſhe only, is ſhe whoſe Square anſwereth to the Square of her Figure, and to the Characters which her Lord hath given of his own, and ſo the Game began.

For ſo ſoon as this Miſtreſs became a Dame in the World, and found that ſhe had her *ſtout* Abbettors, ſhe attempts to turn all Things *topſi-turvy*, and to ſet them, and to make of them what ſhe liſts. And now ſhe will have an Altar like that which was *Tiglath-Pileſer's*: Now muſt the Lord's Braſen Altar be removed from its Place, the Borders of the Baſis muſt be cut off, and the Laver removed from off them; the molten Sea muſt alſo now be took off the Backs of the Brazen Oxen, 2 Kings 16 where *Solomon* ſet it, and be ſet on a Pave- 10, to 18. ment of Stone.

Solomon! alas *Solomon*'s No-body now; this Woman is wiſer in her own Conceit, than ſeven Men that can render a Reaſon. Ver. 18. Now alſo the Court of the Sabbath muſt be turned to the Uſe of the King of *Aſſyria*, &c.

Thus has the Beauty of God's Church betrayed her into the Hands of her Lovers, who loved her for themſelves, for the Devil, and for the making of her a Seat, a Throne for the Man of Sin. And poor Deut. 22. Woman, all her ſtruggling and ſtriving, 25, to 28. and crying out under the Hands of theſe Raviſhers, has not, *as yet*, delivered her, though it has ſaved her Life.

But though thus it has been with Chriſt's true Church, and will be as long as his Enemy Antichriſt reigns; yet the Days will come, when her God will give her her Ornaments, and her Bracelets, and

her

her Liberty, and her Joy, that ſhe had in the Day of her Eſpouſals.

CHAP. VII.

Of the Repetition of Light againſt Light in the Houſe of the Foreſt of Lebanon.

TO be ſure it was not ſuperfluouſly done of the Holy Ghoſt, to make Repetition of theſe Words, [And Light was againſt Light in three Ranks;] therefore ſomething is intended in the adding of them again, that was not intended by the firſt mentioning of them.

I have told you what I thought was intended by the firſt Rehearſal of them; namely, to ſhew how Antichriſt got in with his Senſuality, and oppoſed it to the true Light of the Word of God, exalting himſelf above God, and alſo above all Divine Revelation; this was his Light againſt Light. But, I ſay, *why is it repeated?* For he ſaith, *Light was againſt Light in three Ranks again.*

Truely, I think it is repeated, to ſhew the evil Effects the firſt Antichriſtian Oppoſition would have in the Church of God, towards the end of her *Wilderneſs-State.* For, *Light againſt Light*, now, for that it is here repeated, is to ſhew us ſome new Thing, or, as far as Wood and Windows can ſpeak, to let us underſtand what would be the Conſequence of thoſe Antichriſtian Figments that was brought into the Church at firſt by him.

For, can it be imagined, but that, ſince ſo much Confuſion was brought into the Church, ſome of the truly godly themſelves would be much damnified thereby. The Apoſtle ſays *Evil Communication corrupts good Manners.* And that their Words *will eat, as doth a Canker.* Miſchief therefore muſt needs follow this ugly Deed of the Man of Sin.

1 Cor. 15. 33. 2 Tim. 2. 17.

If an Houſe be on fire, though it is not burnt down, the Smell of the Flame may long remain there; alſo we count it no Wonder to ſee ſome of the Effects upon Rafters, Beams, and ſome of the principal Poſts thereof.

Judg. 18. 30. The Calf that was ſet up at *Dan*, defiled that People, *'till the Captivity of the Land.*

And I ſay again, ſince Light againſt Light was ſo early in the Church in the Wilderneſs, and has alſo been there ſo long; and again, ſince many in this Church were both born and bred there under theſe Oppoſitions of Light; 'tis eaſie to conclude, that ſomething of the Enemies Darkneſs might be alſo called Light, by the Sincere that followed after. For by Antichriſtian Darkneſs, though, they might call it Light, the true Light was Darkened, and ſo the Eye made dim, even the Eye of the truly godly. Alſo, the Holy Ghoſt did much withdraw it ſelf from the Church; ſo the Doctrines, Traditions, and Rudiments of the World, took more hold there, and ſpread themſelves more formidably over the Face of that whole Church.

For after the firſt Angel had ſounded, and the Star was fallen from Heaven to the Earth, and had received the Key of the bottomleſs Pit, and had opened the Mouth thereof, the Smoak came out amain. This Angel was one of the firſt Dads of Antichriſtianiſm; and this Smoak was that which they call Light, but it was *Light againſt Light. And he opened the bottomleſs Pit, and there aroſe a Smoke out of the Pit, as the Smoke of a great Furnace, and the Sun and the Air was darkened, by Reaſon of the Smoke of the Pit.* Rev. 9. 1, 2

The Sun I take to be the Goſpel of God, and the Air, a Type of the Breathings of the Holy Ghoſt. The Smoke, I take to be the Doctrines and Traditions of Antichriſt; that which was, as I ſaid before, put for Light againſt the true Light of the Word. Now, ſince the Sun, and the Air were darkened, by this Smoke; yea, and ſo darkened, as that the Sun, nor Moon, nor Stars, nor Day, nor Night, could ſhine for a third Part of them; no marvel though the true Worſhippers here was benighted, or at leaſt, had but little Light to walk by; yea, I have known ſome that have been born and bred up in Smokey-Holes, that have been made both in Smell and Sight, to carry the Tokens of their ſo being bred, about them.

And I ſay again, as to what is now under our Conſideration, no marvel if they that breathed in this Church in the Wilderneſs, after the Smoak came out of this Pit, ſuck'd in the Smoak with the Air, till it became natural to them. A Houſe annoyed with Smoak, is a great Offence to the Eyes, whoſe Light being thereby impaired, the Judgment alſo, ſince that, as to Viſibles, is guided by the Eye, muſt needs be in Danger of being in part mis-led.

And this being the Effect of Light againſt Light at firſt, is the cauſe of what to this Day we ſee in the Church among the true Brotherhood. For as a Cauſe produceth an Effect: ſo oftentimes an Effect ſets on foot another Cauſe.

Now therefore, we have *Light againſt Light* among the Godly, as afore there was Antichriſtian againſt the Chriſtian Light. Not that Light againſt Light is now Godly in the all of it. 'Tis Antichriſtian that oppoſes the Chriſtian Light ſtill. But, as before, the Darkneſs that oppoſed the Light, was in the Antichriſtians, now that Darkneſs is got into the Chriſtians, and has ſet them againſt one another. Light therefore againſt Light, now, is in the Chriſtians, truly prefigured by that which was in the Houſe of the Foreſt of *Lebanon.*

Witneſs the Jars, the Oppoſitions, the Contentions, Emulations, Strifes, Debates, Whiſperings, Tumults, and Condemnations that like Cannon-ſhot have ſo frequently on all ſides been let fly againſt one another.

Shall I need to mention particular Conteſts many Years paſt, and preſented to us in Print? Words and Papers now in Print, as alſo the many petty Diviſions, and Names amongſt us, ſufficiently make this manifeſt.

Wherefore Light againſt Light in this laſt Place, or where it is thus repeated, cannot, I think, be more fitly applied than to that now under our Conſideration; that is to ſay, than to the oppoſite Perſwaſions, different Apprehenſions, and thwart Concluſions, that are conſtantly drawn from the ſame Texts, to maintain a diverſe Practice. Though we are to acknowledge with Thankfulneſs, that this Oppoſition lies not ſo much in Fundamentals, as in Things of a leſſer Import.

The Godly all hold the Head, for there Antichriſt could never divide them: Their Diviſions therefore are, as I ſaid, only about ſmaller things.

I do not ſay that the Antichriſtian Darkneſs has done nothing in the Church as to the hurting it, in the great things of God. But, I ſay, it has not been able to do that which could ſever their Head from them, otherwiſe there appears even too much of the Effect of his Doings there. For even as to the Offices of our Lord, ſome will have his Authority more large, ſome more ſtrait. Some confine his Rules to themſelves, and to their more outward Qualification, and ſome believe they are extended further. Some will have his power in his Church purely ſpiritual, others again would have it mixt. Some count his Word perfect and ſufficient to guide in all religious Matters, others again hold that an Addition of ſomething humane is neceſſary. Some are for confining of his Benefits in the ſaving Effects of them, only to the Elect, others are for a ſtretching of them further. I might here multiply things; but that Light againſt Light is now among the Godly, as Light againſt Light was in the Houſe of the Foreſt of *Lebanon*, is not at all to be queſtioned.

This therefore may ſtand for another Argument, to prove that the Houſe of the Foreſt of *Lebanon*, was a Type of the Church in the Wilderneſs. As to the Number here, that is to ſay, in three Ranks, it is alſo, as I think, to ſhew that, though, as was ſaid afore, this Darkneſs could not ſever the true Church from her Head; yet it has eclipſed the Glory of things. By two Lights, a Man cannot ſee this or that thing, ſo exactly, as by one ſingle Light: no they both make all confuſed, though they make not all inviſible.

Mat. 6. 22, 23.

As for Inſtanc, Sun-light and Moon-light together; Fire-light and Sun-light together; Candle-light and Moon-light together, make things more obſcure, than to look on them by a ſingle Light.

The Word reflecting upon the Underſtanding without the interpoſing of Man's Traditions, makes the Mind of God to a Man more clear, than when attended with the other. How much more than when Light ſhall be againſt Light in three ranks?

Chriſt in his Offices, bleſſed be God, is to this Day known in his Church, notwithſtanding there is yet with us *Light againſt Light in three Ranks.* But in theſe things he is not ſo diſtinctly, fully, and compleatly known, as he was before the Church went into the Wilderneſs. No, that Knowledge is loſt to a third Part of it, as was alſo ſhewed before. Rev. 8. 12.

Things therefore will never be well in the Church of God, ſo long as there is *thus light againſt light* therein. When there is but *one Lord* among us, and his Name *one*: and when diviſions, by the Conſent of the whole, are baniſhed, I mean, not perſecuted, but abandoned in all by a joynt Conſent: and when every Man ſhall ſubmit his own ſingle Opinion to thoſe Truths, that by their being retained, are for the Health of all: then look for good Days, and not till then. For this Houſe of the Foreſt of *Lebanon*, in which, as you ſee, *there is Light againſt Light in three Ranks*, was not built to prefigure the Church in in her primitive State, but to ſhew us how we ſhould be while ſtanding before the Face of the Dragon, and while ſhifting for our ſelves in the Wilderneſs.

And although by her *Pillars*, and *Beauty*, and *Tower*, and by her facing the *Metropolitan* of her Enemies, ſhe ſheweth that the true Grace of God is in her, and a Strength and Courage that is invincible; yet for that ſhe has alſo affixed to her Station, *Light againſt Light in three Ranks*: 'tis evident, her Eye is not ſo ſingle, and conſequently, that her Body is not ſo full of Light, as ſhe will be when her Sackcloth is put off, and as when ſhe has put on her beautiful Garments. For then it is that her Moon is to ſhine as the Sun, and that the Light of her Sun is to be ſeven fold, even as the Light of ſeven Days; then, I ſay, *When the Lord bindeth up the Breach of his People, and healeth the Stroke of their Wound.* Iſa. 30. 26.

You know a Kingdom flouriſhes not, ſo long as it is the Seat of War, but when that is over, Peace and Proſperity flouriſhes. This Houſe, as has been hinted, was a Type of the Church in a Wood, a Foreſt, a Wilderneſs.

CHAP.

CHAP. VIII.

Of the Shields and Targets that were in the Houſe of the Foreſt of Lebanon.

AS this Houſe of the Foreſt of *Lebanon*, was that, which in the general, prefigured the State of the Church in the Wilderneſs, ſo it was accoutred with ſuch military Materials as ſuited her in ſuch a Condition, that is to ſay, with *Shields* and *Targets:* Conſequently with other warlike Things. *And* Solomon *made two hundred Targets of beaten Gold, ſix hundred Shekles of Gold went to one Target, and he made three hundred Shields of beaten Gold: three hundred Shekles of Gold went to one Shield: And the King put them in the Houſe of the Foreſt of* Lebanon.

1 Kings 10 16, 17. 2 Cor. 9. 15, 16.

This ſuppoſes that the Houſe of the Foreſt of *Lebanon*, would be attacked by the Enemy. And good Reaſon there was for ſuch a Suppoſition, ſince it was built for Defence of that Worſhip that was ſet up in the Church. Hence 'tis ſaid, when the Enemy uſed to come with his Chariots and Horſemen againſt them, that they did *look in that Day to the Armour of the Houſe of the Foreſt.*

Iſa. 22. 7, 8.

That was, to ſee how they were prepared at *Lebanon*, to make Reſiſtance againſt their Foes, and to ſecure themſelves and their Religion, from that Deſtruction that by the Enemy, was deſigned ſhould be made upon both. And thus again, or in this Thing, the Houſe of the Foreſt of *Lebanon* ſhews that it was a Figure of the Church of the Wilderneſs: For ſhe alſo is furniſhed with ſuch Weapons as were counted by the Wiſdom of God neceſſary for the ſecurity of the Soul, and Chriſtian Religion: To wit, the *Weapons of our warfare, the whole Armour of God.*

2 Cor. 10 3, 4.

For, though this Houſe of the Foreſt of *Lebanon* was a Place of Defence, yet her Armour is deſcribed and directed too, both as to Matter and to Meaſure. 'Twas Armour made of Gold, ſuch Armour, and ſo much of it: And 'twas made by Direction of *Solomon*, who was a Type of Chriſt, by the Power of whoſe Grace and Working, our Armour is alſo provided for us, as in the Texts afore-mentioned may appear. By this Deſcription, therefore, of the Armour of the Houſe of the Foreſt of *Lebanon*, we are confined, that being a Type to the Armour of God, in the Anti-type thereto for the Defence of the Chriſtian Religion. We then may make uſe of none but the *Armour of God* for Defence of our Souls, and the Worſhip of God: This alone is the golden Armour provided by our *Solomon*, and put in the Houſe of the Foreſt of *Lebanon*, or rather in the Church in the Wilderneſs, for her to reſiſt the Enemy withal.

Two hundred Targets. There is but little mention made of Targets in the Bible, nor at all expreſsly how they were uſed, but once; and that was when *Goliah* came to defy *Iſrael*, he came, as without other warlike Furniture, ſo with a *Target of Braſs between his Shoulders.*

1 Sam. 17

A Target, that is, ſaith the Margent, a *Gorget.* A Gorget is a Thing wore about the Neck, and it ſerveth in that Place inſtead of a Shield. Wherefore in ſome of your old Bibles, that which in one Place is called a *Target*, in another is called a *Shield.* A Shield for that Part.

This Piece of Armour, I ſuppoſe was worn in old Time, by them that uſed *Spears*, and it was to guard the upper Part of the Back and Shoulders from the Arrows of their Enemies, that were ſhot into the Air, to the intent they might fall upon the upper Part of the Body.

The *Shields* were for them which drew Bows, and they were to catch, or beat off thoſe Arrows that were levelled at them by the Enemy before.

Aſa had at one Time an Army of Men that bare Targets and Spears, out of Judah three hundred thouſand, and out of Benjamin that bare Shields, and drew Bows, two hundred and fourſcore thouſand.

2 Chr. 14. 8.

I cannot tell what the *Target* ſhould ſignifie here, unleſs it was to ſhew that thoſe in the Type, were more weak and faint-hearted than thoſe in the Anti-type: For in that this Gorget was prepared for ſome back Part of the Body, it ſuppoſed the Wearers ſubject to run away, to flee. But in the Deſcription of the Chriſtian Armour, we have no Proviſion for the Back of our Men in the Church: So in the Wilderneſs are ſuppoſed to be more ſtout. *Their Face is made ſtrong againſt the Face of their Enemies, and their Foreheads ſtrong againſt their Foreheads.*

Ezek. 3. 8, 9.

The *Shield* was a Type of the Chriſtian Faith, and ſo the Apoſtle applies it. The which he alſo counteth a principal piece of our Chriſtian Armour: When he ſaith, *Above all taking the Shield of Faith, wherewith ye ſhall be able to quench all the fiery Darts of the Wicked.*

Eph. 6. 16.

Theſe Targets and Shields were made of Gold, to ſhew the excellent worth of this Armour of God: To wit, that it is not Carnal but Spiritual, not Humane but Divine; not common or mean, but of an infinite Value. Wherefore *James* alluding to this, ſaith, *Hearken, my beloved Brethren, hath not God choſen the Poor of this Word Rich in Faith?* (Hath he not given them this golden Shield) *and made them Heirs of that Kingdom, which he hath promiſed to them that love him.*

Jam. 2. 5.

Faith! *Peter* ſaith, Faith, in the very tryal of it, is much more precious than is Gold that periſheth: If ſo, then what is that worth, or value, that is in the Grace it ſelf?

1 Pet. 1. 6, 7.

This

This alſo is that which Chriſt intends, when he ſays, *buy of me Gold tryed in the Fire, that thou mayeſt be rich.* Rev.3.18.

And methinks the Apoſtles, and the Lord Jeſus Chriſt, do in all theſe Places allude to the Shields, the Shields of Gold, that *Solomon* made and put in the Houſe of the Foreſt of *Lebanon*: Which Houſe, as I have ſhewed, was that which indeed prefigured the State of the Church in the Wilderneſs: and theſe Shields a Type of Faith.

Obj. *But here is mention made of nothing but Shields and Targets?*

Anſw. True, and that perhaps to ſhew us that the War that the Church makes with Antichriſt, is rather defenſive than offenſive. Shields and Targets are Weapons defenſive, Weapons provided for Self-Preſervation, not to hurt others with. A Chriſtian alſo, if he can but defend his Soul in the ſincere Profeſſion of the true Religion, doth what by Duty, as to this, he is bound. Wherefore though the New Teſtament admits him to put on *the whole Armour of God*: Yet the whole, and every Part thereof is ſpiritual, and only defenſive. True, there is mention made of the Sword, but that Sword is the Word of God. A Weapon that hurteth none, none at all but the Devil, and Sin, and thoſe that love it. Indeed 'twas made for Chriſtians to defend themſelves, and their Religion with, againſt Hell and the Angels of Darkneſs. Eph.6.17.

Theſe two Pieces of Armour then that *Solomon* the King did put into the Houſe of the Foreſt of *Lebanon*, were Types of the ſpiritual Armour that the Church in the Wilderneſs ſhould make uſe of. And as we read of no more that was put there, at leaſt to be typical, ſo we read of, and muſt uſe no more than we are bid to put on by the Apoſtle, for the defence of true Religion.

Object. *But he that ſhall uſe none other than this, muſt look to come off a loſer.*

Anſw. In the Judgment of the World, this is true; but not in the Judgment of them that have Skill, and an Heart to uſe it. For this Armour is not *Saul*'s, which *David* refuſed, but God's, by which the Lives of all thoſe have been ſecured, that put it on, and handled it well. You read of ſome of *David*'s mighty Men of Valour, *that their Faces were as the Faces of Lions, and that they were as ſwift of foot as the Roes upon the Mountains*: Being expert in handling Spear and Shield. 1 Cor. 12. 8.

Why, God's Armour makes a Man's Face look thus, alſo it makes him that uſeth it, *more lively and active*, than before. God's Armour is no Burden to the Body, nor Clogg to the Mind, but rather a natural, inſtead of an artificial Fortification.

But this Armour comes not to any, but out of the King's Hand. *Solomon* put theſe Targets and Shields into the Houſe of the Foreſt of *Labanon*. So Chriſt diſtributeth his Armour to his Church. Hence 'tis ſaid, *'Tis given to his to ſuffer for him.* 'Tis given to his by himſelf, and on his Behalf. Phil.1.29.

That is, that they might with it fight thoſe Battles which he ſhall manage againſt Antichriſt. *Hence they are called the Armies in Heaven*: And are ſaid, *to follow their Lord upon white Horſes cloathed in fine Linen, white and clean.* But, as I ſaid, ſtill their war *was but defenſive.* For a little further, do but obſerve, and you ſhall find the *Beaſt fall upon him. And I ſaw the Beaſt, and the Kings of the Earth, and their Armies gathered together, to make War againſt him that ſat on the Horſe, and againſt his Army.* Rev. 19. 12, to 22.

'Tis they that fall on, 'tis they that pick the Quarrel, and give the Onſet. Beſides, the Armour, as I ſaid, is only ſpiritual; wherefore the Slaughter muſt needs be ſpiritual alſo. Hence, as here it is ſaid, the Lamb did ſlay his Enemies, by the Sword, Spirit, or Breath of his Mouth; ſo his Army alſo ſlays them by the Fire that proceedeth out of his Mouth.

Here is therefore no Man's Perſon in danger by this War. And I ſay again, ſo far as any Man's Perſon is in danger, *it is by wrong managing of this War.* True, the Perſons of the Chriſtians are in danger, but that is becauſe of the bloody Diſpoſition of an Antichriſtian Enemy. But we ſpeak now with Reference to the Lamb and the Army that follows him: And as to them, no Man's Perſon is in danger ſimply as ſuch. Wherefore, it is not Men but Sin; not Men, but the Man of Sin, that wicked one, that the Son of God makes War againſt, in and by his Church. 2 Theſ. 2 8. Heb.12.4.

Let us therefore ſtate the Matter right; no Man needs be afraid to let Jeſus Chriſt be chief in the World, he envies no Body, he deſigns the hurt of none: His Kingdom is not of this World, nor doth he covet temporal Matters; let but his Wife, his Church alone, to enjoy her purchaſed Priviliges, and all ſhall be well. Which Priveleges of hers, ſince they are Soul-concerns, make no Infringement upon any Man's Liberties: Let but Faith and Holineſs walk the Streets without Controul, and you may be as happy as the World can make you. I ſpeak now to them that contend with him.

But if ſeaſonable Counſel will not go down, if hardneſs of Heart and blindneſs of Mind, and ſo periſhing from the Way ſhall overtake you, 'tis but what you of old have been cautioned of. *Be wiſe now therefore, O ye Kings, be inſtructed ye Judges of the Earth. Serve the Lord with Fear, and rejoyce with trembling. Kiſs the Son, leſt he be angry, and ye periſh from the Way, when his Wrath is kindled but a little. Bleſſed are all they that put their Truſt in him.* Pſ. 2. 10, 11, 12.

Now let this alſo that has been ſaid upon this Head, be another Argument to prove that

that the Houſe of the Foreſt of *Lebanon*, was a Type of the Church in the Wilderneſs.

CHAP. IX.

Of the Veſſels which Solomon *put in the Houſe of the Foreſt of* Lebanon.

1 Kings 10 21. 2 Chro. 9. 20.

SOlomon did alſo put Veſſels into the Houſe of the Foreſt of *Lebanon*. *And all King Solomon's Drinking-Veſſels were of Gold, and all the Veſſels of the Houſe of the Foreſt of Lebanon were of Gold*, pure *Gold, none were of Silver; it was nothing accounted of in the Days of Solomon.*

Since it is not expreſſed what thoſe Veſſels of pure Gold were which *Solomon* put in the Houſe of the Foreſt of *Lebanon*, therefore, as to the Affirmative, no Man can be abſolute; Veſſels of *Gold*, Veſſels of *pure Gold*, the Holy Ghoſt ſays they were, and ſo leaves it to the Prudent to make their Conjectures: And although I may not put my ſelf among the Number of thoſe prudent Ones, yet let me take Leave to ſay what I think in the Caſe.

Firſt then, negatively, They were not *Veſſels ordained for Divine Worſhip*; for, as that was confined to the Temple, ſo the Veſſels, and Materials, and Circumſtances for Worſhip, was there.

2 Chron. 2. 4. —7. 12, 15, 16.

I ſay, The whole uniform Worſhip of the Jews *now*, was confined to the Temple.

Wherefore, the Veſſels here mentioned, could not be ſuch as was in Order to ſet up Worſhip here, for to *Jeruſalem* they were to bring their Sacrifices: True, they had Synagogues where ordinary Service was done; there the Law was read, and there the Prieſts taught the People how they ſhould ſerve the Lord; but for that which ſtood in carnal Ordinances, as Sacrificings, Waſhings, and uſing Veſſels for that Purpoſe, that was performed at *Jeruſalem*.

This Houſe therefore, to wit, *the Houſe of the Foreſt of Lebanon*, was not built to ſlay, or to offer Burnt-Offerings or Sacrifices in, but as that Altar was which the two Tribes and an half, built by *Jordan*, when they went each to their Inheritance; namely, to be a Witneſs of the Peoples

Joſ. 22. 21, to 29. Reſolutions to preſerve true Religion in the Church, to themſelves, and to their Poſterity.

Since this Houſe therefore was deſigned for defenſive War, 'twas not requiſite that the Formalities of Worſhip ſhould be there.

1 Theſ. 2. 2 The Church in the Wilderneſs alſo, ſo far as ſhe is concerned in *Contention*, ſo far ſhe is not taken up in the practical Parts of Religion; for Religion is not to be practiſed in the Church in the Moments of Contention. Let us practiſe then our Religion in Peace, and in all peaceable Ways, and vindicate it *by Way of Contention*; that is, when asked, or required, by Oppoſites, to render a Reaſon thereof. Phil. 1. 7, 17. Acts 22. 1.

But my Contention muſt be, not in pragmatick Languages, or in Striving about Words to no Profit, *but by Words of Truth and Soberneſs, with all Meekneſs and Fear.* —26. 24, 25. Tit. 3. 1, 2. 1 Pet. 3. 15

To *practiſe* and *defend* a Practice, you know are two Things: I practiſe Religion in my Cloſet, in my Family, in the Congregation; but I defend this Practice before the Magiſtrate, the King, and the Judge. Now the Temple was prepared for the Practice of Religion, and the Houſe of the Foreſt of *Lebanon* for Defence of the ſame.

So far then as the Church in the Wilderneſs worſhips, ſo far ſhe is compared to the Temple; and ſo far as ſhe defends that Worſhip, ſo far ſhe is called an Army: An Army terrible with Banners. For God has given *a Banner to them that fear him, that it may be diſplayed becauſe of the Truth.* Hence ſhe ſays to God, *We will rejoice in thy Salvation, and in the Name of our God, we will ſet up our Banners.* Rev. 11. 1. —19. 14 Song 6. 4. Pſ. 60. 4. —20. 5.

But here is in all this no Hurt to the World; the Kingdom, the Worſhip, the War is ſpiritual, even as the Armour is. I have ſpoken this to diſtinguiſh Worſhip from contending for Worſhip, and to make Way for what is yet to be ſaid.

If the Veſſels of the Foreſt of *Lebanon*, or thoſe put into that Houſe, were not ſuch as related to Worſhip, to Worſhip ſimply as ſuch, then it ſhould ſeem.

Theſe Veſſels therefore, were for ſome other Uſe than for formal Worſhip, in the Houſe of the Foreſt of *Lebanon*. The beſt Way then, that I know of, to find out what they were, is, firſt to conſider to what they are joined in the Mention of them. Now I find them joined in the Mention of them, with *Solomon*'s Drinking Veſſels; and ſince, as they were made of fine or pure Gold, I take them alſo to be Veſſels of the ſame Kind, to wit, *Veſſels to drink in.* Now if we join to this the State of the Church in the Wilderneſs, of which, as we have ſaid, this Houſe of the Foreſt of *Lebanon* was a Type, then we muſt underſtand that by theſe Veſſels were prefigured, ſuch Draughts as the Church has, when in a bewildered or perſecuted State, and they are of two Sorts, either,

1. Such as are exceeding *bitter*: Or,

2. Such as are exceeding *ſweet*: For both theſe attend a State of War.

1. Such as are exceeding *bitter*: Theſe are called *Cups of Red Wine*, ſignifying Blood; alſo, *The Cup of the Lord's Fury, The Cup of Trembling, The Cup of Aſtoniſhment*, &c. —75. 8. Ja. 51. 17. 22. Jer. 25. 15. Ez. 23. 32.

Nor is there any Thing more *natural* to the Church, while in a Wilderneſs Condition, than ſuch Cups and Draughts as theſe. Hence ſhe, as there, is ſaid to be *cloathed*, as was ſaid afore, *in Sack-Cloth*, to *mourn*, to *weep*, to *cry out*, and to *be in Pain, as a Woman in Travail.* See the *Lamentations* and you will find all this verified. See alſo *Rev.* 11. 3. Chap. 12. 2.

And whoſo conſiders what has already been ſaid, as to what the Houſe of the Foreſt of *Lebanon* met with, will find that what is here inferred, is not foreign but natural. For, can it be imagined, that when the King of *Aſſyria* laid down his Army by the Sides of *Lebanon*, and when the Fire was to devour her Cedars; alſo, when *Lebanon* was to be cut down and languiſht, that theſe Veſſels, theſe Cups, was not then put into her Hand. And, I ſay again, ſince the Church in the Wilderneſs, *Lebanon*'s Antitype, has been *ſo* perſecuted, *ſo* diſtreſſed, *ſo* oppreſſed, and made the Seat of *ſo* much War, *ſo* much Blood, of *ſo* many Murders of her Children within her, &c. can it be imagined that ſhe drank of none of theſe Cups? Yes, yes; ſhe has drank the Red Wine at the Lord's Hand, even the Cup of Blood, of Fury, of Trembling, and of Aſtoniſhment. Witneſs her own Cries, Sighs, Tears, and Tremblings; with the Cries of Widows, Children and Orphans within her.

But what do I cite particular Texts, ſince Reaſon, Hiſtories, Experience, any Thing that is intelligible, will confirm this for a Truth: Namely, that a People, whoſe Profeſſion is directly in Oppoſition to the Devil and Antichriſt, and to all Debauchery, Inhumanity, Profaneneſs, Superſtition, and Idolatry, when ſuffered to be invaded by the Dragon, the Beaſt, the falſe Prophet, and Whore, muſt needs taſte of theſe Cups, and drink thereof to their Aſtoniſhment.

But all theſe are of pure Gold. They are of God's ordaining, appointing, filling, timeing; and alſo ſanctified by him for Good to thoſe of his that drink them. Hence *Moſes* choſe rather to drink a Brimmer of theſe, *than to enjoy the Pleaſures of Sin for a Seaſon.* Heb 11.25

The Sowreneſs, Bitterneſs, and Wormwood of them, therefore, is only to the Fleſh, that loveth neither God, nor Chriſt, nor Grace. 1 Theſ. 3.3 Rev. 2.10. Pſ. 75. 8. Iſa. 27. 9. 1 Pet. 1. 6.

The Afflictions therefore, that the Church in the Wilderneſs hath met with, theſe Cups of Gold, are of more Worth than are all the Treaſures of *Ægypt*; they are needful, and profitable, and Praiſe-worthy alſo, and tend to the augmenting of our Glory, when the next World is come. Heb. 12. 7 8, 9, 10. 1 Pet. 2. 19 2 Cor. 4. 17, 18.

Beſides they are Signs, Tokens, and Golden Marks of Love; and Jewels that ſet off the Beauty of the Church in the Sight of God the more. They are alſo a Means by which Men are proved ſound, honeſt, faithful, and true Lovers of God; as alſo ſuch, whoſe Graces are not counterfeit, feigned, or unſound, but true, and ſuch as will be found *to Praiſe, and Honour, and Glory, at the Appearing of Jeſus Chriſt.* Phil. 1. 28. 2 Theſ. 1. 5 Gal. 6. 17. Rev. 3. 19.

And this has been the Cauſe that the Men of our Church in the Wilderneſs, have *gloried in Tribulation; taking Pleaſure in Reproaches, in Neceſſities, in Perſecutions, and in Diſtreſſes for Chriſt's Sake.* Yea, this is the Reaſon why they have bade one another rejoice, *when they fell into divers Temptations*, ſaying, *Happy is the Man that endureth Temptations*; and *Behold we count them happy that endure*: And again, *If ye be reproached for the Name of Chriſt, happy are ye.* Rom. 5. 3. 2 Cor. 12. 9, 10. Jam. 1. 2, 12. — 5. 11. 1 Pet. 4. 14

Theſe therefore are Veſſels of *pure Gold*, though they contain ſuch bitter Draughts, and though ſuch, as at which we make ſo many wry Faces, before we can get their Liquor down.

Do you think that a Chriſtian, having even this Cup in his Hand to drink it, would change it for a Draught of that which is in the Hand of the Woman that ſits on the Back of the Scarlet-coloured Beaſt? No, verily; for he knows that her Sweet is Poiſon, and that his Bitter is to purge his Soul, Body, Life, and Religion, of Death. Rev. 17. 3, 4. 2 Tim. 2. 11, 12.

God ſends his Love Tokens to his Church two Ways, ſometimes by her Friends, ſometimes by her Enemies. When they come by the Hand of a Friend, as by a Miniſter, a Brother, or by the Holy Ghoſt, then they come ſmoothly, ſweetly, and are taken, and go down like Honey. But when theſe Love Tokens come to them by the Hand of an Enemy, then they are handed to them roughly: *Pharaoh* handed Love Tokens to them roughly: The King of *Babylon* handed theſe Love Tokens to them roughly. They bring them of Malice; God ſends them of Love; they bring them, and give them to us, hoping they will be our Death: They give us them therefore with many a foul Curſe; but God bleſſes them ſtill. Did not *Haman* lead *Mordecai* in his State, by the Hand of Anger?

Nor is this Cup ſo bitter, but that our Lord himſelf drank deep of it, before 'twas handed to his Church: He did, as loving Mothers do, drink thereof himſelf, to ſhew us it is not Poiſon, alſo to encourage us to drink it for his Sake, and for our endleſs Health. Mat 20. 22 — 26. 39, 42.

And, as I told you before, I think I do not vary from the Senſe of the Text, in calling them Cups; becauſe, though there they have no Name, they are joined with King *Solomon*'s drinking Veſſels; and becauſe as ſo joined in the Type, ſo they are alſo joined here: Therefore the Cup here is called

called *Chriſt's Cup*. *Are ye able to drink of the Cup that I drink of? Ye ſhall indeed drink of my Cup.* Here you ſee they are joined in a Communion in this Cup of Affliction, as the Cups in one and the ſame Breath are joined with thoſe King *Solomon* drank in, which he put in the Houſe of the Foreſt of *Lebanon*.

But theſe are not all the Cups that belong to the Houſe of the Foreſt of *Lebanon*, or rather to the Church in the Wilderneſs; there is alſo a Cup, out of which, at Times, is drunk what is exceeding ſweet.

It is called *The Cup of Conſolation*, *The Cup of Salvation*; a Cup in the which God himſelf is. As he ſaid, *The Lord is the Portion of my Cup.* Or rather, *The Lord is the Portion of mine Inheritance, and my Cup.*

Pſ. 16. 5. —116. 13. Jer. 16. 7.

This Cup, they that are in the Church in the Wilderneſs have uſually for an *after-Draught* to that bitter one that went before: Thus, as tender Mothers give their Children Plumbs or Sugar, to ſweeten their Palate after they have drank a bitter Potion, ſo God gives his the Cups of Salvation, and Conſolation, after they have ſuffered a while. *For as the Sufferings of Chriſt abound in us, ſo our Conſolation aboundeth by Chriſt.*

2 Cor. 1. 5.

Hence the Apoſtle aſſureth himſelf, concerning the Affliction of them at *Corinth*; yea, and alſo promiſeth them, *That as they were Partakers of the Sufferings, ſo ſhould they be of the Conſolation.*

— 1. 7.

Some of theſe Cups are filled 'till they *run over*, as *David* ſaid, *his did*, when the Valley of the Shadow of Death was before him. *Thou prepareſt a Table before me*, ſaid he, *in the Preſence of mine Enemies: Thou anointeſt my Head with Oil; my Cup runneth over.*

Pſ. 23. 5.

This is that which the Apoſtle calls *exceeding*; that is, that which is beyond *Meaſure.* *I am*, ſays he, *filled with Comfort, I am exceeding Joyful in all our Tribulations.*

— 7. 4.

Now he has *one* anſwering the *other*. *Thou haſt made Summer and Winter*: Thou haſt made the warm Beams of thy Sun anſwerable to the Cold of the dark Night. This may be alſo yet ſignified by the building of this Houſe, this Type of the Church in the Wilderneſs, in ſo pleaſant a Place as the Foreſt of *Lebanon* was. *Lebanon! Lebanon* was one of the ſweeteſt Places in all the Land of *Canaan.* Therefore we read of the *Fruit of Lebanon*, of the *Streams* from *Lebanon*; the *Scent*, the *Smell*, the *Glory of Lebanon*; and alſo of the *Wine* and *Flowers of Lebanon.*

— 72. 16. Song 8. 11. Iſa. 35 2. — 60. 13. Hoſ. 14. 6, 7. Nah. 1. 4.

Lebanon! That was one Thing that wrought with *Moſes* to deſire that he might go over *Jordan*; namely, That he might ſee that goodly Mountain, and *Lebanon*. The Glory and excellent Beauty of the Church, Chriſt alſo ſetteth forth, by comparing of her to *Lebanon*. *Thy Lips, O my Spouſe*, ſays he, *drop as an Honey-Comb; Honey and Milk are under thy Tongue, and the Smell of thy Garment is like the Smell of Lebanon.*

Song 4. 11.

This Houſe therefore, being placed here, might be to ſhew, how bleſſed a State God could make the State of his Church by his bleſſed Grace and Preſence, even while ſhe is in a Wilderneſs Condition.

Deut. 3. 25

We will add to this, for further Demonſtration, that Letter of that godly Man, *Pomponius Algerius*, an *Italian* Martyr; ſome of the Words of which, are theſe:

'Let, ſaith he, the miſerable worldly 'Man anſwer me; What Remedy, or ſafe 'Refuge, can there be to him that lacketh 'God, who is the Life and Medicine of all 'Men: And how can he be ſaid to fly 'from Death, when himſelf is already dead 'in Sin. If Chriſt be the Way, Verity and 'Life, how can there be any Life then with-'out Chriſt?

'The heat of the Priſon to me is cold-'neſs; the cold Winter to me is a freſh 'Spring in the Lord. He that feareth not 'to be burned in the Fire; how will he 'fear the heat of Weather? Or, what ca-'reth he for the pinching Froſt, which 'burneth with the Love of the Lord.

'The Place is ſharp and tedious to them 'that be Guilty; but to the Innocent and 'Guiltleſs it is *melliſluous*. Here droppeth 'the delectacle Dew; here floweth the 'pleaſant Nectar; here runneth the ſweet 'Milk; here is plenty of all good Things. 'And altho' the Place it ſelf be deſert and 'barren; yet to me it ſeemeth a large Walk, 'and a Valley of Pleaſure; here to me is 'the better and more noble Part of the 'World. Let the miſerable worlding ſay, 'and confeſs, if there be any Plot, Paſture, 'or Meadow, ſo delightful to the Mind of 'Man, as here. Here I ſee Kings, Prin-'ces, Cities, and People; here I ſee Wars, 'where ſome be overthrown, ſome be 'Victors, ſome thruſt down, ſome lifted up. 'Here is Mount *Sion*; here I am already 'in Heaven it ſelf. Here ſtandeth firſt 'Chriſt Jeſus in the Front; about him 'ſtand the old Fathers, Prophets, and E-'vangeliſts, Apoſtles, and all the Servants 'of God: Of whom ſome do embrace 'and cheriſh me, ſome exhort me, ſome 'open the Sacraments to me, ſome com-'fort me, others are ſinging about me: 'And how then ſhall I be thought to be 'alone, among ſo many, and ſuch as theſe 'be, the beholding of whom is to me both 'Solace and Example. For here I ſee 'ſome crucified, ſome ſlain, ſome ſtoned, 'ſome cut aſunder, and ſome quartered, 'ſome roaſted, ſome broiled, ſome put in 'hot Caldrons, ſome having their Eyes 'bored thorough, ſome their Tongues cut 'out, ſome their Skin plucked over their 'Heads, ſome their Hands and Feet chopt 'off,

'off, ſome put into Kilns and Furnaces, 'ſome caſt down headlong, and given to 'the Beaſts, and Fowls of the Air to feed 'on. It would, ſaid he, ask a long Time, 'if I ſhould recite all.

'To be ſhort, divers I ſee with divers 'and ſundry Torments excruciated; yet 'notwithſtanding, all living, and all ſafe. 'One Plaiſter, one Salve, cureth all their 'Wounds, which alſo giveth to me 'Strength and Life; ſo that I ſuſtain all 'theſe tranſitory Anguiſhes, and ſmall 'Afflictions, with a quiet Mind, having a 'greater Hope laid up in Heaven. Nei-'ther do I fear mine Adverſaries which 'here perſecute me and oppreſs me, for he 'that dwells in Heaven ſhall laugh them 'to Scorn, and the Lord ſhall deride them. 'I fear not ten thouſands of People which 'compaſs me about. The Lord my God 'ſhall deliver me, my Hope, my Supporter, 'my Comforter, who exalteth up my 'Head. He ſhall ſmite all them that 'ſtand up againſt me without Cauſe; and 'ſhall daſh the Teeth and Faces of Sinners 'aſunder, for he only is all Bleſſedneſs and 'Majeſty.

'The Rebukes for Chriſt make us jo-'cund; for ſo it is written: *If ye be re-'buked and ſcorned for the Name of Chriſt, 'happy be you; for the Glory and Spirit of* 1 Pet. 4. 14 *'God reſteth upon you.* Be ye therefore 'certified (ſaid he, by this his Letter to 'his Friends) that our Rebukes, which are 'laid upon us, redound to the Shame and 'Harm of the Rebukers.

'In this World there is no Manſion firm 'to me; and therefore I will travel up to 'the *New Jeruſalem* which is in Heaven, 'and which offereth it ſelf to me, without 'paying any Fine or Income. Behold, I 'have entered already on my Journey, 'where my Houſe ſtandeth for me pre-'pared, and where I ſhall have Riches, 'Kinsfolks, Delights, Honours, never-fail-'ing.

'As for theſe earthly Things here pre-'ſent, they are tranſitory Shadows, vaniſh-'ing Vapours, and ruinous Walls. Briefly, 'all is but very Vanity of Vanities, where-'as Hope, and the Subſtance of Eternity 'to come, are wanting; which the merci-'ful Goodneſs of the Lord hath given, as 'Companions to accompany me, and to 'comfort me; and now do the ſame begin 'to work, and to bring forth Fruits in me. 'I have travelled hitherto, laboured and 'ſweat early and late, walking Day and 'Night, and now my Travels begin to 'come to effect. Days and Hours I have 'beſtowed upon my Studies.

'Behold the true Countenance of God 'is ſealed upon me, the Lord hath given 'Mirth in my Heart; and therefore in the 'ſame will I lay me down in Peace and Pſal. 4. 8. 'Reſt. And who then ſhall dare to blame 'this our Age conſumed; or ſay, that our 'Years be cut off? What Man can now 'cavil, that theſe our Labours are loſt, 'which have followed, and found out the 'Lord and Maker of the World, and 'which have changed Death for Life. 'My Portion is the Lord, ſaith my Soul, 'and therefore I will ſeek and wait for 'him.

'Now then, If to die in the Lord, be 'not to die, but live moſt joyfully, where 'is this wretched worldly Rebel, which 'blameth us of Folly, for giving away our 'Lives to Death? O how delectable is 'this Death to me! To taſte the Lord's 'Cup, which is an aſſured Pledge of true 'Salvation; for ſo hath the Lord fore-'warned us, ſaying, *The ſame that they 'have done to me, they will alſo do unto you.*

'Wherefore, let the doltiſh World, with 'his blind Worldlings (whom the bright 'Sun-ſhine, yet go ſtumbling in Darkneſs, 'being as blind as Beetles) ceaſe thus un-'wiſely to carp againſt us, for our raſh 'ſuffering, as they count it. To whom, 'thus, we anſwer again, with the holy 'Apoſtle, That neither Tribulation, nor 'Anguiſh, nor Hunger, nor Nakedneſs, 'nor Jeopardy, nor Perſecution, nor Sword, 'ſhall be able ever to ſeparate us from the 'Love of Chriſt; we are ſlain all the Day 'long; we are made like Sheep ordained Rom. 8. 'to the Shambles.

'Thus (ſaith he) do we reſemble Chriſt 'our Head, which ſaid, that the Diſciple 'cannot be above his Maſter, nor the Ser-'vant above his Lord. The ſame Lord 'hath alſo commanded, that every one Luke 9. 'ſhall take up his Croſs and follow him.

'Rejoice, rejoice, (my dear Brethren, 'and fellow Servants) and be of good 'Comfort, when ye fall into ſundry Temp-'tations; let your Patience be perfect, in 'all Parts. For ſo it is fore-ſhewed us be-'fore, and is written, That they which 'ſhall kill you, ſhall think to do God good 'Service. Therefore, Afflictions and Death 'be as Tokens and Sacraments of our E-'lection and Life to come.

'Let us then be glad and ſing unto the 'Lord, when as we, being clear from all 'juſt Accuſations, are perſecuted and given 'to Death: For better is it that we in do-'ing well do ſuffer, if it ſo be the Will of 'God, than doing Evil. We have for our 'Example, Chriſt, and the Prophets which 1 Pet. 3. 'ſpake in the Name of the Lord, whom 'the Children of Iniquity did quell and 'murder. And now we bleſs and magnify 'them that then ſuffered.

'Let us be glad and joyous, in our In-'nocency and Uprightneſs; the Lord ſhall 'reward them that perſecute us; let us 'refer all Revengement to him.

'I am accuſed of Fooliſhneſs, for that I 'do not ſhrink from the true Doctrine, and 'Knowledge of God, and do not rid my 'ſelf out of theſe Troubles, when with

'one

'one Word I may. O the Blindneſs of 'Man, which ſeeth not the Sun-ſhine; 'neither remembreth the Lord's Words. 'Conſider therefore what he ſaith, *You are 'the Light of the World. A City built on a 'Hill cannot be hid; neither do Men light a 'Candle and put it under a Buſhel, but up-'on a Candleſtick, that it may ſhine, and 'give Light to them in the Houſe.* And in 'another Place (he ſaith) *You ſhall be led 'before Kings and Rulers: Fear ye not them 'which kill the Body, but him which killeth 'both Body and Soul. Whoſoever ſhall con-'feſs me before Men, him will I alſo confeſs 'before my Father which is in Heaven; and 'he that denieth me before Men, him will I 'deny before my heavenly Father.*

'Wherefore, ſeeing the Words of the 'Lord be ſo plain, How, or by what Au-'thority, will this wiſe Counſellor then 'approve this his Counſel which he doth 'give? God forbid that I ſhould re-'linquiſh the Commandments of God to 'follow the Counſel of Men. For, it 'is written, *Bleſſed is the Man that hath* Pſalm 1. '*not gone in the Way of Sinners, and hath 'not ſtood in the Counſel of the Ungodly, and 'hath not ſit in the Chair of Peſtilence.* God 'forbid that I ſhould deny Chriſt where I 'ought to confeſs him: I will not ſet more 'by my Life than by my Soul; neither 'will I exchange the Life to come for this 'World here preſent. O how fooliſhly 'ſpeaketh he, which argueth me of Fool-'iſhneſs!'

And a little farther he ſaith. 'And now 'let this carnal politick Counſellor, and 'Diſputer of this World, tell wherein have 'they to blame me: If in mine Examina-'tions I have not anſwered ſo after their 'Mind and Affection as they required of 'me, ſeeing it is not our ſelves that ſpeak, 'but the Lord that ſpeaketh in us, as he 'himſelf doth fore-witneſs, ſaying, When 'you ſhall be brought before Rulers and Mat. 10. 'Magiſtrates, *It is not you that ſpeak, but 'the Spirit of my Father that ſhall be in 'you.* Wherefore, if the Lord be true and 'faithful of his Word, as it is moſt certain, 'then there is no Blame in me; for he gave 'the Words that I did ſpeak, and *who was 'I that I could reſiſt his Will?*

'If any Man ſhall reprehend the Things 'that I ſaid, let him then quarrel with the 'Lord, whom it pleaſed to work ſo in me; 'and if the Lord be not to be blamed, nei-'ther am I herein to be accuſed, which 'did that I purpoſed not, and that I fore-'thought not of. The Things that there 'I did utter and expreſs [He means when 'he was before the Magiſtrates] if they 'were otherwiſe than well, let them ſhew 'it, and then will I ſay that they were my 'Words and not the Lord's. But if they 'were good and approved, and ſuch as 'cannot juſtly be accuſed, then muſt it 'needs be granted; ſpite of their Teeth, 'that they proceed of the Lord; and then 'who be they that ſhall accuſe me? Peo-'ple of Prudence? Or, Who ſhall con-'demn me? Juſt Judges? And though 'they ſo do, yet, nevertheleſs, the Word 'ſhall not be fruſtrate; neither ſhall the 'Goſpel be fooliſh, or therefore decay; 'but rather, the Kingdom of God, ſhall 'the more proſper and flouriſh to the *If-'raelites*, and ſhall paſs the ſooner unto 'the Elect of Chriſt Jeſus; and they which 'ſhall ſo do, ſhall prove the grievous Judg-'ment of God. Neither ſhall they 'ſcape, 'without Puniſhment, that be perſecutors 'and murderers of the Juſt.

'Beloved (ſaith he) lift up your Eyes, 'and conſider the Counſels of God, he 'hath ſhewed unto us of late, an Image 'of his Plague, which was to our Correc-'tion; and if we ſhall not receive him, he 'will draw out his Sword, and ſtrike with 'Sword, Peſtilence, and Famine, the Na-'tion that ſhall riſe againſt Chriſt.'

This, as I ſaid, is Part of a Letter, writ by *Pomponius Algerius*, an *Italian* Mar-tyr, who when he wrote it was in Priſon, in, as he calls it, his *delectable Orchard*, the Priſon of *Leomine*, 12. *Calend. Auguſt*, *Anno* 1555. As is to be ſeen in the ſecond Volume of the Book of Martyrs.

This Man was, when he wrote this Letter, in the Houſe of the Foreſt of *Le-banon*; in the Church in the Wilderneſs; in the *Place* and *Way* of contending for the Truth of God, and he drank of both theſe bitter Cups of which I ſpake before; to wit, of that which was *exceeding bitter*, and of that which was *exceeding ſweet*; and the Reaſon why he complained not of the Bitter, was, becauſe the ſweet had overcome it; as his Afflictions abounded *for Chriſt*, ſo did his *Conſolations* by him: So, did I ſay? they abounded much more.

But was not this Man, think you, a Gyant? A Pillar in this Houſe? Had he not alſo, now, hold of the Shield of Faith? Yea, was he not now in the Combat? And did he not behave himſelf valiantly? Was not his mind *elevated* a thouſand Degrees beyond Senſe, carnal Reaſons, fleſhly Love, ſelf Concerns, and the Deſires of embracing temporal Things? This Man had got that, by the end, that pleaſed him; neither could all the Flatteries, Promiſes, Threats, or Reproaches, make him once liſten to, or deſire to enquire after what the World, or the Glory of it could afford. His Mind was captivated with Delights inviſible, he coveted to ſhew his Love to his Lord, by laying down his Life for his Sake? he long'd to be *there*, where there ſhall be no more Pain, nor Sorrow, nor Sighing nor Tears, nor Troubles, *He was* Eccleſ. 7. 22. *a Man of a thouſand.*

But to return again to our Text. You know we are now upon the *Veſſels* of the Houſe of the Foreſt of *Lebanon*: which, I have told you, could not be Veſſels for

Worſhip; for, that Worſhip that was ordained to be performed at the Temple, was alſo confined to that, and to the Veſſels that were there. Therefore, they muſt be, in all probability, the Veſſels that I have mentioned, the which, you ſee how we have expounded and applied.

If I am out, I know it not; if others can give me better Light, here about, for it I will be thankful.

There was alſo added to this Houſe of 2 Chron. 8. 3, 4, 5, 6. the Foreſt of *Lebanon*, *Store-Cities*, *Chariot-Cities*, and *Cities of Horſemen*; unto ch. 27. 3, 4. which, King *Jotham* added *Caſtles*, and *Towers*.

These might be to ſignifie, by what *Ways* and *Means*, God would at times revenge the Quarrel of his Church, even in this World, upon them that, without Cauſe, ſhould for their Faith, and Worſhip, ſet themſelves againſt them. For, here is a *face of threatning* Revenge, they were *Store*-Houſes, *Chariot*-Cities, Cities of *Horſemen*, with *Caſtles*, and *Towers*. And they ſtood on the ſame ground that this Houſe was builded upon, even in the Foreſt of *Lebanon*.

We know, that in *Iſrael*, God ſtirred up Kings, who all times ſuppreſs'd Idolatry there, and plagued the Perſecutors too, as *Jehu*, *Hezekiah*, *Joſiah*, &c. And he has promiſed that, even in Goſpel times, Kings Rev. 17. 12. 16. ſhall hate the Whore, make *her deſolate, and naked, and ſhall eat her Fleſh, and burn her with Fire.*

Here now are the *Store-Houſes*, *Chariot-Cities*, *Cities of Horſemen*, with *Towers*, and *Caſtles*, for the Help of the Houſe of the Foreſt of *Lebanon*, for the Help of the Church in the Wilderneſs, or, as you have it, in another Place, As the Serpent caſt Floods of Water out of his Mouth, after the Woman, that he might cauſe her to be carried away of the Flood: So *the Earth helped the* Chap 12. 15, 16. *Woman, and the Earth opened her Mouth, and ſwallowed up the Flood, which the Dragon caſt out of his Mouth.*

Thus the *Medes* and *Perſians* helped to deliver the Church, from the Clutches and ſtrong Hand of the King of *Babylon*.

This *Lebanon*, therefore, was a place Song 11. ch. 5. 15. chap. 7. 4. conſiderable, and a Figure of great things; the Countenance of the Lord Jeſus is compared to it, and ſo is the Face of his Spouſe, and alſo the Smell of her Garment.

CHAP. X.

Of the Porch of the Houſe of the Foreſt of Lebanon.

SOlomon, alſo, made a Porch to this Houſe, of the Foreſt of *Lebanon*. He made ſeveral Porches, as, *one* for the Temple, *one* for the Houſe which he dwelt in, *one* for the Throne of the Kingdom, and *this* that was for the Houſe of the Foreſt of *Lebanon*; of all which, this laſt is that mentioned. 1 King. 7. 6.

And he made a Porch of Pillars, the Length thereof was fifty Cubits, the breadth thereof thirty Cubits; and the Porch was before them, and the other Pillars, and the thick Beams were before them. This Porch was famous, both for *Length*, and *Breadth*, and *Strength*; it was able to contain a thouſand Men. 2 Sam. 5. 'Twas like that *of the Tower of* David, otherwiſe called, *the ſtrong Hold*, 1 Chron. 11. 5. *the Caſtle of* Zion, *which is the City of* David.

This Tower of David *was built for an Armory, whereon there hanged a thouſand* Song 4. *Bucklers, all Shields of mighty Men.*

It was fifty Cubits long, and thirty broad; a ſpacious Place; a large Receptacle for any that liked to take Shelter there.

It was made of *Pillars*, even as the Houſe within was, or it ſtood upon Pillars. The Pillars, you know, I told you before, were to ſhew us what mighty Men, or what Men of mighty Grace, God would have his Church in the Wilderneſs, furniſhed with.

And 'tis worth your obſerving here alſo we have Pillars, Pillars. And he made the Porch of Pillars; that is, of Pillars of Cedar, as the reſt of the Pillars of the Houſe were.

And the Porch was before them. That is, as I take it, an entring Porch, leſs than the Space within; ſo that the Pillars neither as to Number nor Bigneſs could be ſeen without, until, at leaſt, they that had a mind to ſee, entred the *Mouth* of the Porch.

And by this was fitly prefigured, how unſeen the Strength of the Church under Perſecution is of all that are without her. Alas! they think that ſhe will be run down with a puſh; or, as they ſaid, *What do theſe feeble Jews? Will they fortifie themſelves? Will they ſacrifice? Will they make an end in a Day? Will they revive the Stones, out of the Heaps of Rubbiſh, which are burnt? Alas! If a Fox go up, he will* Neh. 4. 2, 3 *even break down their ſtone Wall.*

But do you think theſe Men ſaw the Strength of the *Jews* now? No, no, their Pillars were *within*, and ſo were ſhadowed from their Eyes. *David* himſelf could not Pſal. 73. tell what Judgment to make of the way 19, 17. of the World, againſt the People of God, until he went into the Sanctuary of God.

How then can the World judge of the Condition of the Saints? Alas, had they known the Churches Strength; ſurely, they would not as they have, ſo furiouſly aſſaulted the ſame. But have they got by all they have done, either againſt the Head or Body of the ſame?

She yet has Being in the World, and will have, ſhall have, tho' all the Nations on Earth ſhould gather themſelves together againſt it: Nor is it the cutting off *many* that will

will make her ceaſe to flouriſh. Alas, were ſhe not ſome times *pruned*, and *trimmed*, her boughs would ſtand too thick. Thoſe therefore that are taken away, with God's Pruning Hooks, are removed that the under-Branches may grow the better.

But, I ſay, to extinguiſh her, 'tis in vain for any to hope for that; ſhe ſtands upon Pillars, on Rocks, on the Munition of Rocks; ſtand therefore ſhe muſt, whether the World believes it or no.

And the other Pillars were before them, or, as the Margent has it, *according to them: The other Pillars*, that is, they *more inward*; thoſe that were in the *Body of the Houſe*. Chriſt doth not do as the poor World doth, that is, *ſet the beſt leg before*; the Pillars that were more inward, in the Houſe, were *as good as thoſe in the Front*: 'Tis true, ſome are appointed to Death, to ſhew to the World, the Strength of Grace, not that he can help no body to that Strength but they: The moſt feeble of his Flock, when Chriſt ſhall ſtand by and ſtrengthen them, are able to do, and bear, what the ſtrong have under-went. For ſo he ſaith,

And the *other Pillars, and the thick Beams, were according to them*: nay *before them*? Indeed, they that are left, ſeem weak, and feeble, if compared to them that have already been tried with Fire and Sword, and all the Tortures of Men. But, that Grace (by which they were helped that have done ſuch mighty Acts already,) can help thoſe who ſeem more weak, yet to go beyond them. God Amos 5.9. *ſtrengtheneth the ſpoiled, againſt the ſtrong; ſo that the ſpoiled come againſt the Fortreſs*: Iſa.33.23 Or, as another Scripture has it, *The Lame take the Prey.*

So that, you ſee, here is all ſubſtance: All here are Pillars, and thick Beams, both in the Houſe, and in the Porch.

The Concluſion therefore is. The true Members of the Church in the Wilderneſs, are *ſtrong*, *mighty*, being made able by the Grace of God, for their ſtanding; and having alſo coupled, and compacted together, with the biggeſt Bands, or thickeſt Beams, that the Holy Ghoſt puts forth, to bind and hold this Church together.

And there is reaſon for it. The Church is God's Tower, or Battery, by which he beateth down Antichriſt; or if you will have it in the Words of the Prophet, *Thou art my battle-Ax, and Weapons of War*; Jer. 51. 19, 20. and with thee (ſaith God) will I break in Pieces, &c.

Wherefore, ſince the Church is ſet for Defence of Religion, and to be as a Battery to beat down Antichriſt, 'tis requiſite that ſhe ſhould be made up of Pillars of ſtrong and ſtanch Materials.

The Largeneſs of the Porch was commodious, it was the next Shelter, or the Place where-unto they of the Houſe of the Foreſt of *Lebanon*, when purſued, might reſort, or retreat, with the leſs Difficulty. Thus the Church in the Wilderneſs, has her Porch, her Place, her Boſom, whereunto her diſcouraged may continually reſort, and take up, and be refreſhed. As *Abiather* thruſt in to *David*, and his Men, in the Wilderneſs, in the Day when *Saul* had ſlain his Father, and of his Brethren even *fourſcore and five Perſons that did wear a Linnen Ephod.* 1 Sam. 22. 17. 18, 19, 20, 21, 22, 23.

When the Apoſtles were perſecuted, *they went to their own Company*, becauſe the Lord was there. Acts 4.23.

There we find the Pillars, and have both Solace and Example. There, as *Pomponius* ſaid of his Perſon, ſtands Chriſt Jeſus, in the front as Captain of the Lord's Hoſt, and round about him, the old Fathers, Prophets, Apoſtles, and Martyrs.

This Porch, therefore, I take to be a Figure of thoſe cordial and large Affections, which the Church, in the Wilderneſs, has to all, and for all them that love the Truth, and that ſuffer, and are afflicted, for the ſincere Profeſſion thereof.

This Porch was bigger than that which belonged to the Temple, by much; to ſhew that thoſe that are made the Object of the Enemies rage moſt, are uſually moſt prepared, with Affection, for them that are in the ſame Condition. Fellow-feeling is a great Matter. 'Tis ſaid of the poor afflicted People, that were in *Macedonia*, in their great Trial of Affliction, *the Abundance of their Joy, and their deep Poverty, abounded unto the Riches of their Liberality; for to their Power, yea, and beyond their Power, they ſhewed their Charity to the deſtroyed Church of* Jeruſalem. 2 Cor. 8.1, 2, 3, 3, 4.

And a Porch, in a Foreſt; a Boſom, in a Wilderneſs; is ſeaſonable to them, that in the Wilderneſs are faint and weary.

Nabal ſhut up his Doors againſt *David*, and therefore he died like a Beaſt. Poor *David*! thou waſt bewildred, but this Churle had no Compaſſion for thee. 1 Sam. 25. 5, to 40.

Bleſt *Obediah*, thou hadſt a Boſom, and Bread, and Hiding-places for the Church, when rent and torn by the fury of *Jezebel*, and thou haſt for it thy Reward in Heaven. 1 King. 18 3, 4. Mat. 10. 42.

Ebed-melch, becauſe he had Compaſſion on *Jeremy*, when he was in the Dungeon; God did not only give him his Life for a Prey, but promiſed him the Effects of putting his Truſt in the Lord. Jer. 38. 7, 8, 9, 10, 11 Ch 39. 15, 16, 17, 18.

And he made a Porch of Pillars. The Porch is but the Entrance of the Houſe, whither many go, that yet ſtep not into the Houſe, but make their Retreat from thence: But it is, becauſe, they are Non-Reſidents, they only come to ſee; or elſe, if they pretended more, it was not from the Heart. *They went out from us*, ſaid *John, but they were not of us; for if they had been of us, they would, no doubt, have* 1 Joh. 2. 19

continued

continued with us; but they went out, that it might be made manifeſt, that they were not all of us.

And, foraſmuch, as this Porch was fifty Cubits long, Men may take many a Step ſtrait forward therein, and be but in the Porch yet. Even, as we have ſeen Men go, as one would think, till they are out of View, in the Porch of this Church, in the Wilderneſs; but preſently you have them without the Door again.

True, this Porch was made of Pillars; and ſo to every one, at firſt Entrance, it ſhewed the Power of the Place; the Church, in the Wilderneſs, alſo is ſo builded, that Men may ſee it is ordained for Defence. Men alſo, at their firſt offer to ſtep over the Threſhold there, with Mouth profeſs, that they will dwell as Soldiers there: But Words are but Wind, when they ſee the Storm a coming, they will take care to ſhift for themſelves: This Houſe, or Church, in the Wilderneſs, muſt ſee to it ſelf, for all them.

As the Houſe therefore is a Figure of the Church, in the Wilderneſs; ſo, ſo great a Porch, belonging to it, may be alſo to ſhew that Numbers may there be entertained, that, if need be, will quickly whip out again. Although therefore the Porch was made of Pillars, yet every one that walked there were not ſuch. The Pillars was to ſhew them, not what they were, but what they ſhould be that entred into this Houſe.

The Church alſo, in the Wilderneſs, even in her Porch, or firſt Entrance into it, is full of Pillars, Apoſtles, Prophets, and Martyrs of Jeſus: There alſo hang up the Shields that the old Warriors have uſed, and are plaſtered upon the Walls, the brave Atchievements which they have done: There are alſo ſuch Encouragements there, for thoſe that ſtand, that one would think none that came thither, with Pretence to ſerve there, would for very Shame attempt to go back again; and yet not to their Credit be it ſpoken, they will forſake the Place without bluſhing; yea, and plead for this their ſo doing. But I have done with the explicatory Part, and conclude, that from theſe ten Particulars thus handled in this Book, the Houſe of the Foreſt of *Lebanon*, was a Type, or Figure, of the Church in the Wilderneſs.

Nor do I know, if this be denied, how ſo fitly to apply ſome of theſe Texts, which ſpeak to the Church to ſupport her under her Troubles, of the Comforts that afterwards ſhe ſhall enjoy; ſince they are preſented to her under ſuch Metaphors, as clearly denote, ſhe was once in a Wilderneſs, for Inſtance.

1. *Sing O ye Heavens, for the Lord hath done it* (that is, redeemed his Servant *Jacob*, from their Sins, and from the Hand of the Enemy,) *ſhout ye lower Part of the Earth*, (or Church once trampled under Feet,) *break forth into ſinging, ye Mountains, O Foreſt, and every Tree therein*; (here is Comfort for the Church, under the Name of a Foreſt, that in which the Houſe, we have been ſpeaking of, was built;) *for the Lord hath redeemed* Jacob, *and glorified himſelf in* Iſrael. Iſa. 44. 23.

To what, I ſay, can this Text more fitly be applied, than to the Church in the Wilderneſs, put here under the Name of a Foreſt, as well as under the Title of Heaven. Yea, methinks 'tis cried here to her, *O Foreſt*, on purpoſe to intimate to us, that the Houſe, in the Foreſt of *Lebanon*, was the Figure of the Church in this Condition.

2. Again, *Is it not yet a very little while,* Iſa. 29. 17 to 21. *and* Lebanon *ſhall be turned into a fruitful Field, and the fruitful Field ſhall be eſteemed as a Foreſt. And in that Day ſhall the Deaf hear the Words of the Book; and the Eyes of the Blind ſhall ſee out of Obſcurity, and out of Darkneſs. The meek alſo ſhall encreaſe their joy in the Lord, and the poor, among Men, ſhall rejoyce in the holy one of* Iſrael: *For the terrible one is brought to nought, and the ſcorner is conſumed, and all that watch for Iniquity are cut off. Lebanon* was a Foreſt, but now ſhe muſt be a fruitful Field. What Means he here by *Lebanon*, but the Church under Perſecution; and the fruitful Field, Miſtreſs *Babylon* ſhall become as a Foreſt, that is, *as the Church under diſtreſs.* But when ſhall this be? Why, when *the terrible one is brought low, and the ſcorner is conſumed*, &c.

What can be more plain than this, to prove that *Lebanon*, even the Houſe, in the Foreſt of *Lebanon* (for that is here intended) was a Figure of the Church, in the Wilderneſs, or in a tempted and perſecuted State. For to be turned into a fruitful Field, ſignifies the recovering of the afflicted Church, into a State moſt quiet and fruitful; fruitful Fields are quiet, becauſe they are fenced, and ſo ſhall the Church be in that Day.

3. *The Wilderneſs, and the ſolitary Places ſhall be glad for them, and the Deſert ſhall rejoice, and bloſſom as a Roſe.* Iſa. 35. 1.

What are we to underſtand by theſe Words, if they be not a Prophecy of the flouriſhing State of Chriſt's Kingdom; who in the Days of her Perſecution, is compared to a Wilderneſs, to a Deſert, and to ſolitary Places. *And ſhe ſhall be glad for them*; for what? For that ſhe is rid of the *Dragons, Wild Beaſts, Satyrs, Screech-Owles, Great Owle*, and *Vulture*, Types of the Beaſts, and unclean Birds of Antichriſt.

She ſhall be glad for them, that they are taken away from her, and placed *far away*: For then no Lion ſhall be there, nor any ravenous Beaſt: Yea, *'tis the Habitation of Dragons, where each lay, ſhall be Graſs, with Reeds, and Ruſhes*, as it is *Ch.* 35. Ch. 34. 13. to 18.

And

And now, *The lame Man ſhall leap as an Hart, and the Tongue of the Dumb ſhall ſing; for in the Wilderneſs ſhall Waters break out, and Streams in the Deſert.* Read the whole Chapter.

For that the Deſert and Wilderneſs is thus mentioned, and that to expreſs the State of the Church in trouble by; 'tis clear that *Lebanon* is not excluded, nor the Thing that is ſignified thereby, which, I ſay, is the Church, in her low Eſtate, in her Foreſt, or Wilderneſs Condition.

Iſa. 41. 18, 19. 4. *I will plant in the Wilderneſs, the Cedar, the Shittah-Tree, the Myrtle-Tree, and the Oyl-Tree; and I will ſet in the Deſert, the Fir-Tree, and the Pine, and the Box-Tree together.*

Can any think that Trees are the Things taken care of here? They are the Men that Antichriſt has murdered in his Heat and Rage againſt Chriſt, the which God will reſtore again to his Church, when Antichriſt is dead and buried, in the Sides of the Pits Mouth.

And that you may the better underſtand, he meaneth ſo, he expreſſeth again the State of the Church, as like to a Wilderneſs Condition, and promiſeth that in that very Church now ſo like a Wilderneſs, to plant it again with Chriſtians, flouriſhing with Variety of Gifts and Graces, ſignified by the various Nature, and Name of the Trees, ſpoken of here.

Iſa 43. 19 20. 5. *Behold, I create a new Thing; now it ſhall ſpring forth, ſhall ye not know it? I will even make a Way in the Wilderneſs, and Rivers in the Deſert; the Beaſts of the Field ſhall honour me, the Dragons and the Owls, becauſe I give Waters in the Wilderneſs, and Rivers in the Deſert, to give Drink to my People, my choſen.*

Here God alludes to the Condition of the Children of *Iſrael*, in the Wilderneſs of old, and implies they ſhall be in a Wilderneſs again; and as then he gave them Water, and delivered them from Serpents, Cockatrices, Vipers, Dragons; ſo he will do now, now *to his People his choſen.*

Iſa. 51. 3. 6. *The Lord ſhall comfort* Zion, *he will comfort all her waſte Places, and he will make her Wilderneſs like* Eden, *and her Deſert like the Garden of the Lord; Joy and Gladneſs ſhall be found therein, Thankſgiving, and the Voice of Melody.*

See, here are *Sion*'s waſte Places, *Sion*'s Wilderneſs, Foreſt, or *Lebanon.* Next here is a Promiſe that he will comfort her; and what doth this ſuppoſe, but that ſhe was in her Wilderneſs State, uncomfortable at leaſt, as to her outward Peace, her Liberty, and Goſpel Privileges and Beauties. Then here is the Compariſon, by which he illuſtrates his Promiſe, as to what Degree and Pitch he will comfort her. He will make her *Wilderneſs*, *like* Eden, and her *Deſert* like the *Garden of the Lord.*

The Effects of all which will be, ſhe will have Joy, and Gladneſs; ſhe will be thankful, and be melodious in her Voice, in her Soul to the Lord. This, I ſay, will follow upon her Deliverance from her *Deſert*, her *Wilderneſs*, her *Deſolate*, and *Comfortleſs* State: All which is more fully expreſſed, by her repeated *Allelujahs.* Rev. 19. 1, 2, 3, 4, 5, 6.

Which *Allelujahs* there, are the Effect of her Deliverance from the Rage of the *Beaſt* and *great Whore*, of whoſe Greatneſs, and Ruine, you read in the two foregoing Chapters.

Now, I ſay, ſince the Church was to be in a Wilderneſs Condition, under the Goſpel; and ſince we have this Houſe of the Foreſt of *Lebanon*, ſo particularly ſet forth in the Scriptures; and alſo ſince this Houſe, its Furniture, its Troubles, and State, do ſo paint out this Church, in this Wilderneſs State, I take it to be for that very Thing deſigned, that is to ſay, to prefigure this Church in this her ſo ſolitary and Wilderneſs State.

We will now therefore here make a brief Concluſion of all. Firſt, this may inform us of the Reaſon of the deplorable State of a profeſſing People. It is allotted to them in this World to be ſo. The World, and Men of the World, muſt have their Tranquility here, and muſt be poſſeſt of all; this was *fore-ſhewn* in *Eſau*, who had of his Sons many that were *Dukes* and *Kings* before there was any King in *Iſrael.* God ſo diſpoſing of Things that all may give Place, when his Son ſhall come to reign in *Mount Zion, and before his Ancients glorioufly*, which coming of his will be at the Reſurrection, and end of this World, and then ſhall his Saints reign with him, *when Chriſt who is our Life ſhall appear, then ſhall we alſo appear with him in Glory.* Gen. 36. 31. Col. 3. 3, 4.

Let not therefore Kings and Princes and Potentates be afraid; the Saints that are ſuch indeed, know their Places, and are of a peaceable Deportment; the *Earth* God hath given to *the Children of Men*, and his *Kingdom*, to the *Sons of God.* Pſ. 115. 16 Mat. 25. 34. Luk. 12. 32.

I know there are extravagant Opinions in the World, about the Kingdom of Chriſt, as if it conſiſted in temporal Glory, in Part, and as if he would take it to him by carnal Weapons, and ſo maintain it in its greatneſs and grandeur; but I confeſs my ſelf an Alien to theſe Notions, and believe and profeſs the quite contrary, and look for the coming of Chriſt to Judgment perſonally, and 'twixt this and that, for his coming in Spirit, and in the Power of his Word to deſtroy Antichriſt, to inform Kings, and ſo to give Quietneſs to his Church on Earth; which ſhall aſſuredly be accompliſhed, when the Reign of the *Beaſt*, the *Whore*, the *falſe Prophet*, and of the *Man of Sin* is out. 2 Theſ. 2. 8. Iſa. 49. 23. Ch. 52. 15. Ch. 60. 3. 10, 11, 16, 62, 2. Rev. 21. 24.

2. Let this teach Men, not to think that the Church is *curſt of God*, becauſe ſhe is put in a Wilderneſs State: Alas, that is but

to train her up in a Way of Solitarineſs, to make her *Canaan* the more welcome to her. (Reſt is ſweet to the labouring Man,) Yea, this Condition is the *firſt Step to Heaven*; yea, 'tis a *Preparation* to that Kingdom. God's Ways are not as Man's. *I have choſen thee*, ſaith he, *in the Furnace of Affliction.*

Ezek.20.6 Pſ. 107.1, 2, 3, 4, 5, 6, 7. When *Iſrael* came out of *Egypt*, they were led of God into the Wilderneſs; but why? That he might have them to a Land, that he had eſpied for them, that he might bring them to a City of Habitation.

The World know not the Way of the Lord, nor the Judgment of our God. Do you think that Saints that dwell in the World, and that have more of the Mind of God than the World, would, could, ſo rejoice in God, in the Croſs, in Tribulations and Diſtreſſes? Were they not aſ-

Acts 14. 22. ſured that through many Tribulations is the very Road-Way to Heaven.

Let this then encourage the Saints to hope, and to rejoice in hope of the Glory of God, notwithſtanding preſent Tribulations. This is our Seed-time, our Winter. Afflictions are to try us of what Mettle we are made; yea, and to ſhake off worm-eaten Fruit, and ſuch as are rotten at Core. Troubles for Chriſt's Sake are but like the *prick* of an *Awl* in the *Tip* of the *Ear*, in order to hang a *Jewel there.*

Let this alſo put the Saints *upon Patience*; when we know that a Tryal *will have an End*, we are by that Knowledge encouraged to exerciſe Patience. I have a bad Maſter, but I have but a Year to ſerve under him, and that makes me ſerve him *with Patience*: I have but a Mile to go in this dirty Way, and then I ſhall have my Path pleaſant and green, and this makes me tread the dirty Way with Patience.

I am now in my Rags, but by that a quarter of a Year is come and gone, two hundred a Year comes into my Hand, wherefore I will wait, and exerciſe Patience. Thus might I multiply Compariſons. Be patient then my Brethren: *But how long?* to the coming of the Lord. *But when will that be?* the coming of the Lord draws nigh.

Be patient, my Brethren, be long Patient, even *to the coming of the Lord: Behold, the Husbandman waiteth for the precious Fruit of the Earth; and hath long Patience for it until he receive the early and latter Rain. Be ye alſo Patient, ſtabliſh your Hearts, for the coming of the Lord draweth nigh.* Jam. 5. 7, 8.

Of Antichriſt and his Ruine:

AND

Of the Slaying the WITNESSES.

A PREMONITION to the READER.

AFTER *that God had delivered* Babylon *and her King into the Hands of the Kings of the* Medes *and* Perſians, *then began the Liberty of the Jews from their long and tedious Captivity: For though* Nebuchadnezzar *and his Sons did tyranni-*

1 Chron. 30. Ezra 1. *cally enſlave, and hold them under; yet God ſo wrought with the Hearts of thoſe Kings that ſucceeded them, that they made Proclamation to them to go home and build their City, Temple*, &c. *and worſhip their* own *God according to his* own *Law. But becauſe I would not be tedious in enumerating Inſtances for the clearing of this, therefore I will content myſelf*

Ezra 7.26 *with one, and with a brief Note upon it. It is that in the Seventh of* Ezra: And whoſoever will not do the Law of thy God, and the Law of the King, let Judgment be executed ſpeedily upon him, whether it be to Death or to Baniſhment, or to Confiſcation of Goods, or to Impriſonment. *This is the Concluſion of a Letter that King* Artaxerexes *gave to* Ezra *the* Prieſt, *and* Scribe, *when he granted his Petition, and gave him leave to go to* Jeruſalem *to build the Temple, and to offer Sacrifice there to the God whoſe Houſe is in* Jeruſalem. *And a Concluſion it was both comfortable and ſharp; comfortable to* Ezra *and his Companions, but ſharp unto his Enemies. I ſhall here preſent you with a Copy of the Letter at large.*

Ezra 7. 12. *Artaxerexes* King of Kings, Unto *Ezra* the Prieſt, a Scribe of the Law of the God of Heaven, perfect Peace, and at ſuch a Time:

13. I make a Decree, That all they of the People of *Iſrael*, and of his Prieſts and Levites in my Realm, which are minded of their own Free-will to go up to *Jeruſalem*, go with thee.

14. Foraſ-

14. Forasmuch as thou art sent of the King, and of his seven Counsellors, to enquire concerning *Judah* and *Jerusalem*, according to the Law of thy God which is in thine Hand.

15. And to carry the Silver and Gold, which the King and his Counsellors have freely offered unto the God of *Israel*, whose Habitation is in *Jerusalem*.

16. And all the Silver and Gold that thou canst find in all the Province of *Babylon*, with the Free-will-offering of the People; and of the Priests, offering willingly for the House of their God; which is in *Jerusalem*.

17. That thou mayst buy speedily with this Money, Bullocks, Rams, Lambs, with their Meat-Offerings, and their Drink-offerings, and offer them upon the Altar of the House of your God, which is in *Jerusalem*.

18. And whatsoever shall seem good to thee and to thy Brethren, to do with the rest of the Silver and Gold, that do after the Will of your God.

19. The Vessels also that are given thee, for the Service of the House of thy God, those deliver thou before the God of *Jerusalem*.

20. And whatsoever more shall be needful for the House of thy God, which thou shalt have Occasion to bestow, bestow it out of the King's Treasure-house.

21. And I, even I *Artaxerexes* the King, do make a Decree to all the Treasurers which are beyond the River, that whatsoever *Ezra* the Priest, the Scribe of the Law of the God of Heaven, shall require of you, it be done speedily.

22. Unto an hundred Talents of Silver, and to an hundred Measures of Wheat, and to an hundred Baths of Wine, and to an hundred Baths of Oil, and Salt without prescribing how much.

23. Whatsoever is commanded by the God of Heaven, let it be diligently done for the House of the God of Heaven: For why should there be Wrath against the Realm of the King and his Sons?

24. Also we certifie you, that touching any of the Priests, and Levites, Singers, Porters, Nethinims, or Ministers of this House of God, it shall not be lawful to impose, toll, tribute, or custom upon them.

25. And thou, *Ezra*, after the Wisdom of thy God, that is in thine Hand, set Magistrates and Judges, which may judge all the People that are beyond the River, all such as know the Laws of thy God; and teach ye them that know them not.

26. And whosoever will not do the Law of thy God, and the Law of the King, let Judgment be executed speedily upon him, whether it be unto Death, or to Banishment, or to Confiscation of Goods, or to Imprisonment.

This is the Letter; and now for the Scope thereof.

First, *Generally.*

Secondly, *Particularly.*

Generally. *The general Scope of the Letter is this: A Grant given by the King to* Ezra *the Scribe, to go to* Jerusalem, *and build there the* Temple of God, *and offer Sacrifice in it according to the Law: With Commissions annexed thereunto, to the King's Lieutenants, Treasurers and Governors on that Side the River, to further the Work with such Things as by the King was commanded they should.*

But we will consider the Matter particularly.

1. *As to the Manner of the Grant which the King gave to* Ezra *and his Brethren to go thither.*

2. *As to the King's Grant, with Reference to their Building, and Way of Worship.*

3. *With Reference to the King's Liberality and Gifts towards the building of the Temple, and by what Rules it was to be bestowed.*

4. *As to the Way that the King concluded they should be governed in their own Land.*

5. *With Reference to the King's Charge to his Officers that were thereabout, not to hinder* Ezra *in his Work.*

6. *And lastly, with Reference to the King's Threat and Commandment to do Judgment if they should hinder it.*

First, *As to the* Manner *of the Grant that the King gave to* Ezra *and his Brethren to go to build, it was such an one as forced none, but left every* Jew *to his own Choice, whether he would go or forbear. The Words are these: Artaxerexes,* King of Kings, unto *Ezra* the Priest, a Scribe of the Law of the God of Heaven, perfect Peace, and at such a Time: I make a Decree, that all they of the People of *Israel*, and of his Priests and Levites in my Realm, which are minded of their own Free-will, to go up to *Jerusalem*, go with thee. Ver. 12. 13

Thus gracious then was the King: He made a Decree, That all they of the Captive Jews, *their Priests and Levites, that would return to their own Land, to build their Temple, and to sacrifice there, might: He would hinder none, force none, but left them free to do as they would.*

Secondly, *As to the King's Grant, with reference to their Building, and Way of Worship there, nothing was to be done therein,* but according to the Law of the God of Ezra, Ver. 14.

which

which was in his Hands. *Hence, when he was come to* Jeruſalem, *he was to enquire concerning* Judah *and* Jeruſalem; *to wit,* What was wanting in order to the Temple and Worſhip of God there, *according to the Law of his God, which was in his Hand. Alſo when they went about to build, and to ſacrifice, all was to be done according as was Com-*
Ver. 23. *manded by the God of Heaven: Yea, this was granted by the King and his ſeven Councellors.*

Thirdly, *As to the King's Liberality towards the building of this Houſe, &c. it was large:*
Ver. 17. *He gave* Silver, Gold, Bullocks, Rams, Lambs; *with* Wheat, Wine, Oyl, *and* Salt;
Ver. 22. *but would by his Royal Power, give no Orders how in particular things ſhould be beſtowed,*
Ver. 18. *but left all* that *to* Ezra *the Prieſt, to do with it according to the Will, Word, or Law of God.*

Fourthly, *As to the way that the King concluded they ſhould be governed in their own Land, it was by their own Laws; yea, he did bid* Ezra *the Prieſt, after the Wiſdom of his God that was in his Hand, ſet Magiſtrates and Judges, which might Judge all the People,* &c. *only he bid him make them ſuch, which did know the Law of his God: Alſo the King added, That they ſhould teach it to them that know it not.*

Fifthly, *As to the King's Officers, he gave them a charge not to* hinder, *but* further *this Work. To* further *this Work, not by putting their Hand thereto, (that was to be left to the Jews alone, eſpecially to* Ezra, *according to the Law of his God,) but that they ſhould ſpeedi-*
Ver. 20. *ly give him ſuch things which the King had commanded, to wit,* Silver, *and* Wheat, *and*
21, 22. Wine, *and* Oyl, *and* Salt, *for their encouragement; and to do therewith, as by the Law of their God they ſhould. Further, That they ſhould not impoſe Toll, Tribute, or Cuſtom, upon the* Prieſts, Levites, Singers, Porters, Nethinims, *or Miniſters.*

Sixthly, *And now we come to the Concluſion, to wit, the King's Threat and Command to do Judgment on them them that obeyed not the Law of* Ezra's God, *and the King.*

Conſidering what hath been ſaid before, I conclude.

1. *That this King impoſed no Law, no Prieſt, no People upon theſe Jews; but left them wholly to their own Law, their own Miniſters, and their own People: All which were the Laws of God, the Prieſts of God, the People of God, as to their Building of their Temple, and the Worſhip of their God.*

2. *He forced not* THIS *People, no, not to their Land, their Temple, nor their Worſhip, by his or their Law; but left them free to their own mind, to do thereabout as they would.*

3. *He added not any Law therefore of his own, to preſcribe Worſhip or to enforce it upon the Jews.*

But you will ſay, Upon what then was the Threatning and the Command to puniſh grounded? I anſwer, Upon a ſuppoſed Breach of two Laws. He of the Jews, that in Jeruſalem, *rebelled againſt the Law of the Lord, was in his own Land left by the King to be puniſhed by the ſame Law, according to the Penalties thereof: And he of the King's Officers, that refuſed to do the King's Laws, that refuſed to give the Jews ſuch things as the King commanded, and that would yet exact ſuch Cuſtoms and Tributes as the King forbad, ſhould be puniſhed by the King's Laws, whether unto Death, or unto Baniſhment, or unto Confiſcation of Goods, or to Impriſonment.*

And if all Kings would but give ſuch Liberty, to wit, that God's People ſhould be directed in their Temple-building, and Temple-Worſhip, as they find it in the Law of their God, without the Additions of Man's Inventions: And if all Kings did but lay the ſame Penalty upon them, of their pretended Servants that ſhould hinder this Work, which this brave King Artaxerxes *laid upon his; how many of the Enemies of the Jews, before this time, would have been hanged, baniſhed, had their Goods confiſcated to the King, or their Bodies ſhut up in Priſon! The which we deſire not; we deſire only that this Letter of the King might be conſidered of, and we left to do as is there licens'd and directed: And when we do the contrary, let us be puniſh'd by the Law of God, as we are his Servants; and by the Law of the King, as we are his Subjects; and we ſhall never complain.*

Only I cannot but obſerve how prettily it is done of ſome, who urge this Text to colour their Malice, Ignorance and Revenge withal, while they cry, The Law of God, *and* The Law of the King, *when they will neither let, according to this Scripture, the Law of God, nor the Law of the King take place: Not the Law of God; for that they will not leave us to that, to ſquare and govern ourſelves in Temple-Work, and Sacrificing by. Nor will they do the Law of the King, which has made void,* ipſo facto, *whatever Law is againſt the Word of God; but becauſe themſelves can do, they will force us to do ſo too.*

Before I leave this, I would touch once again upon the Candour *of this King* Artaxerxes, *who thus did: Becauſe he gave this Leave and Licenſe to the Jews, contrary (if he had any) to his own National Worſhip; yea, and alſo to the impairing of his own Incomes. Methinks he ſhould have a Religion of his own; and that, not that of the Jews, becauſe he was a Gentile; and not, as we read of, proſelyted to the Jews Religion. Indeed, he ſpake reverendly of the God of* Iſrael, *and of his Temple-Worſhip, and Sacrifices, as did alſo ſeveral other Kings; but that will not prove that he was adapted to that Religion.*

That

That his Incomes were impaired, 'tis evident; because he took off Toll, Tribute, and Custom from them, of whom mention is made before: nor is it, I think, to be believed, that he did exact it of their Brethren. But we may see what the Lord can do; for thus to do, Ver. 27. *was put into the Heart of the King by the God of Heaven. This therefore ariseth not of Nature: no more did the Kindness of* Cyrus *or* Darius, *of whom we read in the Beginning of this History. As God therefore did put it into the Hearts of the wicked Kings of* Babylon, *to distress his Church and People for their Sins; so he put it into the Hearts of the Kings of the* Medes *and* Persians, *who were to be, in a sense, their Saviours; to ease them of those Distresses, to take off the Yoke, and let them go free. Indeed, there was an* Artaxerxes *that put a Stop to this Work of God, and he also was of the Kings that had de-* Chap. 4. *stroyed the* Babylonians; *for it doth not follow, because God hath begun to deliver his People, that therefore their Deliverance must be compleated without stop or let. The* Protestants *in* France *had more Favour formerly, than from their Prince they at this time have; yet I doubt not but that God will make that Horn also one of them (in his time) that (indeed) shall hate the Whore. As the Sins of God's People brought them into Captivity; so their Sins can hold them there; yea, and when the Time comes that Grace must fetch them out, yet the Oxen that draw this Cart may stumble; and the Way through Roughness, may shake it sorely. However, Heaven rules and over-rules; and by one Means and another, as the Captivity of* Israel *did seem to linger, so it came out at the Time appointed; in the Way that best pleased God, most profited them, and that most confounded those that were their implacable Enemies. This therefore should instruct those that yet dwell where the Woman sitteth, to Quietness and Patience.*

To Quietness. *For God rules, and has the Dispose of Things. Besides, it is a kind of arraigning of his Wisdom, to be discontent at that which at present is upon the Wheel. Above all, it displeases him that any should seek, or go about to revenge their own Injuries, or to work their own Deliverances; for that is the Work of God, and he will do it by the Kings: Nor is he weak, nor has he miss'd the Opportunity; nor doth he sleep but waketh, and waiteth to be gracious.*

This also should teach them to be Patient, *and put them upon bearing what at present they may undergo, patiently. Let them wait upon God, patiently let them wait upon Men, and patiently let them bear the* Fruits *of their own Transgressions; which though they should be none other but a* deferring *of the Mercy wished for, is enough to try, and crack, and break their Patience, if a continual Supply, and a daily Increase thereof be not given by the God of Heaven.*

And before I do conclude this, let me also add one Word, more; to wit, To exhort them to look that they may see that which God at present may be doing among the Babylonians.

When God had his People into Babylon *of old, he presented them with such Rarities there, as he never shewed them in their own Countrey. And is there nothing now to be seen by them that are not yet delivered from that Oppression, that may give them Occasion to stay themselves and wonder! What, is Preservation nothing? What, is Baffling and Befooling the Enemies of God's Church nothing? In the* Maryan *Days here at home, there was such sweet Songs sung in the Fire, such sweet Notes answering them from Prison, and such Providences, that Coals of burning Fire still dropped here and there upon the Heads of those that hated God; that it might, and doubtless did make those that did wisely consider of God's Doings, to think God was yet near, with, and for a despised and afflicted People.*

I conclude then, first with a Word of Counsel, and then with a Word of Caution.

First, *Let us mend our Pace in the Way of Reformation, that is the Way to hasten the Downfall of* Antichrist. *Ministers need reforming, particular Congregations need reforming, there are but few Church-Members but need reforming. This twenty Years we have been degenerating, both as to Principles, and as to Practice; and have grown at last into an amazing Likeness to the World, both as to Religion and civil Demeanour: Yea, I may say, so remiss have Churches been in instructing those that they have* received *into Fellowship with them; and so careless have the* Received *been, of considering the Grounds of their coming in to Churches, that most Members, in some places, seem now to be at a Loss; yea, and those Churches stand with their Fingers in their Mouths, and are as if they would not, durst not, or could not help it.*

My Second *is,* A Word of Caution.

First, *Take heed of over-looking, or of shutting your Eyes upon your own Guilt:* He that covereth his Sins, shall not prosper. *It is incident to some Men, when they find Repentance is far from them, to shut their Eyes upon their own Guilt, and to please themselves with such Notions of Deliverance from present Troubles, as will stand with that course of Sin which is got into their Families, Persons, and Professions, and with a State of Impenitence: But I advise you to take heed of this.*

Secondly, *Take heed in laying the Cause of your Troubles in the Badness of the Temper of Governours. I speak not now with Reflection upon any, excepting those concerned in this Caution: God is the chief, and has the Hearts of all, even of the worst of Men, in his hand.* Good temper'd *Men have sometimes brought Trouble, and* bad-temper'd *Men*

1 Sam.14. 47, 48. 2 Sam. 12. 9, 10, 11. 1 King.12 2 Chro.19. 2. Chap. 20. 35,36, 37. Chap. 32. 24, 25. 1 Sam.22. from Ver. 9. to Ver. 19. Dan. 6. from Ver. 4. to Ver. 17.

have ſometimes brought Enlargement to the Churches of God: Saul *brought Enlargement,* David *brought Trouble:* Ahab *brought Enlargement,* Jehoſaphat *and* Hezekiah *did both ſometimes bring Trouble: Therefore, the* good *or* bad Tempers *of Men ſway nothing with God in this matter; they are the Sins or Repentances of his People, that make the Church either happy or miſerable upon Earth.*

Take heed, I ſay therefore, of laying of the Trouble of the Church of God at the Doors of Governours: eſpecially at the Doors of Kings, who ſeldom trouble Churches of their own Inclinations; (*I ſay,* ſeldom; *for ſome have done ſo, as* Pharaoh:) *But I ſay, lay not the Cauſe of your Trouble there; for oftentimes they* ſee *with other Mens Eyes,* hear *with other Mens Ears, and* act *and* do *by the Judgments of others:* (*Thus did* Saul, *when he killed the Prieſts of the Lord; and thus did* Darius, *when he caſt* Daniel *into the Lyons Den:*) *But rather labour to ſee the true Cauſe of Trouble, which is Sin; and to attain to a Fitneſs to be delivered out thence, and that is by Repentance, and Amendment of Life. If any object, That God oft-times delivers his of meer Grace: I anſwer, That's no thanks to them; beſides, we muſt mind our Duty. Further, When God comes to ſave his People, he can cut off ſuch Objectors, if they be impenitent, as the Sinners of his People; and can ſave his Church, without letting them be Sharers in that Salvation: So he ſerved many in the Wilderneſs; and 'tis to be feared, ſo he will ſerve many at the downfall of* Antichriſt.

I ſhall ſay no more, but to teſtifie my Loyalty to my King, my Love to my Brethren, and Service for my Countrey, has been the Cauſe of this my preſent Scribble. Farewell.

Thine in the Lord,

J. BUNYAN.

Of ANTICHRIST.

ANTICHRIST is the Adverſary of Chriſt; an Adverſary really, a Friend pretendedly: So then, Antichriſt is one that is againſt Chriſt, one that is for Chriſt, and one that is contrary 2 Theſ.2.7 to him: (*And this is that Myſtery of Iniquity.*) Againſt him in Deed, for him in Word, and contrary to him in Practice. Antichriſt is ſo proud as to go before Chriſt, ſo humble as to pretend to come after him, and ſo audacious as to ſay that himſelf is he. Antichriſt will cry up Chriſt; Antichriſt will cry down Chriſt: Antichriſt will pro- Rev13.11 claim that *himſelf is one above Chriſt.* Antichriſt is the *Man of Sin,* the *Son of Perdition;* a *Beaſt,* hath *two Horns like a Lamb, but ſpeaks as a Dragon.*

Chriſt is the Son of God: Antichriſt is the Son of Hell.

Chriſt is holy, meek, and forbearing: Antichriſt is wicked, outragious, and exacting.

Chriſt ſeeketh the Good of the Soul: Antichriſt ſeeks his own Avarice and Revenge.

Chriſt is content to rule by his Word: Antichriſt ſaith, *The Word is not ſufficient.*

Chriſt preferreth his Father's Will above Heaven and Earth: Antichriſt preferreth himſelf and his Traditions above all that is written, or that is called God, or worſhipped.

Chriſt hath given us ſuch Laws and Rules as are helpful and healthful to the Soul: Antichriſt ſeeketh to abuſe thoſe Rules to our Hurt and Deſtruction.

Antichriſt may be conſidered either more *particularly,* or more *generally.*

1. More *particularly*: And ſo there are *many Antichriſts.* 1 Joh.2.18

2. More *generally*: And ſo the *many* 2 Theſ.2.3 maketh but *one* great Antichriſt, *one* Man Rev.19.2. of Sin, *one* Enemy, *one* great Whore, *one* Son of Perdition.

Again, Antichriſt muſt be diſtinguiſhed with reſpect to his more internal and ex- 1 John 4.3. ternal Parts; and ſo there is the Spirit, 2 Theſ.2.7 Soul, or Life; and alſo the Body and Fleſh of Antichriſt. The Spirit, or Soul, or Life of Antichriſt, is that Spirit of Error, that wicked, that Myſtery of Iniquity, that under Colour and Pretence of Verity, draweth Men from Truth to Falſhood. The Body or Fleſh of Antichriſt, is that Heap of Men, that Aſſembly of the Wicked, that Synagogue of Satan that is acted and governed by that Spirit. But God will deſtroy both Soul and Body; *He ſhall conſume the Glory of his Forreſt, and of his* Pſ. 10. 18. *fruitful Field, both Soul and Body,* (or from the Soul, even to the Fleſh) *and they ſhall be* (both Soul and Body) *as when a Standard-bearer fainteth.*

A particular Deſcription of Antichriſt.

Antichriſt therefore is a myſtical Man, ſo made or begotten of the Devil, and ſent into the World, himſelf being the chief and higheſt of him. Three Things therefore go to the making up of Antichriſt, the Head, Body, and Soul. The Devil he

is

is the Head, the Synagogue of Satan that is the Body, that wicked Spirit of Iniquity that is the Soul of Antichriſt. Chriſt then is the Head of his Church, the Devil is the Head of Antichriſt; the Elect are the Body of Chriſt, the reprobrate Profeſſors are the Body of Antichriſt; the Holy Ghoſt is the Spirit of Life that acteth Chriſt's Body, that wicked Spirit of Iniquity is that which acteth the Body of Antichriſt. Thus therefore are the two great Mighties ſet forth before us, who are the Heads of thoſe two Bodies; and thus are thoſe two Bodies ſet before us, who are to be acted by theſe two Spirits.

The Reaſon why Chriſt came into the
1 John 3.8. World, was, That he might deſtroy all the Works of the Head of Antichriſt, and they which he endeavoureth to compleat by his wicked Spirit working in his Body. And the Reaſon why Antichriſt came into the World, was, That the Church, which is the Body of Chriſt, might be tried, and made White by ſuffering under his Tyranny, and by bearing Witneſs againſt his Falſhoods. For, for the Trial of the Faithful, and for the Puniſhment of the World, Antichriſt was admitted to come: But when he came, he firſt appeared there where one would have thought there had been no Place nor Corner for his Reception.

The Devil then, made uſe of the Church of God to midwive this Monſter into the World, as the Apoſtle plainly ſhews, there
1 Theſ. 5.4 he firſt ſat, *ſhewing himſelf.* Here there-
Where Antichriſt firſt appeared. fore was his firſt Appearance, even in the Church of God: Not that the Church of God did willingly admit him there to ſit *as ſuch*; he had covered his *Cloven-Foot*; he had Plumbs in his *Dragon's Mouth*, and ſo came in by *Flatteries*; promiſing to do for Chriſt and his Church, that which he never meant to perform. For he ſhewed himſelf *that he was God*, and in Appear-
Ez.28.2,6 ance, ſet his Heart to do *as the Heart of God.* And who could have found in their Hearts to ſhut the Door upon ſuch an one? True, he came, when he came thither, out of the Bottomleſs-Pit; but there came ſuch a Smoak out thence with him, and that Smoak ſo darkened the Light of the Sun, of the Moon, of the Stars, and of the Day, that had they been upon their Watch, as they were not, they could not have perceived him from another
Rev.9.2,3 Man. Beſides, there came with him ſo many *Locuſts* to uſher him into the Houſe of God, and they ſo ſuited the Fleſh and Reaſon of the Godly of that Day, that with good Words and fair Speeches, by their crafty and cunning Sleights, whereby they lay in wait to deceive, they quite got him in, and ſet him up, and made him a *great One*, even the *Chief*, before they were aware. Further, He quickly got him a *Beaſt* to ride on, far, for ſumptuous Glory, beyond (though as to Nature, as Aſſiſh a Creature as) that on which *Balaam* was wont to ride: And by this Exaltation he Rev.17.1, became not only more ſtately, but the to 6. *Horns* of the Beaſt would puſh for him.

Again, This Man of Sin, when he came into the World, had the Art of Metamorphizing, and could change himſelf, both in Form and Shape, into the Likeneſs of a Beaſt, a Man, or Woman; and the Kings of the Earth, with the Inhabitants of the World, began then to love ſuch Women dearly; wherefore they went to her into the Bed of Love, and defiled themſelves with the Filthineſs of her Fornications, gave her their Troth, and became her Husbands, and beloved Sons; took up *Helmet* and *Shield*, and ſtood to defend her; yea, though Chriſt himſelf, and ſome of the chief of his Followers, cried out of *her* Shame, and of the Evil of *their* Doings; yet would ſhe be audacious.

Alſo this Woman had now arrayed her ſelf in Fleſh-taking Ornaments, of the Colour of *Purple* and *Scarlet*, and was decked with *Gold*, and *Precious Stones*, and *Pearls*, after the Manner or Attire of Harlots. Thus came ſhe to them, and lay in their Boſoms; and gave them out of her Golden Cup of the Wine of her Fornication; of the which they bibbed till they were drunken; and then in requital, they alſo gave her of ſuch Liquors as they could, to wit, to drink of the Blood of Saints, and of Martyrs of Jeſus, till ſhe, like theſe Beaſts, was drunken alſo.

Now when they were drunken, they did as Drunkards do, revel, roar, and belch out their own Shame, in the Sight of them that were ſober: Wherefore they cried out upon ſuch Doings, and choſe rather to die, than to live with ſuch Company. And ſo 'tis ſtill with them where ſhe yet ſitteth, and ſo will be till ſhe ſhall fall into the Hands of the ſtrong Lord, who will judge her according to her Ways. And that ſhe muſt do, as is implied by this, That her Fornications are in a Cup; ſhe has therefore but her Cup to be drank out; wherefore when it is empty, then, whether ſhe will or no, the Lord God will call her to ſuch a Reckoning, that all the Cloaths on her Back, with what Pearls and Jewels ſhe has, ſhall not be able to pay the Shot.

Of the Ruin of Antichriſt.

ANtichriſt, as was ſaid, had a Time to come into the World, and ſo muſt have a Time to go out again: For although he ſaith that he is a God, yet muſt he be ſubject to the Will of God, and muſt go as well as come according to that Will. Nor can all the fallen Angels, with all the Members and Limbs of Antichriſt, cauſe

cauſe that this their Brat ſhould abide ſo much as one Day longer than our God's prefixed Time. And this the Head of Antichriſt underſtandeth very well: Wherefore the Holy Ghoſt ſaith, *Wo to the Inhabiters of the Earth, and of the Sea; for the Devil is come down among you, having great Wrath, becauſe he knows he hath but a ſhort Time.*

Rev.12.12
2Theſ.2.8

Beſides, the Text ſays plainly, The Lord ſhall *deſtroy* him, and that he goeth *into Perdition:* Alſo the Church of God believes it, and the Limbs of Antichriſt fear it.

Rev 17.11 — 19. 20.

Now when, or as his Time ſhall come to be deſtroyed, ſo he ſhall be made a hand of, and that with ſuch Inſtruments and Weapons of God's Indignation, as beſt ſhall be ſuited to his ſeveral Parts.

Such Weapons as are beſt for the deſtroying of his Soul, ſhall be uſed for the deſtroying of it; and ſuch Weapons as are beſt for the deſtroying of his Body, ſhall be made uſe of for the deſtroying of it.

The Soul of it deſtroyed, and how.

And therefore, as to his Soul, or that Spirit of Error that governs him in all his Works of Miſchief, this muſt be conſumed by the Spirit of Chriſt's Mouth, and be deſtroyed by the Brightneſs of his Coming.

This we have in the Words of *Paul*: *For* (ſaith he) *the Myſtery of Iniquity* (the Spirit of Antichriſt) *doth already work; only he who now letteth, will let, until he be taken out of the Way: And then ſhall that wicked be revealed, whom the Lord ſhall conſume with the Spirit of his Mouth, and ſhall deſtroy with the Brightneſs of his Coming.*

2 Theſ. 2. 7, 8.

The Apoſtle here treateth of Antichriſt, with Reference to his more ſubtile and ſpiritual Part, ſince that indeed is the chiefeſt of Antichriſt: Wherefore he calls it that *wicked*; not that *wicked* One, as referring to the Whole, but that *wicked*, as referring to the Myſtery or Spirit of Iniquity, the Heart and Soul of Antichriſt; and tells us, that *the Lord ſhall conſume him with the Spirit of his Mouth, and ſhall deſtroy him with the Brightneſs of his Coming.*

Iſa. 10. 4.
Rev. 2. 16.

Now, by *The Spirit of his Mouth* I underſtand his *Holy Word*, which is called *The Word and Breath of his Lips:* And alſo, *The Sword of his Mouth.* By *The Brightneſs of his Coming*, I alſo underſtand, not only *his Preſence*, but an Encreaſe of Light by *his Preſence*, not only to help Chriſtians to begin to bear Witneſs againſt ſome Parts and Pieces of the Errors of Antichriſt, but until the Whole is rooted out of the World: By this, I ſay, muſt the Soul, Spirit, or Life of Antichriſt be taken away. But how ſhall Chriſt by this *Rod*, *Sword*, or *Spirit of his Mouth*, conſume this *wicked*, this *Myſtery of Iniquity?* Not by himſelf immediately, but by his Spirit and Word in his Church; the which he will uſe, and ſo manage in this Work, that they ſhall not reſt till he by them has brought this Beaſt to his Grave. This Beaſt is compared to the *wild Boar*, and the Beaſt that comes out of the Wood to devour the Church of God, (as we read in the Book of *Pſalms*:) But Chriſt, with the Dogs that eat the Crumbs of his Table, will ſo hunt and ſcour him about, that albeit he may let out ſome of their Bowels with the Tuſhes of his Chaps, yet they will not let him alone till they have his Life: For the Church ſhall ſingle him out from *all* Beaſts, and ſo follow him with Cries, and pinch him with their Voices, that he alone ſhall periſh by their Means. Thus ſhall Chriſt conſume and wear him out by *the Spirit of his Mouth, and deſtroy him with the Brightneſs of his Coming.*

Pſ. 80. 13.

Hence you find again, That this *wicked* is to melt and conſume away as Greaſe: For the Lord Jeſus ſhall conſume him, and cauſe him to melt away; not all at once, but now this Part, and then that; now his Soul, and after that his Body, even until Soul and Body are both deſtroyed.

And that you may be convinced of the Truth of this Thing, do but look back and compare Antichriſt four or five hundred Years ago, with Antichriſt as he is now, and you ſhall ſee what Work the Lord Jeſus has begun to make with him, even with the Spirit, and Soul, and Life of Antichriſt; both in confounding and blaſting of it by this Spirit of his Mouth, as alſo by forcing of it to diſhonourable Retreats, and by making of it give up to him as the Conqueror, not only ſome of his ſuperſtitious and diabolical Rites and Ceremonies to be deſtroyed, but many a goodly Truth, which this vile One had taken from his Church, to be renewed to them: Nay, further, he hath alſo already began to take from him both Kingdoms and Countries, though as to ſome not ſo abſolutely as he ſhall do by and by. And in the mean Time, this is the Plague wherewith the Lord ſhall plague or ſmite the People that have fought againſt *Jeruſalem: Their Fleſh ſhall conſume away while they ſtand upon their Feet, and their Eyes ſhall conſume away in their Holes, and their Tongue ſhall conſume away in their Mouth.* And how has this long ago been fulfilled here in *England!* as alſo in *Scotland*, *Holland*, *Germany*, *France*, *Sweden*, *Denmark*, *Hungaria*, and other Places! Nor hath this Spirit of Antichriſt, with all his Art and Artifices, been able to reduce to Antichriſt again, thoſe People, Nations, or Parts of Nations, that by the *Spirit of Chriſt's Mouth*, and *the Brightneſs of his Coming*, have been made to forſake him, and to turn from him to Chriſt: The Reaſon is, for that the Lord has not *retreated*, but is ſtill going *on* in the Spirit of his Mouth, and his Brightneſs, to make that Conqueſt over him that

Zech. 14. 12.
Iſa. 17. 4, 5, 6.

is

is determined, in the Way that is determined: Of which more ſhall be ſpoken afterward; for the Path-way that he goeth, is as the ſhining Light, which ſhines more and more unto Noon. True, the Fogs of Antichriſt, and the Smoak that came with him out of the Bottomleſs-Pit, has darkened and eclipſed the glorious Light of the Goſpel: But you know, in Eclipſes, when they are on the recovering Hand, all the Creatures upon the Face of the Earth cannot put a Stop to that Courſe, until the Sun or the Moon have recovered their Glory. And thus it ſhall be now, the Lord is returned to viſit the Earth, and his People with his primitive Luſtre; he will not go back, nor ſlack his Hand, until he has *recovered* what Antichriſt has *darkened* of his. *The Anger of the Lord* Jer.23.20. *ſhall not return, until he hath executed, until he hath performed the Thoughts of his Heart; in the latter Days ye ſhall conſider it perfectly*: Therefore he ſaith a- Iſa.30.25, 26. gain, *The Light of the Moon ſhall be as the Light of the Sun* (was in her Eclipſe;) *and the Light of the Sun ſhall be ſevenfold, as the Light of ſeven Days, in the Day that the Lord bindeth up the Breach of his People, and healeth the Stroke of their Wound*, &c. as the Verſe before has it: *In the Day when the Towers fall.*

For (as was ſaid before) as to the Recovery of the Light of the Goſpel from under Antichriſtian Miſts, and Fogs of Darkneſs; Chriſt will do that, not by Might nor Power, but by the Spirit of his Mouth, and the Brightneſs of his Coming. Wherefore, the *Soul* of *Antichriſt*, or that Spirit of Wickedneſs by which this Goſpel-light hath been diminiſhed, muſt be conſumed and deſtroyed by that Spirit alſo. Nor can any other way of Conqueſt over that be thorough, and laſting; becauſe that Spirit can by no other Means be ſlain. The *Body* of *Antichriſt* may be deſtroyed by other Inſtruments, but Spirits cannot be killed but by Spirits. The Temporal Sword then may kill the Body, but after that it hath no more that it can do, wherefore, the other muſt be dealt with by another kind of Weapon: And *here* is one ſufficient, the Spirit againſt the Spirit; the Spirit and Face of Chriſt, againſt the Spirit, that Wicked, of *Antichriſt*. And by this Spirit of Chriſt's Mouth, all the Spirit that is *in all the Trinkets and Waſh of Antichriſt* ſhall alſo be deſtroyed; ſo that thoſe Trinkets, thoſe Rites, Ceremonies and Ordinances of this Man of Sin, ſhall be left as Carrion upon the Face of the Earth, and ſhall ſtink in the Noſes of Men, as doth the corrupted Blood of a dead Man.

The Ordinances of Antichriſt

Now therefore will the Beauty of *Antichriſt* fade like a Flower, and fall as doth a Leaf when the Sap of the Tree has left it; or as the Beauty departeth from the Body, when the Soul, or Life, or Spirit is gone forth. And as the Body cannot be but unpleaſant and unſavoury when under ſuch a State; ſo the Body of *Antichriſt* will be to Beholders, when the Lord has ſlain the Spirit thereof. It is the Spirit of *Antichriſt* that puts Life into the Body; and that puts Luſtre into the Ordinances of *Antichriſt*, as the Light of the Sun, and of the Moon, and of the Stars, do put Luſtre upon the things of this Viſible World: Wherefore, when this Spirit, and Soul, and Life of *Antichriſt* is ſlain, then it will be with *him* as 'twould be with the *World*, had it no Light of the Sun, of the Moon, or of the Stars.

And hence, as the loſs of our Natural Life is compared to the Loſs of theſe Lights; ſo the Loſs of the Life, Soul and Spirit of *Antichriſt* is compared to theſe things alſo. For the *Soul* of *Antichriſt* is compared to a *Heaven*; and her Ordinances and Rites, to the Ordinances of Heaven: Wherefore, when the Lord comes to fight againſt her with the Spirit of his Mouth, he ſaith, *The Stars of the Heaven thereof ſhall be darkened, and the Conſtellations thereof ſhall not give their Light*; becauſe he will ſlay that Spirit of *Antichriſt* that is in them.

**Eccl. 12. 1, 2, 3.

Iſa. 13. Iſa. 34. Rev. 6. 13, 14.

Take things therefore more diſtinctly, thus: The Antichriſtians Spirit, is the Heaven of Antichriſtians; their Sun, Moon and Stars, are their Superſtitious Ordinances; their Earth is the Body or Fleſh of Antichriſt, otherwiſe called the Church and Synagogue of Satan. Now as the Earth cannot live, and be deſirable, without the Influences of the Spirit of the Heavens; ſo neither can *Antichriſt* live, when the Lord ſhall darken the Light of his Heaven, and ſhall ſlay the Spirit thereof. Hence you read, as I touched before, that when his Heaven ſhall be rolled together as a Scroll, *all the hoſt thereof*, unto which I compare the Ordinances of *Antichriſt*, *ſhall fall down, as the Leaf falleth off from the Vine, and as a falling Fig from the Fig-tree.* But how, or why doth the Leaf, or the Fig fall from the Tree? Why, becauſe the Spirit, or Sap of the Tree, is gone from them. Iſa. 34. 4.

Therefore, the firſt and chief Proceeding of the Lord with the Man of Sin, is *to ſlay his Soul*, that his Body may alſo be conſumed: And when the Spirit of *Antichriſt* ſhall be made to leave both the Body and Ordinances of *Antichriſt*, 'twill be eaſie to deal both with the one and the other. And Firſt, for the Ordinances of *Antichriſt*; becauſe the Spirit of Errour is in them, as well as in the Body it ſelf. When that Spirit, as I ſaid, has left them, they will of themſelves even moulder away, and not be: As we have ſeen by Experience here in *England*, as others alſo have ſeen in other Countreys. For as concerning his

Maſſes, Prayers for the Dead, Images, Pilgrimages, Monkiſh Vows, ſinful Faſts, and the Beaſtly Single Life of their Prieſts, though when the Spirit of *Antichriſt* was in them, they did bear ſome Sway in the World; yet now, of what Eſteem are they? or who has Reverence for them? They are now blown together under Hedges, as the dry Leaves, for the Mice and Frogs to harbour in: yea, the *Locuſts* too camp in the Hedges among the dry Leaves, *in the could Day*, and when the Sun ariſes, they fly away: When 'tis a cold Day for them in a Nation, then they lurk in the Hedges, though their Ordinances lye there, as Leaves that are dry, and fallen down from the Tree; but when the Sun ariſeth, and waxeth warm, they abide not, but betake them to their Wings, and fly away. But one would think that fallen Leaves ſhould have no great Nouriſhment in them: True, if you have reſpect to Men, but with Vermin any thing will do: We ſpeak then of them with reference to *Men*, not with reſpect to the very Members of *Antichriſt*: And I ſay, as to *them*, when the Spirit of Antichriſt is gone out of theſe Ordinances, they will be with *them* as dry Leaves that no body ſeeketh after. The Ordinances therefore of Antichriſt are not able to bear up themſelves in the World, as the Ordinances of the Lord Jeſus are, for even the Ordinances of Chriſt, where the Spirit of Chriſt is not, are yet in ſome Eſteem with Men: But THESE, when the Spirit of Deluſion has left them, are abhorred, both Skin and Bones: For in themſelves they are without any *Senſe*, or *Rationality*; yea, they look as Parts of things which are uſed to conjure up Devils with: Theſe were prefigured by the Ordinances *that were NOT good*, and by the Judgments whereby *one ſhould not live*: For what is there, or can there be of the leaſt Dram of Truth or Profit in the things that are without the Word, that being the only Stamp by which one is diſtinguiſhed from the other? I ſay, What is there in any of them, to the Man whoſe Eyes are open, but Deluſion and Deceit! Wherefore, as has been expreſs'd already, when the Lord Chriſt, by the Spirit of his Mouth, &c. ſhall drive this Myſtery of Iniquity from them, and ſtrip them of that Spirit of Deluſion that now by its Craft puts bewitching Excellency upon them, they will of themſelves become ſuch ſtinking Rivers, Ponds and Pools, that Fleſh and Blood will loath to drink of them; yea, as it was with the Ponds and Pools of *Egypt*, they will be fit for nought but to breed and hatch up Frogs in.

Nahum 3. 15, 16, 17.

Ezek. 20. 25, 26.

Wherefore theſe Ordinances ſhall be rejected, not one of them ſhall find Favour with Men on Earth; when the Lord, by the *Spirit of his Mouth*, and the *Brightneſs of his coming*, ſhall have ſeparated their Spirit from them.

Now, by *Ordinances of Antichriſt*, I do not intend Things that only reſpect Matters of Worſhip in *Antichriſt*'s Kingdom, but thoſe Civil Laws that impoſe and enforce them alſo; yea, that enforce that Worſhip with Pains and Penalties, as in the *Spaniſh Inquiſition*: For theſe muſt, as the other, be overthrown by Chriſt, by the Spirit of his Mouth, and the Brightneſs of his coming: For theſe Laws, as the other, took their Being, and have their Soul and Life by the Spirit of *Antichriſt*; yea, as long as there is Life in them, 'tis becauſe the Spirit of that Man of Sin yet remaineth in them. Wherefore, theſe are alſo great Ordinances, though of another Nature than are thoſe mentioned before: *Great*, I ſay, are they; foraſmuch as neither the Church of *Antichriſt*, nor his Inſtruments of Worſhip, can either live or ſtand without them. Wherefore, it was admitted to the Image of the Beaſt, not only to *ſpeak*, but to *cauſe*. To *ſpeak out* his Laws of Worſhip, and *cauſe that as many as would not worſhip the Image of the Beaſt, ſhould be killed*. And mark, This is becauſe that the Life that was communicated to the Image of the Beaſt, was by him alſo communicated to his Word and Authority. Wherefore, theſe Laws muſt not be ſeparated from thoſe in which the Spirit of *Antichriſt* is; yea, they are the very Pillars and Sinews by which Antichriſtianiſm remains: And were theſe diſ-ſpirited, the whole Building would quickly become a ruinous Heap.

Rev. 13. 15.

What could the King of *Babylon*'s golden Image have done, had it not been for the burning fiery Furnace that ſtood within View of the Worſhippers? Yea, what could that horrible Command, to pray, for thirty Days, to neither God nor Man, but to the King, have done, had it not been for the dark Den, and the roaring Lyons there in readineſs to devour thoſe that diſobeyed it? As therefore the burning fiery Furnace, and the Den of Lyons, were the Support of the horrible Religion of the *Babylonians* of old; ſo Popiſh Edicts are the ſupport of the Religion of *Antichriſt* now; and as long as there is Spirit, that is, *Authority*, in them, they are like to thoſe now mentioned; the Spirit of ſuch Laws is that that makes them dreadful: For as the Furnace would have been next to nothing, if void of *Fire*; and the Den as little frightful, if deſtitute of Lyons; ſo theſe Laws will be as inſignificant, when Chriſt has ſlain that Spirit that is in them; that Spirit that cauſes that as many as will not worſhip the Image of the Beaſt, ſhould be killed.

Dan. 3.

Chap. 6.

Nor can any Sword reach that Life of Antichriſt that is in theſe, but the Sword of Chriſt's Mouth: Therefore, as all the religious Rites and Ceremonies of Antichriſt are overthrown by his Spirit working in his as Chriſtians; ſo thoſe Antichriſtian Laws will have their Soul and their Life taken

taken from them alſo by this Spirit of his Mouth working in ſome of his, as Magiſtrates, and no otherwiſe; for before Kings and Princes, &c. come to be enlightned about the Evils that are in *ſuch* Edicts, by the Spirit of the living God, they will let this Image of the Beaſt both *ſpeak* and *cauſe*, &c. But when they ſhall ſee, they will ſay, Let it be decreed that this Prop of Antichriſt be taken down. It was decreed by *Darius*, That they that prayed, for Thirty Days, to any God but him, ſhould be caſt into the Den of Lions: But this was *before he ſaw*; but when he came to ſee, then he decreed again; a Decree that quite took away the Power of that which he had decreed before.

Dan. 6. 9.

Nor are we without Inſtances of this kind nearer home: Who is now afraid of the Act for burning of thoſe that Papiſts call *Hereticks*, ſince by the King and Parliament, as by the Finger of God, the Life and Soul is taken out of it. I bring this to ſhew you, That as there is Life in wicked Antichriſtian Penal Laws, as well as in thoſe that are ſuperſtitiouſly Religious; ſo the Life of theſe, of all theſe, muſt be deſtroyed by the ſame Spirit working in thoſe that are Chriſt's, though in a diverſe way.

Nor will the Life of theſe Sinews, as I have called them, be taken away, but as God ſhall enlighten Men to ſee the abominable Filthineſs of that which is Antichriſtian Worſhip: As would eaſily be made appear, if ſome that dwell in thoſe Countries where the Beaſt and his Image have been worſhipped, would but take the Pains to enquire into Antiquity about it. As the Noble King, King *Henry* VIII. did caſt down the Antichriſtian Worſhip; ſo he caſt down the Laws that held it up: So alſo did the good King *Edward* his Son. The brave Queen alſo, the Siſter to King *Edward*, hath left of things of this Nature, to her laſting Fame behind her. And if one ſuch Law of Antichriſt hath eſcaped the Hand of one, another hath taken it, and done that Execution on it that their Zeal and Piety prompted them to.

Queen Elizabeth.

There is yet another thing that the Spirit of Antichriſt is immediately concerned in; and that is, the Antichriſtian Names of the Men that worſhip the Beaſt: The Names, I mean, that Antichriſt hath baptized them into: For thoſe Names are breathed upon them by the very Spirit of Antichriſt; and are ſuch as are abſolutely Names of Blaſphemy, or ſuch as do cloſely border thereupon; ſome ſuch as *Elihu* durſt not for his Life give unto Men, only he calls them *Flattering Titles*. Now therefore, of the Danger (though not of the Names themſelves) you read ſufficiently in the Scriptures; and perhaps the Holy Ghoſt has contented himſelf with giving of *Items* that are general, that Men might, as to them, be the more cautious of what

Job 32. 21, 22.

Rev. 17.

Names they give one to another: But this is clear, they are worn by Men of Spiritual Employ: But ſince they are but mentioned, and are not diſtinctly nominated, how ſhould we know which are they, and which not? Verily, by ſearching the Word of God, and by ſeeing by that what Names we are allowed to give unto Men, with Reference to their Offices, Dignities and Places: For God has a Quarrel with the *Names*, as well as with the *Perſons* that wear them; and when his Son ſhall down with Antichriſt, he will ſlay ſeven thouſand Names of Men, as well as the Perſons of the Worſhippers of the Beaſt.

Rev. 11. 13.

But there are Things as well as Men; and theſe alſo have been Baptized into thoſe Names by the very Spirit of Antichriſt, and muſt be deſtroyed by Chriſt, the Spirit of his Mouth, and the Brightneſs of his Coming: *The Idols he will utterly aboliſh*; and there are *Men* that are Idols as well as *Things*: Wherefore let Men have a Care, as to ſhun the Worſhip of Idols, ſo that they bare not the Name, or ſtand in the Place of one: And the Reaſon of this Caution is, becauſe *Name* and *Thing* are both abominable unto God.

Iſa. 2. 18. Job 22. 28. Zech. 11. 17.

To give you the Number of theſe Names that the Spirit of Antichriſt has baptized Men into, (beſides the *Things* that do alſo wear ſuch Blaſphemies upon them,) would be a Task too great for me, and too wearifom for you. It ſhall ſatisfy then, that I give you Notice that there are ſuch *Things* and *Men*, and *Names*; and that I put you upon Search to find out what they be. But whatſoever of the Spirit, of the Soul, or Life of Antichriſt is in theſe *Names*, *Men* or *Things*, muſt be conſumed by Chriſt, by the Spirit of his Mouth, and the Brightneſs of his Coming.

Another thing that I would touch upon, is this; to wit, *The Lying Legends, and falſe Miracles that Antichriſt cries up*: *Theſe*, by the means of which ſuch as dwell upon the Earth are deceived, and made to adore and worſhip the Beaſt: Theſe have their Life and Soul (as had thoſe mentioned before) from the Spirit of Wickedneſs; and muſt be deſtroyed as they, namely, by Chriſt, the Spirit of his Mouth, and the Brightneſs of his Coming: For theſe are not of the Body of Antichriſt, but rather ſuch Implements, or whatever you will call them, by which the Spirit and Soul of Antichriſt is conveyed into, and kept alſo alive in the Body of Antichriſt, which is the Church and Synagogue of Satan; you may call them Organs and Means by which that *Wicked* worketh in the Myſteries of Iniquity, for the begetting of, and maintaining a lying and falſe Belief of the Religion of the Beaſt: Nor can it be thought, but that, as the Antichriſtian Statiſts of Antichriſt, mentioned before, do put a Dread and Fear upon Men that are Worſhippers

Rev. 13. 13, 14.

of

of the Beaſt, and his Image, to the holding of them ſtill to his Service; ſo theſe *Legends* and *Miracles* do, on the other hand, abridge and bind their Conſciences to that Worſhip; but all becauſe of that Spirit of Antichriſt that is in them.

So then, here is the Spirit of Antichriſt diffuſing itſelf into all the Things pertaining to the Kingdom of the Beaſt; for it dwells in the Body of Antichriſt; it dwells in the Matters and Things of Worſhip of Antichriſt; it dwells in the Titles and Names that are Antichriſtian; and it dwells in the Laws, Legends and Miracles of Antichriſt. And as it is the Spirit of Antichriſt, ſo it muſt be deſtroyed; not by Sword, nor by Bow, but by Chriſt, as fighting againſt it with the Spirit of his Mouth, and as conquering of it by the Brightneſs of his Coming.

The Body of Antichriſt deſtroyed, and how.

We come now to diſcourſe of the Body or Fleſh of Antichriſt, and of the Deſtruction of that; for that muſt be deſtroyed alſo. Now the Body of Antichriſt, is that Church or Synagogue in which the Spirit of Antichriſt dwells, or unto which the Spirit of Antichriſt is become a Soul and Life.

And this is to be deſtroyed, either as it is a Body Myſtical, or under the more groſs Conſideration.

Firſt, As it is a Body Myſtical, and ſo it is to be deſtroyed Abſolutely.

Secondly, As it is to be conſidered more Groſly, and ſo it is to be deſtroyed Conditionally. That is, if Repentance doth not ſave the Men that have gone to the making up of this Body, and to the rejoycing in it.

As ſhe is a Body Myſtical, ſo ſhe is to be deſtroyed the ſame way that the things of Antichriſt, of which we diſcourſed before, were to be deſtroyed; to wit, by Chriſt, the Spirit of his Mouth, and the Brightneſs of his Coming.

This then is the Sum, as to this: *That the Church of Antichriſt, as a Church, ſhall be deſtroyed by the Word and Spirit of Chriſt.* Nor can any Thing in Heaven prevent it, becauſe the ſtrong God has decreed it:

Rev. 18. 21. *And a mighty Angel took up a Stone, like a great Mill-Stone, and caſt it into the Sea, ſaying, Thus with Violence ſhall that great City Babylon be thrown down, and ſhall be found no more at all.* This City, *Babylon*, is here ſometimes conſidered in the *Whole*, and ſometimes as to the *Parts* of it; but always, whether in whole or in part, as *ſome*, or elſe as the *whole* of the Antichriſtian Church; and as ſuch, it muſt not be deſtroyed, but by the Means aforeſaid. By which Means her Witchcrafts, ſpiritual Whoredoms,

Ver. 11. ſpiritual Murthers, Thefts, and Blaſphemies, ſhall be ſo detected, and made manifeſt, ſo laid open, and ſo diſcovered, that the Nations ſhall abhor her, flee from her, and buy her Merchandize no more. Hence her tempting things rot, and moulder away; for theſe will not keep, they are things not laſting, but that periſh in the uſing: What then will they do when they are laid by? Therefore it follows, *All things which were* (thy) *goodly and dainty* (Ones) *are departed from thee, and thou ſhalt find them no more at all.* Now, if when ſhe had things to trade with, her Dealers left her; how ſhall ſhe think of a Trade, when ſhe hath nothing to traffick with? Her things are ſlain, and ſtink already, by the Weapons that are made mention of before; what then will her Carcaſe do? It follows then, that as to her Church-ſtate, ſhe muſt of Neceſſity tumble: Wherefore, from *Ver.* 22, to *Ver.* 24. you have the manner of her total Ruine as a Church, and ſomething of the Cauſe thereof.

Ver. 14.

But as ſhe muſt, with Reference to her Body, be conſidered myſtically as a Church; ſo alſo ſhe muſt be conſidered as a Body of Men, (this is that which I called more groſsly) and as ſuch, againſt whom the Wrath of God will burn, and againſt whom, if Repentance prevent not, he will have Indignation for ever. Theſe, I ſay are them; to wit, as they are the Body of the People, that have been ſeduced by this Spirit of Antichriſt, that have been made uſe of to do all the Miſchiefs that have been done both to true Religion, and to the Profeſſors of it, for this many hundred Years, wherefore theſe muſt not eſcape. Wherefore you find, that after *Antichriſt*, as to the Spirit and Myſtery of *Antichriſt*, is ſlain, that the Body of *Antichriſt*, or the heap of People that became her Vaſſals, come next to be dealt withall.

Therefore the Angel that ſtandeth in the Sun, makes a Proclamation to all the Fowls that fly in the midſt of Heaven, to gather themſelves, and to come unto the Supper of the great God; that they may eat the Fleſh of the ſeveral Sorts of the Men that have been the Lovers, the Countenancers, the Upholders and Defenders of her Anti-

Rev. 19. 17, 18. chriſtian State, Worſhip, and Falſhoods: For abundance of their Hearts ſhall be hardened, and made yet more obdurate, that they may be deſtroyed for the Wickedneſs that they have done.

Wherefore, you find (as did the Enemies of the Church of old,) that they might revenge themſelves for the loſs of their Idol, or Antichriſtian State, begin a new War with the King, whoſe Name is the *Lord of*

Ver. 19. *Hoſts*: *And I ſaw the Beaſt, and the Kings of the Earth, and their Armies, gathered together to make War againſt him that ſat on the Horſe, and againſt his Army.*

Their implacable Malice remained when their Church-ſtate was gone; wherefore they will now at laſt make another Attempt upon the Men that had been the Inſtruments in Chriſt's Hand to torment them that dwelt on the Earth: Of which more hereafter.

Now

Now therefore is the laſt Stroke of the Batter, with Reference to the deſtroying the Body of *Antichriſt*; only the Head of this Monſter remains, and that is SATAN himſelf; Wherefore the next News that we
Rev. 20. 2. 3. hear, is, that he is taken alſo: *And I ſaw an Angel come down from Heaven, having the Key of the bottomleſs Pit, and a great Chain in his Hand; and he laid hold on that old Serpent, called the Devil, and Satan, and bound him a thouſand Years, and caſt him into the bottomleſs Pit, and ſhut him up, and ſet a Seal upon him, that he ſhould deceive the Nations no more, until the thouſand Years ſhould be fulfilled,* &c.

Now therefore there will be nothing of *Antichriſt* to be ſeen throughout the Nations, but ruinous Heaps, and deſolate Places. It is ſaid of the Army of the Man of Sin, when he came into the Land of God's People, though it was before him as the *Garden of*
Joel 2. 3. *Eden*, yet behind him 'twould be as a *deſolate Wilderneſs*; ſuch ruines would he make of the Flock of God, and of all their Ordinances, and heavenly Dainties. But when the Days that I have ſpoken of, ſhall
Brave days when Antichriſt is dead. come, it will be to him a Time of Retaliation: For it ſhall then be done unto Antichriſt, as he hath done to the Church of God: As he hath made Women Childleſs, ſo ſhall he be made Childleſs; as he has made *Zion* ſit upon the Ground, ſo now muſt this wicked One come down and ſit in the Duſt; yea, as he has made many Churches Deſolations, ſo now ſhall he be alſo made a Deſolation. Wherefore, who ſo will find his Body, they muſt look for it in the Side of the Pit's Mouth; and whoſo will find his Friends and Companions, they muſt look for them there likewiſe: *They have*
Ezek. 32 *ſet her a Bed in the midſt of the Slain, with all her Multitude: Her Graves are round about him, all of them uncircumciſed, ſlain by the Sword: Though their Terror was cauſed in the Land of the living, yet have they born their Shame with them that go down to the Pit: He is put in the midſt of them that be ſlain. There is Meſhech, Tubal, and all her Multitude. There is Edom, her King, and all her Princes,* &c. *There be the Princes of the North, all of them, which with their Might are laid with them that are ſlain by the Sword, and bare their Shame with them that go down to the Pit. For as Babylon has cauſed the Slain of Iſrael to fall; ſo at Babylon ſhall fall the Slain of all the Earth.*
Jer. 51. 49 The Margin reads it thus: *Both Babylon is to fall, O ye ſlain of Iſrael! and with Babylon, the ſlain of all the Earth.* Now then ſhe is gone down, when all theſe Things ſhall be fulfilled: And what remains now, but to talk of her, as Folk uſe to do of them that are dead: For the Day will come that the Church of God ſhall have no more of *Antichriſt*, *Babylon*, or the Mother of Harlots, than only the Remembrance of her; to wit, that there was ſuch an Enemy of God in the World; that there was ſuch a Superſtitious, Idolatrous, bloody People in the World. Wherefore the People that ſhall be born, that ſhall live to ſerve God in theſe happy Days, they ſhall ſee *Antichriſt* only in its ruines; they ſhall like the *Sparrows*, the little *Robbins*, and the *Wren*, ſit and ſing, and chirrup one to another, while their Eyes behold this dead *Hawk*. "Here (ſhall they ſay) did once "the Lyon dwell; and there was once a "Dragon inhabited: Here did they live "that were the Murtherers of the Saints; "and there another, that did uſe to ſet his "Throat againſt the Heavens: But now "in the Places where theſe ravenous Crea-"tures lay, *grows Graſs, with Reeds and* Iſa. 25.
"*Ruſhes*, (or elſe, now their Habitation is "is curſed, Nettles grow, and ſo do Thorns "and Brambles, where their Palaces were "wont to be.) And as no good was with "them while they lived, ſo their Name "ſtinketh now they are dead: yea, as "they wrought Miſchiefs, and lived like "the wild Beaſts when they enjoyed their "Abundance; ſo now the wild Beaſts of "the Deſart, yea, *they of the Deſart*, ſhall Chap. 34.
"meet with the wild Beaſts of the Iſland: "And the *Satyr* ſhall cry to his Fellows, "Their Houſes ſhall be full of doleful Crea-"tures, even as Devils and wicked Spirits "do haunt the deſolate Houſes of the Wic-"ked, when they are dead." *And Babylon*, Chap. 13.
the Glory of Kingdoms, the Beauty of the Chal- 19. 20.
dees excellency, ſhall be as when God overthrew Sodom *and* Gomorrah: *It ſhall never be inhabited, neither ſhall it be dwelt in from Generation to Generation: Neither ſhall the* Arabian *pitch Tent there: Neither ſhall the Shepherd make their Fold there.*

A while after this, as was hinted before, the Chriſtians will begin with Deteſtation to ask what *Antichriſt* was? Where *Antichriſt* dwelt? Who were his Members? And what he did in the World? And it ſhall be anſwered by them that ſhall have Skill to conſider his Features by the Word, by Way of Taunt and Scorn, *Is this the Man* Chap. 14.
that made the Earth to tremble, that did 16, to 20.
ſhake Kingdoms? That made the World as a Wilderneſs, and deſtroyed the Cities thereof, that opened not the Houſe of his Priſoners? All the Kings of the Nations, even all of them lie in Glory, every one in his own Houſe. But thou art caſt out of thy Grave like an abominable Branch; and as the Raiment of thoſe that are ſlain, thruſt through with a Sword, that go down to the Stones of the Pit, as a Carcaſs trodden under Feet.

There will be a ſtrange Alteration when *Antichriſt* is dead, and that both in the Church, and in the World. The Church and the Members of it then, ſhall wear the Name of their God in their Foreheads; that is, they ſhall be bold in the Profeſſion of their King, and their God; yea, it ſhall be their Glory to be godly; and

carnal Men ſhall praiſe them for it: the Praiſe of the whole Earth ſhall the Church of God be in thoſe Days.

Then there ſhall no more be a *Canaanite* in the Houſe of the Lord: No Lyon ſhall be there; the Unclean ſhall no more tread in the Paths of God's People, but the ranſomed of the Lord ſhall walk there.

Glory that has not been ſeen nor heard of by the People that uſed to walk in Sackcloth, ſhall now be ſet in the Land of the Living. For as it was ſaid of Chriſt, with Reference to his Day; ſo it ſhall be ſaid of Saints, with Reference to this Day: Many Kings and righteous Men have deſired to ſee the Things that will be ſeen then, and ſhall not ſee them: But without all Doubt, the Men that ſhall be born at this Time, will conſider that theſe Glories, and Liberties, and Privileges of theirs, coſt the People that walked in the King of *Babylon*'s fiery Furnace, or that ſuffered the Tryals, Troubles and Tyranny of the Antichriſtian Generation, more Groans and hearty Wiſhes, than they did them that ſhall enjoy them, Thus then it will go; the afflicted prayed for them, and the Poſſeſſors bleſs God for the Enjoyment of them.

Oh! now ſhall the Church walk in the Light of the Lord, and ſit every Man under his Vine, and under his Fig-Tree, and none ſhall make him afraid!

Ver. 1. 9. 11. *For the Lord will have Mercy on* Jacob, *and will yet chuſe* Iſrael, *and ſet them in their own Land, and the Stranger ſhall be joyned with them, and they ſhall cleave to the Houſe of* Jacob. *And the People ſhall take them, and bring them to their Place: And the Houſe of* Iſrael *ſhall poſſeſs them in the Land of the Lord, for Servants and Handmaids: And they ſhall take them Captives, whoſe Captives they were, and they ſhall rule over their Oppreſſors. And it ſhall come to paſs in the Day that the Lord ſhall give thee reſt from thy Sorrow, and from thy Fear, and from thy hard Bondage wherein thou waſt made to ſerve. That thou ſhalt take up this Proverb againſt the King of* Babylon, *and ſay, How hath the Oppreſſor ceaſed? the golden City,* (or, the Exactreſs of Gold) *ceaſed? The Lord hath broken the Staff of the Wicked, and the Scepter of the Rulers. He who ſmote the People in Wrath with a continual Stroke; he that ruled the Nations in Anger, is perſecuted, and none hindreth. The whole Earth is at Reſt, and is quiet: They break forth into ſinging. Yea, the Fir-Trees rejoyce at thee, and the Cedars of* Lebanon, ſaying, *Since thou art laid down, no Feller is come up againſt us.*

Alſo the World will now be (as it were) another Thing than it was in the Days of *Antichriſt*: Now will Kings, and Princes, and Nobles, and the whole Commonalty be rid of that Servitude and Bondage which in former Times (when they uſed to carry *Bell and the Dragon* upon their Shoulders) they were ſubjected to. They were then *a Burthen to them*, but now they are at Eaſe. 'Tis with the World, that are the Slaves of *Antichriſt* now, as it is with them that are Slaves and Captives to a Whore: They muſt come when ſhe calls, run when ſhe bids, fight with and beat them that ſhe ſaith miſcall her, and ſpend what they can get by Labour or Fraud upon her, or ſhe will be no more their Whore, and they ſhall be no more her Boſom ones. But now! now it will be otherwiſe! Now they will have no Whore to pleaſe! Now they will have none to put them upon perſecuting of the Saints! Now they ſhall not be made, as before, guilty of the Blood of thoſe againſt whom this Gentleman ſhall take a Pet! Now the World ſhall return, and diſcern between the Righteous and the Wicked; yea, they ſhall cleave to, and countenance the People of God, being perſuaded, as *Laban* was of *Jacob*, that the Lord will bleſs them for his People's Sakes: For at this Day, *the Remnant of* Jacob *ſhall be* (among the *Gentiles*) *in the midſt of many People, as a Dew from the Lord, as the Showers upon the Graſs, that tarrieth not for Man, nor waiteth for the Sons of Men.* Mic. 5. 7.

Alſo in theſe Days Men ſhall come flocking into the Houſe of God, both Kings and Princes, and Nobles, and the Common People, as the Doves do to their Windows: And for that Cauſe it is ſpoken to the Church, with Reference to the latter Days, ſaying, *Enlarge the Place of thy Tent, and let them ſtretch forth the Curtains of thy Habitations: Spare not, lengthen thy Cords, and ſtrengthen thy Stakes; for thou ſhalt break forth on the right hand, and on the left; and thy Seed ſhall inherit the Gentiles, and make the deſolate Places to be inhabited.* Iſa. 54. 2, 3.

Now will be broken up thoſe Prophecies and Promiſes that to this Day lye as under *Lock* and *Key*, and that cannot be opened untill they be fulfilled. Now will the Spirit of God be poured forth abundantly; and our Rivers ſhall be in high Places, that is, ſhall break forth from the Hearts of Great Ones; yea, then ſhall our Waters be made deep: *And I will cauſe their Rivers to run with Oyl, ſaith the Lord God.* Ezek. 32. 14. Then ſhall the Differences, the Diviſions and Debates that are among the Godly, ceaſe: For Men ſhall ſee Eye to Eye, when the Lord ſhall bring again *Zion*; yea, the Watchmen of God's People ſhall do ſo; Iſa. 52. 8. for it is for want of Light *in them*, that the Lambs have ſo butted one another.

Now the Church of God ſhall read with great Plainneſs the Depths of Providence, and the Turnings and Windings of all God's dark and intricate Diſpenſations, through which ſhe hath waded in the cloudy and dark Day: Now, I ſay, they ſhall ſee there was an harmony in them; and that if one of them had been wanting, the Work and Way of her Deliverance could not have been

been ſo full of the Wiſdom, and Juſtice, and Goodneſs of God: Wherefore now will that Song be ſung with clearer Notes than ever: *Great and marvellous are thy Works, Lord God Almighty: juſt and true are thy Ways, thou King of Saints: Who ſhall not fear thee, O Lord, and glorifie thy Name? for thou only art holy: For all Nations ſhall come and worſhip before thee; for thy Judgments are made manifeſt.* And again, *For true and Righteous are thy Judgments, for thou haſt judged the great Whore which did corrupt the Earth with her Fornication, and haſt avenged the Blood of thy Servants at her Hand.*

Rev. 15. 3, 4.

Chap. 19. 1, 2.

Of the Manner of the Ruin of Antichriſt.

WHAT *Antichriſt* is, I have told you; and that as to his Soul and Body. I have alſo told you where, or in what Things the Spirit and Life of *Antichriſt* lyeth, and how he ſhall reign for a Time. I have moreover ſhewed you that he ſhall be deſtroyed, and by what, and that with Reference both to his Soul and Body. Wherefore, waving other Things, I ſhall here only preſent you with a few ſhort hints concerning the Manner of his Downfall.

There is the Downfall, the Time of the Downfall, and the Manner of the Downfall of *Antichriſt*.

The Manner of the Downfall of *Antichriſt*, may be conſidered, either with Reſpect to the *ſuddenneſs*, *unexpectedneſs*, *terribleneſs*, or *ſtrangeneſs* thereof. It may alſo be conſidered with reſpect to the Way of God's procedure with her, as to the gradualneſs thereof. As to the ſuddenneſs thereof, 'tis ſaid to be in an Hour. It is alſo to be, when by her unexpected; for then ſhe ſaith, *I ſit as a Queen.* For the terribleneſs of it, *The Nations ſhall ſhake at the Sound of her Fall.* And for the ſtrangeneſs thereof, it ſhall be to the *Wonder of the World*, it will be as when God overthrew *Sodom*.

Rev. 18. 7, 8. Ezek. 31. 16, 17. Iſa. 14. 12

But I ſhall not enlarge upon this Method in my Diſcourſe, but ſhall ſhew you the *Manner of the Ruine of* Antichriſt, with Reſpect to the gradualneſs thereof.

Ezek. 16. 18. Iſa. 47. 9.

Antichriſt then ſhall be brought to Ruine gradually; that is, by *Degrees*: A Part after a Part; here a fenced City, and there a high Tower, even until ſhe is made to lye even with the Ground. And yet all ſhall be within the Compaſs of God's *Days*, *Hours*, or *Moments*; for within the Compaſs of theſe limited Times *Antichriſt* ſhall be deſtroyed.

Now, (as I ſaid,) He, She, *Sodom*, *Egypt*, *Babylon*, *Antichriſt*, ſhall be deſtroyed; not all at once, after the Way of our counting of Time; but by Step after Step, Piece after Piece. And perhaps there may be in the Words now following, ſomething that ſignifies this: *They ſhall ſhew the King of Babilon that his City is taken at one End.* This is alſo ſhewed by the *Veſſels* in which is contained the Wrath of God for her, together with the *Manner* of pouring of it out. The *Veſſels* in which it is contained are called *VIALS*: Now a *Vial* is that which letteth out what is contained in it by Degrees, and not all at once.

Jer. 51. 31

There are alſo two Things to be conſidered, as to the *Manner* of its being poured out of them. The Firſt reſpecteth the *Nature* of the *Vial*. The other, the *Order* of the *Angels* that poured forth this Wrath.

For the Firſt: The *Vial*, as it letteth out what is in it by Degrees; ſo it doth it with certain *Guſts*, that are mixed with Strength and Violence, bolting it out with Noiſe, &c.

As for the Order of the Angels, or that Order that they obſerve, they plainly ſhew that this Enemy muſt come down by Degrees; for that theſe Vials are by them poured out one after another, each one working ſomething of their own Effects, before another is poured forth. The Firſt is poured forth upon the Antichriſtian *Earth*: The Second upon her *Sea*: The Third is poured forth upon her *Rivers*: And the Fourth upon her *Sun*: The Fifth is poured forth upon the *Seat of the Beaſt*: The Sixth upon her *Euphrates*: And the Seventh into her *Air*. And, I ſay, they are poured forth not all at one Time, but now one, and then another. Now, ſince by theſe Vials Antichriſt muſt fall; and ſince alſo they are poured forth ſucceſſively: 'Tis evident that this *Man of Sin*, this *Son of Perdition*, is to fall and die by Degrees. He would not die at all, as is manifeſt by his wreſtling with it; but he is a ſtrong God that judges, and therefore he muſt come down: His Friends alſo, with what Cordials they can, will labour to lengthen out his Tranquility; but God hath ſet his Bounds, and he cannot go beyond the Time appointed.

Rev. 16. 2 to 18.

We muſt alſo put a Difference betwixt her being fought withal and wounded, and that of her dying the Death. *Michael* and his Angels have been holding of her in Play a long Seaſon; but yet ſhe is not dead: But, as I ſaid, ſhe ſhall deſcend in Battle and periſh, and ſhall be found no more for ever.

— 12.

To ſpeak then to the *Manner* of the Ruin of this Antichriſt, with Reſpect to the *Gradualneſs* thereof: It muſt Piece after Piece be overthrown, until at laſt every Whit thereof is rolled down from the Rocks, as a burnt Mountain.

And hence we read that this City falls firſt in a *tenth Part* thereof, even while nine Parts remain yet ſtanding: Nor doth this tenth Part, notwithſtanding the Faith

A tenth Part falls firſt.

and

and faithful Teſtimony of the Two Witneſſes, quite fall, until they are ſlain, and alſo raiſed again: For 'tis ſaid, *The ſame Hour* that the Witneſſes were raiſed, *the tenth Part of the City fell*: The tenth Part of that City that reigneth over the Kings of the Earth, which City is *Sodom*, *Ægypt*, *Babylon*, or the *great Whore*.

Rev. 11. — 17. 18.

By the *City* then, I underſtand the Church of Antichriſt in its utmoſt Bounds; and ſo it reacheth as far as the *Beaſt with ſeven Heads and ten Horns* hath Dominion. Hence this City is alſo called *Cities*, as one Univerſe is called by the Name of ſeveral Countries, &c. And them Cities alſo are called *the Cities of the Nations*: For as when they are put together, they all make but one; ſo when they are conſidered apart, they are found in Number ten, and anſwer to the ten Horns upon the Heads of the (ſeven Headed) Beaſt that carries her, and do give her Protection.

— 16. 19.

This then I take to be the Meaning: That the antichriſtian Church is divided into ten Parts, and each Part is put under one of the Horns of the Beaſt for Protection: But that Aid and Protection ſhall not help, when God ſhall come to execute Judgment upon her: For it ſaith, *A tenth Part of the City fell*; that is, Firſt, and as a Fore-runner of the Fall of all the reſt: Now where this *tenth Part* is, or which of the ten Parts muſt fall firſt, or whether indeed a tenth Part is already fallen, that I will leave to thoſe that are wiſer than my ſelf to determine.

But ſince I am ſpeaking of the Fall of a tenth Part of Antichriſt; a Word or two about the Means of the Fall thereof.

The Means of the Fall of this tenth Part, is an *Earthquake*; yet not ſuch as is univerſal, over the Face of all, but an *Earthquake* in *that tenth Part* where that City ſtood that ſhould fall. Now by *Earthquakes* here, cannot be meant any thing but ſuch a Shaking as unſettleth the Foundations of this tenth Part: But whether it ſhall be in this tenth Part as a City, or in it as a State, that I ſhall not determine; only my Thoughts are, That it ſhall be an Earthquake in that Kingdom where this *tenth Part* ſhall happen to be: An Earthquake not to overthrow further than is appointed; and that is the City which is called the *tenth Part* of the great Antichriſt. So far as *that* State is a State, ſo far then it is ſhaken for Reformation, not for *Deſtruction*; for in the Earthquake were ſlain ſeven thouſand (Names of) Men; and the Remnant were affrighted, and gave Glory to the God of Heaven. But thus much for the Firſt: Great *Babylon* falleth firſt, in a *tenth Part of it*.

Again, The next Step that the ſtrong God taketh towards the utter Overthrow of Antichriſt, will be more ſore upon the Whole, though not at firſt *univerſal* neither; yet in Concluſion, it ſhall throw down the nine Parts that are left: For thus it is recorded: *And the Cities of the Nations fell: The Cities of the Nations*, the Antichriſtian Churches, otherwiſe called the Daughters of the Mother of Harlots, and Abominations of the Earth.

The nine Parts fall.

Now to ſhew you the Hand of God in this ſecond Stroke, wherewith the Lord will ſmite this Enemy.

1. Here we have a great Earthquake.

2. And then, The Fall of the Cities of the Nations.

For the *Earthquake*, it is ſaid to be ſuch as never was, *ſo mighty an Earthquake, and ſo great*; for it extended it ſelf as far as the other nine Cities had any Ground to ſtand on; for it ſhook the Foundations of them all.

Rev 16.18

The Fall of the Cities was not immediately upon the Shake that was made, but the Earthquake produced an *Irruption*, an *Irruption* in the nine remaining Parts of this City: And ſuch an *Irruption* as is of the worſer Sort, for it divided them into a three-headed Diviſion: *And the great City was divided into three Parts*: The *great City*, to wit, the Powers by which they were upheld. The Meaning then is this; when God ſhall ſtrike this Man of Sin the ſecond Time, he will not be ſo ſparing as he was at firſt, when he ſtruck but a tenth Part to the Ground; but now he will ſo ſhake, ſo confound, ſo divide, ſo raiſe up Antichriſt againſt himſelf, to wit, in the Body and Members of him, that they ſhall ſet to Fighting, and to Tearing one another in Pieces, until they have conſumed the whole of theſe nine Parts. It was, ſaith the Text, divided into *three Parts*, which Diviſions are the worſt of all: It will be therefore ſuch a Diviſion as will bring them all to Ruin. Hence it follows, *And the Cities of the Nations fell.*

Wherefore, this three-cornered Irruption will be the moſt dreadful to Antichriſt that ever was: It will be like that that was in *Jeruſalem* when ſhe came to be laid even with the Ground; and like that that came upon the Armies of the *Gentiles*, when they came up to fight againſt *Jehoſaphat*.

For when the Children of Ammon and Moab ſtood up againſt the Inhabitants of Mount Seir, utterly to ſlay and to deſtroy them: And when they had made an end of the Inhabitants of Seir, every one helped to deſtroy another. This, I ſay, is the Diviſion that this mighty *Earthquake* ſhall make betwixt the Horns that are left to theſe nine Parts that remained, when the tenth Part of the City fell. And this will come to paſs through the Encreaſe of the Heat of God's Anger: For he is angry with the Waters where the Woman ſitteth, becauſe they have delivered up his Beloved to the bloody

2 Chron. 20. 23.

Bloody Whore: wherefore, he now will give them Blood to drink in fury.

Deut. 32. 42. Hence his beginning to deal with *Antichriſt*, is called, the beginning of Revenges: *I will make* (ſaith God) *mine arrows drunk with blood,* (*and my ſword ſhall devour fleſh,*) *and that with the blood of the ſlain, and of the captives, from the beginning of revenges upon the enemy.* And therefore

Iſa. 34. 8. —63. 4. it is ſaid again, that when God comes to do this work upon this Antichriſt, it is becauſe it is the Day of the Lord's Vengeance, and the Year of Recompences for the Controverſie of *Zion: For the day of vengeance will be in his heart, when the year of his redeemed is come.*

A Peace therefore cannot be made among theſe Cities when God has forbidden it: Wherefore the Effect of all, is, *The Cities of the Nations fall.* There is therefore like to be no more good days for Antichriſt after this *Earthquake* has begun to ſhake her: No, nothing now is to be expected of her, but Rumours, Tu-

Jer. 51. 31, 46, 47. mults, Stirs, and Uproars: *One Poſt ſhall run to meet another, to ſhew the King of Babylon that his City is taken at one end.* And again, *A rumour ſhall both come in one year; and after that, in another year, ſhall come a rumour and violence in the Land, Ruler againſt Ruler,* &c. So that this Earthquake has driven away Peace, ſhaken the Foundations, and will caſt the nine Cities down to the ground.

And this is a Second ſtroke that God will give this *Man of Sin*, and a Third cometh quickly. Wherefore it follows up-

Great Babel falls. on the Downfall of theſe Cities of the Nations, that *Great Babylon came into Remembrance before God, to give unto her the cup of the wine of the fierceneſs of his wrath.* Now then, *have at Great Babylon. Great Babylon!* What is that? Why, I take it to be the *Mother*, the *Metropolitan*, the *Great Whore* her ſelf: For though ſometimes, by the *Great Whore*, or *Great Babylon*, we may underſtand, the Church of Antichriſt in general; yet by it is meant more Properly, the *Mother of the Daughters*, of whoſe Overthrow we have ſpoken before. We are now then come to the Threſhold of the Door of the Houſe of the *OLD* One; to the Door of the Mother of Harlots, and Abomination of the Earth. This then that but now is ſaid to come into *Remembrance* with God, is that which gave being to the *Cities deſtroyed before*; to wit, the Miſtreſs, the Queen, the *Mother-Church*, as ſhe calleth her ſelf.

And this is the Wiſdom of God concerning her, that ſhe ſhould not be the firſt that ſhould die; but that ſhe ſhould live to ſee the Deſtruction of her Daughters, and pine away under the Sight and Senſe of that, even until Judgment alſo ſhall overtake her ſelf.

Thus *Pharaoh* and his chief Ones did live to ſee the greateſt Part of *Egypt* deſtroyed before Judgment overtook them, but at laſt it came to their Doors alſo.

Jer. 5 2 9, 10, 11. *Zedekiah* lived to ſee his Children ſlain before his Face, before Judgment overtook him to his own Perſonal Deſtruction.

Babylon alſo, when God ſent the Cup of his Fury unto her, yet was to live to ſee the Nations drink before her: *Take*

Jer. 25. 15, —26. *the Cup of my Fury* (ſaid God to the Prophet,) *and cauſe all the Nations to whom I ſend thee, to drink it:* To wit, All the Kingdoms of the World which are upon the Face of the Earth. *And Sheſhach ſhall*

Dan. 4. 22. *drink after them.* But what was *Sheſhach*? may ſome ſay. I anſwer, It was *Babylon*, the Princeſs of the World, and at that time the Head of all thoſe Nations, (as this Queen is now the Mother of Harlots.) Wherefore, the ſame Prophet, ſpeaking of the Deſtruction of the ſame *Sheſhach*, ſaith,

Jer. 51. 41 *How is Sheſhach taken? How is the praiſe of the whole Earth ſurprized? How is Babylon become an Aſtoniſhment among the Nations?*

Now, if this was the Method of God's Proceeding with his Enemies in the way of his Judgments of old, why may we not ſuppoſe that he will go the ſame way with his great Enemy now: eſpecially ſince thoſe Judgments mentioned before, were executed upon thoſe, which, in ſome things, were Figures of the great Whore. Beſides, we read here plainly, that when the Cities of the Nations were fallen, Great *Babylon* came into remembrance before God, to give her to drink of the Cup.

From all which I conclude, as I did before, that the *Mother*, the *Metropolitan*, the *Lady* of *Kingdoms*, ſhall live to ſee her Daughters executed before her Face: After which ſhe ſhall come into Conſideration her ſelf; for ſhe muſt aſſuredly drink of the Cup.

This Deſtruction therefore muſt be laſt, for the Reaſons urged before, and alſo becauſe ſhe moſt deſerves the Bottom of the Cup. The *bottom* is the *dregs*, the

Pſal. 75. 8. moſt bitter Part, and that where the moſt Heat, and fierceſt Wrath of God doth lye. Wherefore, although you find that by the firſt *Earthquake* a great Slaughter was made, and that a tenth Part of the City fell; yet from that Judgment ſome did eſcape: *And the Remnant were affright-*

Rev. 11. 13. *ed, and gave Glory to the God of Heaven.* But now, this *Earthquake*, by Virtue of which the Cities of the Nations fall, and as an Effect of which Great *Babylon* is come into *Remembrance before God*, neither ſpares one of the Daughters of this Whore, nor any Man that is a Lover of them; but it ſo is ſeconded by a *Hail-ſtorm*, and that *Hail-ſtorm* worketh ſo in Wrath, that not one eſcapes by Repentance. Every Hail-ſtone was the weight of a Talen which ſome ſay is ſix Pounds above

Half an hundred weight: By this therefore God ſhews, that now his Anger was wrought up to the Heighth. I know not wherewith ſo to compare theſe *Hail-ſtones*, as with the Talent of Lead that was laid over the Mouth of the Ephah, which was prepared to hold the Woman, whoſe Name was *Wickedneſs*, this very Whore of *Babylon*: For that Talent of Lead was to keep down this Miſtreſs, that ſhe might get no more out of the *Ephah*, and theſe Hail-ſtones are to baniſh her out of the World: Therefore it follows, that ſhe muſt have the moſt heavy Judgment, even the bottom of the Cup.

Zech. 5. 5, 6, 7, 8, 9, 10, 11.

Gen. 30. 22. *And great Babylon came into Remembrance before God.* To *remember with God*, is to viſit either with Grace or Wrath, God is ſaid to *remember Rachel*, when he viſited her with the Bleſſing of a Fruitful Womb. It is ſaid alſo that God *remembred* Chap. 8. 1. *Noah*, when the time came on that he was to be delivered from the Flood. Here alſo he is ſaid to *remember Babylon*, that is, to viſit her with his Anger for the Wickedneſs that ſhe had committed: *To give unto her the Cup of the Wine of the Fierceneſs of his Wrath.*

Now then is the time of Iniquity, when it will be come to the full; and now alſo is the time of God's Anger, when it will be come to the full: Now therefore muſt the Murthers, and Theſts, and Blaſphemies, and Fornications, &c. belonging to this Mother of Harlots, be recompenſed to the full, to wit, with the *Dregs* of this Cup: Yet ſince the Hail-ſtones come by Weight, and the Wrath comes by Meaſure, (for ſo a Talent and a Cup imports) it follows, that the Almighty God, even in the midſt of the Heat of all this Anger, will keep to the Rules of Juſtice and Judgment while he is dealing with this Enemy: He has not Paſſions, to carry him beyond Rules of Judgment; nor Weakneſs, to cauſe him to fall ſhort of doing Juſtice: Therefore he has (as was ſaid) his Judgments for her by Weight, and his Indignation by Meaſure: But yet this Weight and Meaſure is not ſuited to her Conſtitution, not with an Intent to purge or refine her; but it is diſpoſed according to the Meaſure and Nature of her Iniquity, and comes to ſweep her, as with the Beeſom of Deſtruction, until ſhe is ſwept off from the Face of all the Earth.

Rev. 18. 24.

And thus I have ſhewed you the Manner of the Ruine of *Antichriſt*; that is, That it will be gradual, Part after Part, until the whole be overthrown. And this Truth may be applied both to the Soul, as well as to the Body of *Antichriſt*: For the Soul, Spirit, or Life of *Antichriſt* muſt alſo after this Manner be deſtroyed. And hence it is ſaid to be conſumed, that is, by Degrees: For to conſume, is to deſtroy by Degrees: Only this Caution I would have the Reader remember, That much of the Soul of *Antichriſt* may be deſtroyed, when none of her Daughters are; and that the Deſtruction of her Spirit is a certain forerunner of the Deſtruction of her Body in the Manner that we have related.

Now ſince ſhe is dying, let us ring her Paſſing-Bell; for when ſhe is dead, we that live to ſee it, intend to *ring out*.

For thus ſaith the Lord God, when I ſhall make thee a deſolate City, like the Cities that are not inhabited; when I ſhall bring up the deep upon thee, and great Waters ſhall cover thee; when I ſhall bring thee down with them that deſcend into the Pit, with the People of old Time; and ſhall ſet thee in the low Parts of the Earth, in Places deſolate of old, with them that go down to the Pit, that thou be not inhabited, and I ſhall ſet Glory in the Land of the living. I will make thee a Terror, and thou ſhalt be no more: Though thou be ſought for, yet ſhalt thou never be found again, ſaith the Lord God. Ezek. 26. 19, 20, 21.

Of the Signs of the Approach of the Downfall of Antichriſt.

HAving in the fore-going Diſcourſe ſpoken of *Antichriſt* his *Ruine*, and the Manner thereof, I now come to ſpeak of the Signs of the Approach of her Deſtruction. And whether I ſhall hit right, as to theſe, that I muſt leave to Time to make manifeſt; and in the mean while to the *wiſe in Heart* to judge.

That ſhe ſhall fall, there is nothing more certain; and when ſhe is fallen, that ſhe never ſhall riſe again, is alſo as firmly decreed; yea, and ſhewed too by him that caſt the Millſtone into the Sea, and ſaid, *Thus with Violence ſhall that great City, Babylon, be thrown down, and ſhall be found no more at all.* This is therefore her Fate and Deſtiny, from the Mouth of the Holy One; and is ſealed up in the Scriptures of Truth, for the Comfort of the People that have been afflicted by her. Rev. 18. 21.

True, the Time of her Fall is not certainly known by the Saints, nor *at all believed by her*; wherefore, her Plagues muſt come unlooked for by her. And as to the Saints, their Gueſſes, as to the Time of her Ruine, muſt needs be conjectural and uncertain. For her Part, ſhe ſhall ſay, and that when ſhe ſtands where ſhe muſt ſuddenly fall, *I ſhall be a Lady for ever.* And as to the Saints that would very willingly ſee her Downfall, how often have they been miſtaken as to the ſet Time thereof. Iſa. 47. 7, 8, 9.

Nor have I been without Thought, but that this Miſtake of the Godly may become a Snare to *Antichriſt*, and a Trap to her Upholders. For what can be a greater Judgment, or more effectually harden the Hearts of the Wicked, than for them to behold that the Predictions, Prophecies, Expecta-

Expectations and Hopes of their Enemies (as to their Ruine) ſhould quite (as to the Time) be fruſtrate, and made void.

Moſes propheſied, and the People hoped that God would give *Iſrael* the *Land of Canaan*; and yet the *Canaanites* beat them. Numb. 14. 40. Jol. 7. 5, 6, 7, 8, 9.

Jeremiah prophecied that the Enemy ſhould come and take the City of *Jeruſalem*; but becauſe he came once, and went back without doing it, how ſtout and hardened were the Hearts of that People againſt all the reſt of his Prophetick Sayings, as to ſuch a Thing. Now the Error lay not in theſe Prophets, but in the People's miſtaking the Times: And if Miſtakes do ſo much harden the Heart of the Wicked, what will they do to ſuch of them who make it their Buſineſs to blind and harden their Hearts againſt God, by abuſing all Truths? Surely, when Men ſeek to harden their Hearts by abuſing of Truth, they will do it to purpoſe, when they have alſo the Advantage of the weakneſs of their profeſſed Enemies to do it by: Eſpecially when their Enemies ſhall ſay they ſpeak by the Word of the Lord, and Time ſhall manifeſt it to be both a Miſtake and a Falſhood. Jer. 37.

It is to be bewailed, namely, the forwardneſs of ſome in this Matter, who have predicted concerning the Time of the Downfall of *Antichriſt*, to the Shame of them and their Brethren: Nor will the Wrong that ſuch by their boldneſs have done to the Church of God, be ever repaired by them nor their Works. But the Judgments of God are a great Deep; and therefore who can tell, ſince the Enemy of God would not be convinced by the power of Truth, and the vertuous Lives of ſome, but that God might leave them to be ſnared, hardened and emboldened to run upon their unavoidable Deſtruction, by the Lyes and Lightneſs of others. They begin to vaunt it already, and to ſay, *Where is the Word of the Lord*, as to this, *let it come now*. But when *Agag* ſaid, *Surely the bitterneſs of Death is paſt*, then was the Time for him to be hewn in Pieces. I ſhall not therefore meddle with the Times and Seaſons which the Father hath put in his own Power; no, though they as to *Antichriſt*'s Ruine are revealed; becauſe by the Holy Ghoſt there is a Challenge made, notwithſtanding the Time is ſet, and by the Word related to the Man of Wiſdom to find it out if he can. 1 Sam. 15. 32, 33. Rev. 13. 18.

If *Samſon*'s Riddle was ſo puzzling, what ſhall we think of this? And though the Angel hath intimated, That this ſealed Matter ſhall be opened towards the Time of the end; yet 'tis evident, ſome have either been ſo haſty, or preſumed too much upon their own Abilities: For I am ſure they have miſſed the Mark, hardened the Heart of the Enemy, ſtumbled the Weak, and ſhamed them that loved them. Dan. 12. 9.

But ſince the moſt High hath irreverſibly determined her Downfall alſo, let us ſee if we can have better Succeſs in diſcourſing upon the Signs, than others have had who have meddled with the *Timing* thereof.

First then, The Downfall and Ruine of *Antichriſt* draws near, *when the Church and People of God are driven from all thoſe hiding-places that God has prepared for them in the Wilderneſs*. The Church of God, when the Dragon did his worſt, had an hiding-place prepared her of God, that ſhe might not utterly be devoured by him; and ſo ſhall have till the Time of his End ſhall come. *First Sign.*

Of this you read in the 12th of the *Revelations*, a Place worthy to be noted for this. But now, when the Time of the Ruine of *Antichriſt* draws on, then is the Church deprived of her Shelter, and laid open, as one would think, to be utterly ſwallowed up for ever, having no more Place in the Wilderneſs, that is, among the Nations, to hide her ſelf from the Face of the Serpent. *But how comes this to be a Sign of the approach of the Ruine of* Antichriſt? Why thus: The Time of this Beaſt's War with the Church of God, and the Time that the Church ſhall have an hiding place in the Wilderneſs, are both of a length, the one continuing *forty two Months*, the other *a thouſand two hundred and threeſcore Days*. Now ſince the War that this Beaſt makes with the Woman and her Seed, and the Woman's hiding-place in the Wilderneſs from his Face, are for length of Time, the ſame; what hindreth but that when the Woman and her Seed can find no more Shelter in the Nations, the Time that the Beaſt hath allotted him to make War againſt her, ſhould be finiſhed alſo? When we therefore ſhall ſee that Plots and Conſpiracies, that deſigns for utter Ruine, are laid againſt God's Church all the World over; and that none of the Kings, Princes, or Mighty States of the World, will open their Doors, or give them a City for Refuge; then is the Ruine of *Antichriſt* at Hand: For *Haman*'s Plot, though the moſt univerſal that ever yet was hatching, (being laid in an hundred twenty ſeven Provinces,) did but preſage the Deliverance and Exaltation of the *Jews*, and the hanging of *Haman* and his Sons: Yea, and I take it, that the very Day that this great Enemy had ſet for the utter Overthrow of the Church, God made the Day in which their Deliverance began, and that from whence it was compleated; and I take that to be a Type of this. Rev. 12. 1, 2, 3, 4, 5, 6. Rev. 13. 5. Ch. 11. 2. Ch. 12. 1,

There is but one Thing that I can think of that can give Matter of a ſhew of Doubt about this Thing; and that is, *Though the Time of this War againſt the Saints, and that of the Woman's Shelter in the Wilderneſs as to length, be one and the ſame; yet whether they did commence together, and begin to take their Riſe, as Men do that begin to run a Race?*

A Word

A Word therefore to this. I ſuppoſe they did commence much together; for elſe with whom ſhould this Beaſt make War, and how ſhould the Church eſcape? Or, if the Beaſt began his War before the Woman began to have a hiding-place, why was ſhe not ſwallowed up, ſince in the Wilderneſs was her only Place of Shelter? Again, What needed the Woman to have a Place of Shelter in the Wilderneſs, when there was no War made againſt her? And yet this muſt be, if her thouſand two hundred and threeſcore Days, began before the Beaſts forty two Months: But they ended both together; for the Beaſt could not kill the Witneſſes before they had finiſhed their
Rev. 11.3. Teſtimony; which Teſtimony of theirs laſted this full Time that the Beaſt had granted him to make War with them, to wit, one thouſand two hundred and threeſcore Days: Therefore their Times went out together, as will be made appear, if you conſider alſo that the Witneſſes were ſlain, by Virtue, not of the Old, but of a new War levied againſt them; and that, as it ſhould ſeem, at the very Time when her hiding-place was taken from her; for then indeed, for a little Seaſon, will the Church of God be overcome, as I ſhall ſhew by and by.

Wherefore, let God's People conſider and remember that when God's Church is abſolutely forlorn, and has no hiding-place any longer in the World, the Kingdom of *Antichriſt* will quickly begin to tumble. Nor is this the alone Place from whence we may gather theſe Concluſions.

Gen. 15. 13. The Time of *Pharaoh*'s Tyranny, of his Life, and of the Deliverance of the Children of *Iſrael*, came out much together; as any will diſcern that ſhall conſider the Hiſtory of them.

David, when *Saul* did ſorely perſecute him, fled laſt into the Wilderneſs to *Achiſh* 1 Sam. 27. 5, 6. the King of *Gath*, a *Philiſtine*, for Shelter; and he gave him *Ziklag* for his Refuge. And Ch. 30. 1. that Place ſo continued to *David*, 'till juſt Ch. 31. 1, 2, 3, 4, 5, 6. about the Time in which *Saul* muſt die; and then behold, *David*'s *Ziklag* is burnt with Fire, and himſelf ſtript naked of Harbour! But what Matter! the Time of *Saul*'s Life, as well as of *David*'s *Ziklag*, was now upon expiring; for within three or four Days after *David* became the King of *Iſrael*.

Dan. 5. 29, 30. And thus alſo it was with the *Babel Beaſt*: His Time expired, when the Captivity of *Iſrael* was upon the finiſhing: Then was the Time of his Land come, *and in that very Night was* Belſhazzar *the King of the* Caldeans *ſlain.*

Thus therefore it will happen to the Church in the latter Days: Her Place of Shelter in the Wilderneſs; her *Ziklag* will be taken from her, about the Time that the War that the Beaſt has to make upon the Woman and her Seed ſhall be finiſhed. But now the Church is not therefore immediately delivered, when her *Ziklag* is taken from her; for after that, the Beaſt levieth a new War, to the overcoming and killing of the Church: I ſay therefore, That this is a Sign, not of the Downfall of *Antichriſt*, but of the Approach thereof: For the Churches Bondage ſhall continue but three Days, and a little after this. Much like to this was that of *David*; for after he had loſt his *Ziklag*, for two or three Days he had ſore Diſtreſs: But lo, then came the Kingdom to him.

Indeed, Senſe and Reaſon ſaith it is a fearful Thing for the Church of God to be expoſed to the Rage of her Enemy all over the World at once; and that all Nations ſhould ſhut up their Gates, let down their Portcullices, bolt up their Doors, and ſet open their Flood-gates to deſtroy them: But ſo will be the Diſpenſation of God, to the End Deliverance may be the ſweeter, and the Enemies Fall the more headlong, and the Arm of God the more manifeſt, both for the one, and againſt the other. And in this will that Scripture be fulfilled: *And there will be a Time of Trouble, ſuch as* Dan. 12. 1. *never was ſince there was a Nation; and at that Time thy People ſhall be delivered, every one that ſhall be found written in the Book.*

Let us gather up what has been ſaid again; namely, That it is a Sign of the Approach of the Ruin of Antichriſt, when God's Church can find no more Shelter in the Wilderneſs, becauſe when her *Ziklag* is burned, the Time of the War that the Beaſt is to make againſt her is finiſhed. Wherefore, when ſhe hath given one deſperate Struggle more, and laid the Church of God, or his Witneſſes, for dead, in the Street of his great City, for three Days and an half, then comes the Kingdom, and the long long-looked for Reſt and Glory. Wherefore it remains, That an Angel ſhould ſtand in the Sun, and make Proclamation to all the Fowls that fly in the midſt of Heaven, to gather themſelves together to the Supper of the Great God: *That they may eat the Fleſh of Kings, and* Rev. 19. 18 *the Fleſh of Captains; the Fleſh of mighty Men, and the Fleſh of Horſes, and of them that ſit on them; and the Fleſh of all Men, both free and bound, both ſmall and great.* This is to be after the forty-two Months of the Beaſt; and conſequently, after the thouſand two hundred and threeſcore Days that the Church was to be in Sackcloth; yea, after the Reſurrection of the Witneſſes, as is evident by that which follows: *And the Beaſt was taken,* (that is, after the ſecond Year) *and with him the falſe Prophet that wrought Miracles before him, with which he deceived them that had received the Mark of the Beaſt, and them that worſhipped his Image; theſe both were caſt alive into a Lake of Fire burning with Brimſtone.*

Secondly,

The Second Sign. *Secondly*, Another Sign of the Approach of the *Ruin of Antichriſt*, is this: Towards the End of her Reign, the Nations will be made to ſee her Baſeneſs, and to abhor her and her Ways: They will, I ſay, be made to ſee theſe Things, in Order to her Ruin: Alſo, when they ſhall be made to ſee, her Ruine will not be far off: For ſo long as the Nations and their Rulers ſhall continue in that dead Sleep that ſhe hath bewitched them into, by their Drinking of the Wine of her Fornication; ſo long we have no Ground to think that her Ruine is at the Door: But when God ſhall lay her before Kings, and ſhall diſcover her Nakedneſs to the Nations, then be ſure her Deſtruction is at hand. Hence you read, that precedent to her Downfal: *An Angel comes down from Heaven, and lightens the Earth with his Glory.* [The *Earth*,] that is, the Kingdoms, Countries, and Nations where the Woman ſitteth, or they that border thereupon. [*Lightned*;] to let them ſee the Filthineſs of the Whore. [*With his Glory*;] with the Doctrine that he had Commiſſion to preach againſt her, for the diſcovering of her Lewdneſs to the Earth. This alſo was the Way that God took with backſliding *Iſrael* of old, (and ſhe was a Type of our religious *Babel*) when he intended to bring her to Judgment for her Sins; and this is the Way that God will take to deſtroy our religious Antichriſt, when he comes to deliver his People out of her Hand.

Rev. 18. 1

Ez. 16. 37.

For though the People that ſuffer at her Hand, can do nothing againſt her, but lay in Prayers and Tears againſt her before the God of Heaven, and bare their Witneſs againſt her before the Gods of the Earth; yet when Kings ſhall come to be concerned, and they will count themſelves concerned when they ſhall ſee how they have been deceived by her; then let her look to it.

Nahum. 3. 5, 6, 7. *Behold, I am againſt thee, ſaith the Lord of Hoſts; and I will diſcover thy Skirts upon thy Face, and I will ſhew the Nations thy Nakedneſs, and the Kingdoms thy Shame: And I will caſt abominable Filth upon thee, and make thee vile, and will ſet thee as a Gazing-Stock.* And what follows? *And it ſhall come to paſs, that all they that look upon thee, ſhall flee from thee, and ſay, Nineveh is laid waſte, who will bemoan her? Whence ſhall I ſeek Comforters for thee?*

Wherefore, there wants nothing but that ſhe be diſcovered to the Nations and their Kings; for did they but ſee her, though they lay yet in her Boſom, they would riſe up againſt her, that ſhe muſt die: Wherefore it is written again, *I will bring forth a Fire out of the midſt of thee; it ſhall devour thee: And I will bring thee to Aſhes upon the Earth, in the Sight of all them that behold thee.*

Ez. 28. 17, 18.

The Chief of the Wiſdom of Antichriſt this Day is laid out, if perhaps by it ſhe may cover her Nakedneſs, and keep it from the Eyes of Kings and their People. But God has ſaid it ſhall not avail: *Thy Nakedneſs ſhall be uncovered; yea, thy Shame ſhall be ſeen: I will take Vengeance, and I will not meet thee as a Man.* But how will he make her naked? Verily, by Kings. But how ſhall Kings do it? Why, by Virtue of the Glory of the Angel: Yea, *They ſhall make her deſolate and naked; they ſhall eat her Fleſh, and burn her with Fire.*

Iſa. 47. 3.

Rev. 17. 16

Let this, I pray, be conſidered, *That Antichriſt ſhall not down but by the Hand of Kings.* The Preacher than kills her Soul, and the King kills her Body. And why ſhould not the Kings have it granted unto them, that ſhe ſhould fall by their Hand? The Kings are thoſe that ſhe has abuſed, that ſhe has in the groſſeſt Manner abuſed, and has ſerved herſelf of them: But the Time of the End of Antichriſt, *Myſtery Babylon*, is coming, *And then many Nations and great Kings ſhall ſerve themſelves of that.*

Jer. 27. 7.

Nor ſhall all the Tricks, Lies, and Deceit under which formerly ſhe uſed to ſhroud her ſelf, be able to prove a Balm to her any longer: No, *In vain ſhalt thou uſe many Medicines, for no Cure ſhall be unto thee; the Nations have heard of thy Shame.*

— 46. 11.

Babylon has for a long Time been a *Lady of Kingdoms*, and a *Golden Cup in the Lord's Hand*: The *Nations* alſo have largely *drank of her Cup*, and the *Kings* have committed *Fornication* with her: But now the Angel is come down, and hath *lightned the Earth with his Glory*: Wherefore now it follows immediately, *Babylon is fallen!* That is, in the Eyes and Eſteem of the Nations, as well as otherwiſe.

Rev. 18. 3.

True, ſome of the Kings will bewail her Fall, and will cry, *Alas! Alas!* when they ſee that they cannot help her; for that they ſhall ſee, as is evident, becauſe they ſtand afar off to lament her, *afar off for the Fear of her Torment.* The Kings therefore into whoſe Hands God ſhall deliver her, and who ſhall execute his Judgments upon her, ſhall be more mighty and powerful to bring her down, than ſhall be the whole World beſides to uphold her.

And this obſerve further, That as the Kings that ſhall hate her, ſhall hate her becauſe in the Light of the Glory of the Angel they are made able to ſee her Filthineſs; ſo the Kings that ſhall bewail her, are ſuch as in Judgment are left in the Dark, and that ſhall be bewitched by her to the end. This therefore will let us ſee ſomething of the Meaning of God, in that he has drawn off from her ſome of the Kings already; to wit, that he might train them up by the Light of the Goſpel, that

The Proteſtant Kings.

they may be expert, like Men of War, to ſcale her Walls, when the King of Kings ſhall give out the Commandment to them ſo to do.

There has been a great deal of Talk in the Countries, about the Ruine and Deſtruction of *Babylon*; but could we ſee more of the Kings engaged againſt her, we ſhould hope groundedly that her Fall was at the Door. Well, bleſſed be God for what Kings there are, and the Lord turn the Hearts of many more to hate her.

Some, as I ſaid before, have adventured to fore-tell the *Time* of her Downfal; but give me the *Signs* thereof. This therefore is a Sign, a Sign that her Downfal approaches, when God ſhall lay her Nakedneſs before the Nations, and put it into the Hearts of Kings to abhor her. The *Signs* of the Times the Lord Jeſus would have us mind; and becauſe the *Jews* neglected them, though as to the Time they hit pretty right, yet they miſſed of the Thing that the Time brought forth.

Thirdly, A third Sign of the approach of the *Ruine of Antichriſt*, is this: *When Babylon is become the Habitation of Devils*, &c. then the Downfal thereof is upon us. True, *Babylon* was always an Habitation for Devils, but not an Habitation only for them; *Iſrael* once dwelt there, and our Antichriſt was ſometimes a Place of Reſidence for good Men. The Meaning then is, When you ſhall ſee the Church and People of God *ſo* forſake her that ſhe is left in a Manner to her ſelf, and to her Diſciples, than ſhe is to fall quickly: When you hear it proclaimed by them that are yet in her, of God's People, *We would have healed Babylon, but ſhe is not healed: Forſake her, and let us go every one to his own Country*: Then ſhe will ſoon be hiſſed out of the World: For this is the Way of the Wiſdom of God; namely, To bring his People out of a City or Place, when he intends the Ruine of that Place. When God was about to deſtroy the *old* World, he put his *Noah* into an Ark: When God was about to deſtroy *Sodom*, he ſent his *Lot* away thence to *Zoar*: When Chriſt was about to deſtroy *Jeruſalem*, he bid his Diſciples flee from the midſt of that: And when there ſhall be by God a Hiſſing for his People; and when they ſhall hear him, and obey, and gather to him, then you ſhall ſee what will become of *this* Enemy of Chriſt: *I will hiß for them, and gather them; for I have redeemed them.*

Jer. 51. 8, 9

Zech. 10. 8, to 13.

I ſay therefore, when *Babylon* ſhall become the *Habitation of Devils*, a Hold for all foul Spirits, and a Cage for every unclean and hateful Bird, then *Babylon* is fallen.

And thus the Angel that *lightned the Earth with his Glory*, proclaimed, *Babylon the Great is fallen! is fallen! and is become the Habitation of Devils, and a Hold for every foul Spirit, and a Cage for every unclean and hateful Bird.* Wherefore it muſt be, that by that her Time is come that ſhe ſhould fall, God will have gleaned his People from the midſt of her. And when God ſhall have gleaned his People from the midſt of her, thoſe that are left behind will appear more than ever to be what they are, to wit, Devils, foul Spirits, and hateful Birds; wherefore, now will Antichriſt appear in his own moſt proper Colours.

But to comment a little upon the Words.

Babylon] *Myſtery Babylon.* The Anti-chriſtian Church. Rev. 17. 5.

Is fallen! Is fallen!] In the Eyes and Faith of the Godly, by her dropping into the Dregs of Degeneracy, and ſo is become the Habitation of Devils, &c. in order to her falling into utter and unavoidable Deſtruction for ever.

Is become] That is, through the Labour of the *Fanners* and *Winnoers* that God hath ſent to fan *Babylon*, and to fetch out his People, that ſhe might be left to her Chaff: *I will ſend* (ſaith God to *Babylon*) *Fanners, that ſhall fan her, and that ſhall empty her Land* (of good Men); *for in the Day of Trouble they ſhall be againſt her round about.* Jer. 51. 2.

An Habitation of Devils.] Devils: Not ſuch by *Nature*, but by *Practice*. Incarnate Devils: For when the time is come that *Babylon* muſt be deſtroyed, ſhe ſhall be found to be an Habitation for the moſt vile of the Sons of Men: For as Devils have acted towards the World; ſo ſhall the Sons of this Sorcereſs, and this Whore, act towards Chriſt and his Members in the latter days. And perhaps, the departing of *Zion* from the Midſt of her, will blow her up into this Spirit of Deviliſm. Let God's People therefore, when Antichriſt is towards her End, look for nothing from her, but what the Devil, in Times paſt, uſed to do; to wit, all ſinful Subtilty, Malice, Wrath, Fraud, Deceit, Lying, Murder, falſe Accuſings, and implacable Madneſs of Spirit to do them Miſchief. (But Lord God! think I, what will become of Good Men! and where will they be ſafe in ſuch Days? Only I comfort myſelf, by ſaying to myſelf again, This is a Sign that the *Ruine of Antichriſt* is at the Door.) But this I ſay, He muſt needs be a *tuneable* Man, that ſhall be able in thoſe days to ſing this Song to himſelf at all Seaſons: For this is to drive Reaſon backward, and to ſet the Cart before the Horſe. For what will the good Man's Reaſon ſay, when it ſeeth all *Babylonians* are become *Devils*, but that the Church of God will certainly be torn in pieces? But behold! the Text and the Holy Ghoſt runs counter: *Babylon is fallen! is fallen! and* (or, *for it*) *is become the Habitation of Devils.* Theſe Words

words for certain are the words of an holy Angel; for it could not have entered into the Heart of meer Man to have conceived them.

An Habitation.] To be an Habitation (for Devils) is to be their Houſe, their Dwelling-place, their Place of Privilege, their Place of Reſt and Abode, or thither whither they have right to go. And thus will *Babylon* be; that is, an Houſe, an Habitation, a Dwelling-place, and a Place of Reſt, only for deviliſh-minded Men; thither may ſuch Men come; for ſuch her Doors ſtand open, and there may ſuch inhabit. When therefore you ſee good Men come out thence, and all ſorts of wicked Men flock in thither, then know that *Babylon* is near her End.

And a Hold for every foul Spirit.] Underſtand by *Spirit*, either thoſe thoſe that are Devils by Nature, or ſuch as are ſuch otherwiſe. But I think that the Angel chiefly intends all manner of unclean and filthy Spirits; and ſo the Church and Members of *Babylon*, their only Place of Safety: Or if you underſtand it of the Uncleanneſs of the Spirits and Minds of Men, then the Meaning is, that they are called *foul Spirits*, in Alluſion to thoſe of Devils which go by the ſame Name. But however, or which way ſoever taken, it ſeems *Babylon* is their *Hold*; that is, their Place of Defence: For by an *Hold*, we often underſtand a Place of Strength, a Caſtle, a Fort, a Tower; ſo that theſe Devils, theſe foul-ſpirited Men, theſe *Babylonians*, will not only find Houſe-room and Harbour in *Babel*, but Shelter, Defence and Protection, when ſhe is near her Ruine: yea, they will find her an *Upholder* to them, and a Countenancer of them, in all their foul and deviliſh Pranks; yea, ſuch an *Hold* ſhall ſhe be to ſuch foul Spirits in ſuch foul Acts, that it ſhall not be poſſible that they ſhould be driven from her, or from them: For an *Hold* is often taken in the Scriptures for a Place that is Impregnable, and muſt be ſo taken here. This intimates then, that ſome faint Oppoſition by the Kings and Nations will be made againſt theſe Inhabiters foul Spirits, but to little purpoſe, until the time of her Land ſhall come; for in their *Hold* they ſtill will be ſecured and defended from what Reaſon, Law and Scripture can or would do unto them. Thus then we ſee how *Babel*, towards her End, will be filled, and with what, to wit, with Devils and foul Spirits; yea, and that ſhe will not only be an Habitation, but a Place of Defence for ſuch.

Mark 9. 25.

Judg. 9. 46. 49. 1 Sam. 22 4.

And a Cage for every unclean and hateful Bird.] Thoſe that before are called *Devils*, and *foul Spirits*, are alſo here called *Birds*, *unclean* and *hateful Beaſts*. By the Term [*Birds*,] he may allude to that of the Prophet *Iſaiah*, where theſe unclean Birds are mentioned. And by *Cage*, he may allude to the Prophet *Jeremiah*, from whom, as I think, the Holy Ghoſt takes theſe Words; but then we muſt put *Men* in the Place of *Birds*, and the *Babylonian Kingdom* for the *Cage*.

Iſa. 34. 11. to 18. Jer. 5. 25, 26, 27.

EVERY unclean Bird.] As was ſaid before, *A Hold for EVERY foul Spirit.* Theſe unclean Birds therefore are not all of one Feather, or Kind, but of *ALL* and *EVERY* Kind; and it intimates, that the worſt Act of all Profeſſions, ſhall be, as in a Cage, in *Babylon*, a little before her Downfall. But I ſay, if they will not be all of one Feather, yet in their Temper they will ſomewhat agree, being either in *Shape*, Monſtrous; of *Appetite*, Ravenous; or of *Inclination*, Lovers of the Night: For of all theſe Sorts were the forbidden, or *unclean Birds* among the *Jews*. Now ſince theſe *unclean Birds* are not all of one Feather, or Kind, it intimates that the baſeſt of all Sorts, Sects, Profeſſions and Degrees, ſhall take Shelter in *Babylon* towards her End; and that they ſhall there, in their Temper, unanimouſly agree to ſhew themſelves monſtrous, to devour and eat up the Poor and Needy, and to blow out the Light of the Goſpel.

A Cage.] Not to impriſon them in, but for them to ſit and ſing in, to confer their Notes in, to make melodious Muſick in; I mean, Melodious to their own thinking; for the Aſs thinks that he ſings full favouredly, and the Owl endeavours to lift up her Voice above all the Birds of the Wood: But it will be a Prediction of her Fall, and that her Ruine is at the Door.

Of theſe Birds *Zephaniah* ſpeaks, when he Propheſies of the Downfall of *Nineveh*, ſaying, *The Cormorant and the Bittern lodge in the uppermoſt Lintels of it, their Voice ſhall ſing in the Widows* (when) *Deſolation ſhall be on the Threſhold.* An unſeaſonable Time to ſing in; for when *Death* is coming in at the *Door*, *Mourning* ſhould be in the *Chambers*: But this is the Judgment of God, That ſhe ſhould be a Cage for every unclean Bird to ſing in, even then when her Deſtruction and Deſolation cometh upon her.

Zeph. 2. 13, 14.

To ſing, as in a Cage, doth alſo denote Security, and that the Heart is far from fear; for ſhe ſaith, *I ſhall ſee no Sorrow, in that Hour in which her Judgment comes.*

But is this a *Sign* of the Approach of the *Ruine of Antichriſt?* And muſt thoſe that ſhall live to ſee thoſe Days, rejoyce when theſe Things begin to come to paſs? Are not theſe Things rather a Sign that the utter Overthrow of the Church of God is at the Door? Indeed, to *Senſe* it is, and *Reaſon* will be apt to ſay ſo: But hark what the Holy Ghoſt ſaith! *She is fallen! is fallen now!*

When therefore we ſhall ſee Men like Devils; yea, every foul Spirit, and hateful Bird, flock to, and take Shelter in *Babylon*; let

let us not be frighted or dejected, but pluck up our Hearts, and ſay, This is one of the Signs that the Downfall of *Babylon* is near. Wherefore it follows, after that
Iſa. 34. the Prophet had told us that *theſe Birds ſhould dwell in the Land of the People of*
Iſa. 35. *God's Curſe*, That *the Wilderneſs and the ſolitary Places ſhould be glad for them*, (for that they are there) *and the Deſart ſhall rejoyce, and bloſſom as a Roſe: It ſhall bloſſom as a Roſe: It ſhall bloſſom* (ſaith he) *abundantly, and rejoyce even with Joy and ſinging: The Glory of* Lebanon *ſhall be given unto it: The excellency of* Carmel *and* Sharon: *They ſhall ſee the Glory of the Lord, and Excellency of our God.* And to ſupport the Weak from thoſe Fears that in thoſe Days will be pulling of them down, he adds, *Strengthen ye the weak Hands, and confirm the feeble Knees. Say to them that are of a fearful Heart, be ſtrong, fear not: Behold, your God will come with Vengeance, even God with a Recompence, he will come and ſave you. Then the Eyes of the Blind ſhall be opened, and the Ears of the deaf ſhall be unſtopped. Then ſhall the lame Man leap as an Hart, and the Tongue of the dumb ſing: For in the Wilderneſs ſhall Waters break out, and Streams in the Deſart. And the parched Ground ſhall become a Pool, and the thirſty Land Springs of Water: In the Habitation of Dragons where each lay, ſhall be Graſs, with Reeds and Ruſhes. And an High-way ſhall be there, and a Way, and it ſhall be called the Way of Holineſs, the unclean ſhall not paſs over it, but it ſhall be for thoſe: The wayfaring Men, though Fools, ſhall not err therein. No Lion ſhall be there, nor any ravenous Beaſt ſhall go up thereon, it ſhall not be found there; but the redeemed ſhall walk there. And the ranſomed of the Lord ſhall return and come to* Zion *with Songs, and everlaſting Joy upon their Heads: They ſhall obtain Joy and Gladneſs, and Sorrow and Sighing ſhall flee away.*

What ſay ye now, ye Sons of God! Will you learn to make a Judgment of Things according to the Myſtery of the Wiſdom of God, or will you longer conclude according
Amos 5.8. to Senſe and Reaſon? *He turneth the Shadow of Death into the Morning*: And commands oft-times, that the faireſt Day ſhould ſucceed the fouleſt Night. Wherefore, when we ſee theſe Devils, foul Spirits, and unclean Birds in *Babylon*; yea, when we ſee good Men leave her, and the vileſt run in to her, then let us ſing the Angels Song, and ſay, *Babylon the Great is fallen! is fallen! and is become the Habitation of Devils, and a Hold for every foul Spirit, and a Cage for every unclean and hateful Bird.*

4th Sign. Fourthly, Another Sign of the Approach of the *Ruine of Antichriſt*, is, *The Slaying of the Witneſſes*: For the Witneſſes are to be ſlain before the Fall of *Antichriſt*; and that by the Hand of the Beaſt, who ſhall manage the Members of *Antichriſt*, having qualified them before that Work, with thoſe Qualifications of which you read in the Sign foregoing. For what can better fit a Generation for ſuch a Work, than to be themſelves all turned *Devils*, and alſo Succourers of all foul Spirits. Wherefore, they muſt be the wickedeſt of Men that ſhall do this; the very Scum of the Nations, and the very vileſt of People. Nor is this a new Notion: God threatned to give his Sanctuary into the Hands of Strangers *for a Prey,* Ezek. 7. *and to the Wicked of the Earth for a Spoil*: 20, 21. To Robbers, Burglers, and they ſhould defile it. Again, ſaith God of his People, *I will bring the worſt of the Heathen, and they* Ver. 24. *ſhall poſſeſs their Houſes.* For the Truth is, this Work is too bad for Men either of Reaſon or Conſcience to be found in the Practice of. The *Hang-man* is uſually none of the beſt: The *Witneſſes* are alſo to be ſlain; but not a Man, but a Beaſt muſt ſlay them; a *Den of Thieves*, a *Hold of foul Spirits* muſt do it.

That the Witneſſes muſt be ſlain before the Fall of *Babylon*, has been hinted already. Alſo, that their Death is a Fore-runner of the *Ruine of Antichriſt*, has before been touch'd upon; but in this Place I ſhall a little enlarge.

And therefore I proceed: *And when* Rev. 11. *they ſhall have finiſhed their Teſtimony, the Beaſt that aſcended out of the bottomleſs Pit ſhall make War againſt them, and overcome them, and kill them: And their dead Bodies ſhall lie dead in the Street of that great City, which ſpiritually is called Sodom and Egypt, where alſo our Lord was crucified. And they of the People, and Kindred, and Tongues, and Nations, ſhall ſee their dead Bodies three Days and an half, and ſhall not ſuffer their dead Bodies to be put into Graves. And after three Days and an half the Spirit of Life from God entred into them, and they ſtood upon their Feet, and great Fear fell upon them that ſaw them. And they heard a great Voice from Heaven, ſaying, Come up hither: And they aſcended to Heaven in a Cloud, and their Enemies beheld them.*

Thus you ſee their *Death* is before their Deliverance. Alſo their Death is to be by the *Hand of the Beaſt*; to wit by the Men that have and hold this Mark, and that of his Image, and that are of the Number of his Name. You ſee alſo that their Death is not only a Fore-runner of their Deliverance, but a Sign that their Deliverance, is at the Door; ſince the one is but three Days and an half before the other.

And if a ſhort Comment upon this Text will give a little Light to the *Reader*, I ſhall not count my Labour loſt.

And when they ſhall have finiſhed their Teſtimony.] When, or about the time they have done their Work of Witneſs-bearing for God in the World: When they have made

made or are making an end of giving their Teſtimony for Chriſt, and againſt the Witchcrafts, Idolatries, Sorceries, Fornications, Thefts, Murthers, and Wickedneſs of Antichriſt: Then, and not till then.

Rev.13.1. Rev.1.7. *The Beaſt that aſcended out of the bottomleſs Pit.*] The *Beaſt*: The Power that carrieth and beareth up Antichriſt, the Mother of Harlots: The Beaſt upon which the Woman ſitteth, and by the Heads and Horns of which ſhe is protected and defended; he is ſaid to aſcend out of the Bottomleſs-Pit; for that he manifeſteth by his Doings, that he was born there, and came to the Work of the King thereof.

Shall make War againſt them.] We read that he made War againſt them all the Time of their propheſying in Sackcloth, while they were bearing their Teſtimony againſt his Doing; and that his Commiſſion was, That he ſhould have Leave to Rev. 12. make War *ſo long*. But here we read again, that when thay had finiſhed their Teſtimony, and ſo conſequently he had run out the time of his firſt Commiſſion for War, he makes War again. So that this War which now he raiſeth againſt them, ſeems to be another, a new War and ſuch as is grounded upon other, to wit, new Arguments, beſides thoſe upon which his firſt War ſtood. By his firſt War, he ſought to beat down and overthrow *their Teſtimony*: By this War he ſeeketh to over-Rev.13.4. throw themſelves. The firſt War he made, was grounded upon a *vain Confidence* of his Ability to deſtroy their Faith; but this laſt was grounded upon Madneſs againſt them, becauſe their Teſtimony had prevailed againſt him: Wherefore, Torment wherewith theſe Witneſſes by their Teſtimony tormented him and his Followers, was the Cauſe of this laſt War. And this is inſinuated, when he ſaith, *They* Rev.11. *made merry for their Victory over them,* 10. *becauſe theſe two Prophets*, (to wit, by their Teſtimony,) *tormented them that dwelt on the Earth.*

The Beaſt therefore will make a War againſt the Witneſſes all the time of their propheſying in Sackcloth, which will be a Ch. 11. 3. *Thouſand two hundred and threeſcore Days.* In all which Time they ſhall give him the Foil, and overcome him by their Faith and Teſtimony; and be proclaimed more than Conquerors over him, thro' the Chriſt that loved them. But now, in this ſecond War he overcomes them, he *overcomes them, and kills them.*

Jezabel for a long time made War againſt *Elias* the Prophet, ſeeking to overthrow the Worſhip of God which he maintained, and to eſtabliſh the Religion of *Baal*: But when ſhe ſaw that by all ſhe could do ſhe got nothing, but that the Prophet got 1 Kings 3. the Day of her Worſhip, Prieſts and Wor-26. Ch. 19. 2. ſhippers, ſhe breaks out into a Rage, as one tormented almoſt to Death, and raiſes a new War; not now againſt his Religion, but his Perſon, and deſperately ſwears by all the Gods that ſhe had, That by to morrow that time the Life of the *Prophet* ſhould be as the Life of one of her Prieſts whom he had ſlain for an Idolater. When the Devil ſees that he cannot do by Argument, he will try if he can by Blows.

When *Zedekiah*, the Sun of *Chenanah*, ſaw that with Argument he could not overcome *Micaiah*, he ſteps to him, and takes him a box o'th Ear. This new 1 Kings War, is a box o'th' Ear which the Beaſt 22. 24. will give the Witneſſes, becauſe they overcame him by their Faith and Teſtimony, all the time that the firſt War laſted.

Now how long this ſecond War will laſt, and what ſtruglings the Witneſſes will make before he ſhall overcome them, I know not: This I know, that the Text ſaith, *By this War he ſhall overcome them.*

And ſhall overcome them.] Saints are not ſaid to be overcome, when they are impriſoned, baniſhed, and killed for their faithful Teſtimony: No, by theſe things *they overcome.* To *overcome* then, is to get the Maſtery, to ſubdue, to turn out of Poſſeſſion, to take and hold captive, to ſtrip the Subdued of Power and Privilege, as is ſufficiently manifeſt both by Scripture and Reaſon: *For of whom a Man is overcome,* 2 Pet. 2. *of the ſame he is brought in Bondage.* 19, 20, 21.

So then, when he is ſaid to *overcome* them, 'tis meant, he ſhall get the Maſtery of them, they ſhall grow faint before him, have no Heart or Spirit to bear up in their Profeſſion againſt him: *Againſt him*, I ſay, as ſhe did the Thouſand two hundred and threeſcore Days War with him; for then they were overcomers, and did bear away the Garland.

Nor do I, for my Part, wonder at this, when I conſider that theſe Witneſſes are a Succeſſion of good Men; and thatwhen *Iſrael* came out of *Egypt* of old, the feeble and weak handed did come behind. It will be the Lot therefore of the Church, in the latter end of the Reign of the Beaſt, to be feeble and weak in their Profeſſion, the valiant ones have gone before: Theſe will come in, when thoſe that were able have bravely born their Teſtimony, or when they are upon finiſhing of that: In compariſon of whom, they that come after will be but like Eggs to the Cocks of the Game; wherefore they muſt needs be cruſhed, cow'd, and overcome. And then will the Beaſt boaſt himſelf, as did his Type of old, and ſay, *Mine Hand has found, as a Neſt, the* Iſa. 10. 13, *Riches of the People; and as one gathereth* 14. *Eggs that are left, have I gathered all the Earth, and there was none that moved the Wing, or that opened the Mouth, or peeped.*

A ſad Time, and it is to happen to the

People that are left, to the latter end of the Witneſs-bearers; and that too when they ſhall have finiſhed their Teſtimony.

Of this Tyranny the Cruelty of *Amalek* was a Type; who, as was hinted before, ſmote the hindermoſt, the weak: But his Judgment is, That he *ſhall periſh for ever.*

And ſhall overcome them.] There are two Ways of *Overcoming*; to wit, by *Power* and *Policy*: And perhaps by *both* theſe ways they may be *overcome*. However, *overcome* they ſhall be; for ſo ſaith the holy Word of God; yea, the Beaſt ſhall *overcome* them. Wherefore the Church of God, at that Day, will be under ſuch a Cloud as ſhe never was ſince Chriſt's Day. Now how long they ſhall thus be held captive before they are brought to Execution; whether the Beaſt will ride in Triumph while they are in his Bounds; or whether he will ſuddenly kill them; that Time, and Obſervation, and Experience, muſt make manifeſt: But kill them he ſhall, that's moſt certain; for ſo ſays the Holy Ghoſt.

And ſhall overcome them, *and kill them.*] In this Method therefore God will ſuffer the Beaſt to proceed with the Church of God, after ſhe has ſufficiently born her Teſtimony for him in the World. He ſhall *war againſt them*, but that is not all: He ſhall *overcome them*, but that is not all; he ſhall *overcome them, and kill them.*

Exod. 32. 18. Acts 7.34. Jer.12.11. Acts 11. 22. *And kill them.*] Of their Slaughter alſo I ſhall ſpeak a Word or two. But firſt I would note, as all know, that there is a difference to be put betwixt *Killing* and *Overcoming*: For though every one that is *killed*, is *overcome*; yet every one that is *overcome*, is not *killed*: Men may be *overcome*, and yet live; but when they; are *killed*, 'tis otherwiſe: There may be a Cry heard from the Mouth of them that are Overcome, but not from the Mouth of them that are Killed: They that are Overcome, may conſult their own Enlargement and Deliverance; but they that are Killed, cannot do ſo. I do therefore diſtinguiſh betwixt being *killed* and *overcome*, becauſe the Text doth ſo: *He ſhall make War againſt them, and ſhall overcome them, and kill them.*

And kill them.] From theſe Words therefore I will take occaſion to enquire,

1. How they are to be conſidered as to this Slaughter.

2. What Death they muſt die to accompliſh this Prophecy.

Rev.11.3. Firſt, How they are to be conſidered?

I Anſwer: Not in a Carnal or Natural, but in a Myſtical Senſe. For, Firſt, They are called *Witneſſes*. Secondly, They are put under the Number of two: *My two Witneſſes*. Both which are to be Myſtically taken.

Firſt, Becauſe their Teſtimony ſtandeth not in their Words only, but in their Converſation; yea, in their Suffering alſo: And that is a Myſtical Witneſs-bearing.

Secondly, They go under the Number of Two: Not becauſe there were indeed two ſuch Men in the World, but becauſe Two are a ſufficient Number to bear Witneſs; and God's Church, in the moſt furious Heat and Rage of Antichriſt, has been at leaſt of ſuch a Number of Profeſſing Saints, to Proclaim againſt the Beaſt and his Worſhip in the Name of God. To think that there have been two ſuch Men in the World, is ridiculous; for theſe Witneſſes muſt continue to give their Teſtimony for *God* againſt *Antichriſt*, a *Thouſand two hundred and threeſcore Years.* Nor can they ſcripturally bear this Title, *My two Witneſſes*, but with reſpect to their propheſying ſo long. The Witneſſes therefore are nothing elſe but a ſucceſſive Church, or the Congregation of God abiding for him againſt Antichriſt, by reaſon of a continual Succeſſion of Men that is joyned bythe ſpecial Bleſſing of God unto it. Num. 35. 30. Deut.17.6 Ch.19.15

Secondly, What Death they muſt die? I Anſwer, Not a Corporeal one, but that which is Myſtically ſuch. And I chuſe to underſtand it thus, becauſe this ſuiteth beſt with their State and Condion, which is myſtical. Beſides, thus did they (when they did overcome,) ſlay their Enemies, even with the Fire or Sword of their Mouth: *If any Man will hurt them, Fire proceedeth out of their Mouth and devoureth their Enemies: If any Man will hurt them, he muſt in this manner be killed.* As therefore they went about to kill their Enemies, ſo their Enemies will kill them: But they ſought to kill their Enemies by their Teſtimony, as to their Antichriſtian Spirit, and Church State; and their Enemies will kill them, as to their Chriſtian Heat and Fervency of Mind; and alſo as to their Chriſtian Church ſtate. So that, (at leaſt ſo I think,) there will be ſuch Ruines brought both upon the Spirit of Chriſtianity, and the True Chriſtian Church State before this Antichriſt is deſtroyed, that there will for a time ſcarce be found a Chriſtian Spirit, or a True Viſible Living Church of Chriſt in the World: Nothing but the dead Bodies of theſe will be to be ſeen of the Nations; nor them neither, otherwiſe than as ſo many ruinous Heaps. For the Love that I bare to the Church of Chriſt, I wiſh, as to this, I may prove a falſe Prophet: But this looks ſo like the Text, and alſo ſo like the Diſpenſations of God with his Church of old, that I cannot but think it will be ſo. For the Text, I have ſpokeu to that already; wherefore I will now preſent you with ſome things that look like Parallel Caſes. Rev.11.5.

Firſt, When the Church was coming out of *Egypt*, juſt before they were delivered from *Pharoah*, they were in their own Eyes, and in the Eyes of their Enemies, none

Exod. 14. 12. none other than dead: *It had been better (ſaid they to Moſes) that we had ſerved the Egyptians, than that we ſhould die in this Wilderneſs.* The People ſaid ſo, *Moſes* feared, and *Pharaoh* concluded they were all *dead Men.* Alſo *Paul* tells us, that they 1 Cor. 10. 2. were *baptized* (that is, *buried*) *unto Moſes in the Cloud, and in the Sea.* They were, for the Time, to uſe the Expreſſion, *a dead Church*, both in the Eyes of *Pharaoh*, in the Eyes of *Moſes*, and alſo in their own.

And 'tis to be taken notice of: As the Witneſſes in the Text were ſlain but a little before the Ruine of *Antichriſt* began; ſo this Church was *Baptized in the Sea* but a little before great *Pharaoh* was *drowned* there.

Secondly, in the Time of *Elias*, which Time alſo was typical of this, what Church was there to be ſeen in *Iſrael*? None but what was under Ground, buried in Dens, and in Caves of the Earth: Yea, the Prophet could ſee none, and therefore he 1 King. 19 14, 18. Rom. 11. 3 cried to God, and ſaid, *Lord, they have digged down thine Altars, and ſlain thy Prophets; and I am left alone, and they ſeek my Life!* What viſible living Church was now in the Land, I mean, either with reference to a godly Spirit for it, or the Form and Conſtitution of it? What was, was known to God, but dead to every Man alive.

Thirdly, What was the *dry Bones* that we read of in the 37th of *Ezekiel*, but the Church of God, and alſo a Figure of what we are treating of? And why called *dry* Ezek. 37. 11. *Bones*, ſince the People were alive, with their Subſtance, Wives, and Children; but to ſhew, that that Church of God was now, as to their Spirit and Church-State, accounted as *dead*, not only by themſelves, but by the King of *Babylon*, and the Na- Ver. 2. tions round about? *Babylon* then was the Valley, and the Grave; and the Church of God were the Bones: Bones without Fleſh, Sinews, or Skin; Bones exceeding dry; Ver. 3. yea ſo dry and dead were they, that the Prophet himſelf could not tell whether ever they ſhould live again.

Now this, as I ſaid, was a State that was not to end with the Church of *Iſrael*, but to be acted over once again by the Beaſt with the Church of the New Teſtament: Yea, it is an eaſy matter to make their Witneſſes in this their Death, and the Church of *Iſrael* in this their Grave, in many things to ſymbolize.

Fourthly, Take another Inſtance, or rather Compariſon, unto which the Church of God compared herſelf, when under the King of *Babylon*'s Tyranny: And that is, ſhe counted herſelf as the Dung that the Beaſt lets fall to the Ground from behind him. And doth this look like a viſible Church-State? Or has it the Smell or Savour of ſuch a thing? *Nebuchadnezzar* Jer. 50. 34 (ſaid ſhe) *hath ſwallowed me up like a Dragon; he hath filled his Belly with my Delicates; he hath caſt me out.* Pray, what would you think of a Man, of whom one ſhould tell you, That he was eaten up of a Dragon; made to fill the Belly of a Dragon; and caſt out as the Dung of a Dragon? Would you think that ſuch an one did all this while retain the Shape, Form, or Similitude of a Man? Why, thus the Church ſaid ſhe was, and thus the Church ſhall be again: For ſhe is once more to be overcome, to be *overcome* and *killed*; and that by the Beaſt, the Dragon's Whelp, of which the King of *Babylon* was a Type. And therefore I conclude the Premiſes; that is, That the Beaſt will kill the Church that ſhall be in the latter Days, as to her Chriſtian Spiritedneſs, and her Church-State. And I could further add, That if we hold they die corporeally, we muſt conclude, that their natural Body being ſlain, ſhall lie three Years and an half in the Street; yea, that their Reſurrection ſhall be corporeal, &c. But why we ſhould think thus, as yet I can ſee no Reaſon, ſince the Perſons are ſuch myſtically; the Beaſt myſtically ſo; the Street in which they be, myſtically ſuch; and the Days of their unburied State, to be taken myſtically likewiſe. But we will paſs this, and deſcend to other things.

Fifthly, I will yet add another Thing. When *Iſrael* was coming out of *Babylon*; yea, while they were building of the Temple of God, which was a Figure of our Church State now under the Goſpel; they were not only troubled, hindred and moleſted in their Work, but were made for a Time to ceaſe, and let the Work lye ſtill.

Now (ſays the Text) *when the Copy of King* Artaxerexes *Letter* (which we ſent to forbid the *Jews* in their Work) *was read before* Rehum *and* Shimſhai *the Scribe, and their Companions, they went up in haſte to* Jeruſalem *unto the* Jews, *and made them to ceaſe by force and Power, Then ceaſed the Work of the Houſe of God which is at* Jeruſalem: *So it ceaſed unto the ſecond Year of the Reign of* Darius *the King of* Perſia. Ezra 4. 23, 24.

And I pray, ſince their Temple-Worſhip was a Type of a New-Teſtament Church State and Worſhip, what doth their cauſing of that Work to ceaſe ſignifie to us, but that we muſt have a Time alſo to ceaſe as they? and ſince their Temple-work was cauſed to ceaſe before the Houſe was finiſhed, what Face could there be at preſent thereupon, but that, to look to, it was like ſome deformed, battered, broken Building, or as ſuch an one that was begun by fooliſh Builders? Yea, and ſince the *Jews* left off to build God's Houſe at the Command of the Heathens, what did that beſpeak, but that they had loſt their Spirit, were quaſhed, and ſo as to their Temple-work, killed, as it were, to all Intents and Purpoſes? and thus it will be, a little before the Church of God ſhall be ſet free from the Beaſt,

and

and all his Angels: For theſe Things were writ for our Admonition, to ſhew us what ſhall be done hereafter; yea, and whether we believe or disbelieve hereabout, Time will bring it to paſs.

I do not queſtion but many good Men have writ more largely of this Matter; but as I have not ſeen their Books, ſo I walk not by their Rules. If I miſtake, the Miſtakes are only mine; and if I ſhall merit Shame, I alone muſt bear it.

Some may think they have ſaid enough, when they aſſert, that for the Witneſſes to *be killed*, is, *To be dead in Law*: But I anſwer, *That is not to be overcome.* They are here ſaid to be *overcome*; and that is more than to *be dead in Law*: For a Man may be *dead in Law*, and yet not be *Overcome*; and if ſo, then far enough off from being *Killed*. So then, for as much as they are ſaid to be *Overcome and Killed*, it muſt be more than to be *dead in Law*. Beſides, the Text ſuppoſeth that they had yielded up, as dying Men do their Souls, their Spirit of Life into the Hands of God: For it ſaith concerning them, That at their Reſurrection, the Spirit of Life from God entred (again) into them: *Into them*, antecedent thereunto: *And after three Days and an half, the Spirit of Life from God entred into them, and they ſtood upon their Feet.* Thus it was concerning the *dry Bones*, of which mention was made before: *Then ſaid he unto me, Propheſie unto the Wind, propheſie, Son of Man, and ſay to the Wind, thus ſaith the Lord God, come from the four Winds, O Breath, and breathe upon theſe ſlain, that they may live.* And thus much concerning their Killing.

Rev. 11. 11.

Ezek. 37. 9

Now, as I ſaid, ſince in Death, the Body doth not only lye dead, but the Spirit of Life departs therefrom; it is to ſhew, that not only their Bodies, their Church State, ſhall die, (for *Churches* are called *Bodies*) but that Spirit of Life that acted thoſe Bodies, ſhall be taken up to God. There ſhall for a Time, be no Living Viſible Church of Chriſt in the World: A Church but no *Living* Church, as to Church State: A Church in Ruines, but not a Church in Order: Even as there was once a Chriſt, but no living Chriſt in the Grave; yet the Gates of Hell ſhall not prevail to an utter Overthrow thereof, no more than they prevailed to an utter Overthrow of Chriſt; but as one did, ſo ſhall the other, revive, and riſe again, to the utter Confuſion and Deſtruction of their Enemies: Yea, and as Chriſt, after his Reſurrection, was, as to his Body, more Glorious than he was before; ſo the Witneſſes, after their Reſurrection, ſhall be more Spiritual, Heavenly, and Exact in all their Ways, than they were before they were killed. *Reſurrections* are always attended with new Additions of Glory; and ſo ſhall the Church of God, as to her Church State, be in the latter Days.

1 Cor. 12 27. Eph. 3. 6 Ch. 4. 12 Col. 1. 18

But yet the *Beaſt* ſhall not altogether have his Will, (if that at all was his Will) that theſe Witneſſes, in this ſecond War, ſhould be conquered to a Complyance with *Antichriſt* in his fooliſh and vain Religion: For it is not with dead Men to comply; but as they are dead to their own Church-ſtate, ſo they are to his. When the *Jews* had killed Chriſt, it was beyond all the Art of Hell to cauſe that his Body ſhould ſee Corruption; ſo when the Beaſt has killed the Witneſſes, he ſhall not be able to corrupt them with any of his Vices.

Hence you find, that not the Witneſſes, but the Dwellers upon the Earth were them that danced after the Devil's Pipe, when he had fulfilled their Murther.

Nor doth this Murther, as to the fulfilling of it in thoſe Nations where the Woman ſitteth, ſeem to be a great Way off, if all be true that from foreign Parts ſome have ſaid: For what a withdrawing of God and of his Spirit is there already in ſome of the Churches of God! The Word worketh not that ſound Repentance which it was wont to do: Preachers Preach for little, but to ſpend themſelves, as Men that are wounded do when with Groans they let out their Life. Where (ſay ſome) is the Spirit and Life of Communion? And where that practical Holineſs that formerly uſed to be ſeen in the Houſes, Lives and Converſations of Profeſſors? The whole Head is ſick, and the whole Heart faint already; and how long will it be before Churches die of the Wound that the Beaſt has given them, Time muſt make appear: But die I perceive they muſt; for if the Wound already given will not kill, repeated Blows ſhall.

By all that I have ſaid, I do not deny but that many of the People of God may die Corporeally, by the Hand of the Beaſt, in this ſecond War that ſhall be made by him againſt the Witneſſes: But ſhould as many more die, that will not prove that that Death will be that that by the killing of the Witneſſes is intended.

Some Thing I would beſtow upon the Reader, for him to carry with him as a Memorandum, while he reads this Account of Things: As,

Firſt, This Victory of the Beaſt, is not to be untill the Witneſſes have finiſhed their Teſtimony; and ſo by all that he ſhall do, he ſhall not hinder the Revelation of any of the Truths that they either were to bring to Light, or to confirm by their Witneſs-bearing.

Witneſſes are not always bound to ſpeak: *There is a Time to keep Silence, and thou ſhalt be dumb.* But how ſhall we know when this Time is come?

Eccl. 3. 7. Ezek. 3. 26

1. When a ſufficient Teſtimony has been given for *Chriſt*, and againſt *Antichriſt*, before the God of Heaven; for he muſt be the Judge.

Mat. 10. 19.

2. When

Mat. 10. 19. 2. When her Enemies forbear to plead againſt her by Argument, and rather betake themſelves to Blows.

3. When the Spirit of Teſtimony-bearing is taken from the Church; for that is not eſſential to Chriſtianity, but is given and taken away as there is Occaſion.

Joh. 9. 27. 4. When Teſtimony-bearing becomes a vain or needleſs Repetition, when they have heard ſufficiently of Things before.

Secondly, This Victory of the Beaſt ſhall not invalidate or weaken their Teſtimony; no, not in the Eyes of the World; for they will ſtill remember, and have a Reverence Rev. 11. 9. for it: This is intimated by this, *That they of the People, and Kindreds, and Tongues, and Nations*, (that are neither the Witneſſes, nor they that in the next Verſe are called the *Inhabiters*, or they that dwell upon the Earth,) *ſhall not ſuffer their dead Bodies to be buried, or put into Graves.*

Thirdly, This ſhall not lengthen the Reign and Tranquility of the Antichriſtian Kingdom; nor fruſtrate, drive back, (or cauſe to tarry) the glorious Freedom and Liberty of the Saints.

But ſome may ſay, This will be a SAD Day.

So it will and gloomy; but it will be but a ſhort, and *the Righteous ſhall have Dominion over them* next Morning: 'Twill laſt but three Days and an half; nor ſhall it come, but for the Sins of Churches and Saints, and to haſten the Downfall of the Kingdom of the Beaſt, and for the ſweetning to the Church her future Mercies. Chriſt Jeſus, our Lord, in Anſwer to the Queſtion of his Diſciples, about the *Deſtruction of Jeruſalem*, preſented them with a Relation of many ſad Things; but when he was come even to the Hearts of Men, and had told them *that they ſhould fail for fear*: He ſaid, Luke 21. 25. to 29. *When theſe Things begin to come to paſs, look up, and lift up your Heads, for your Redemption draweth nigh.*

'Tis as ordinary as for the Light to ſhine, for God to make black and diſmal Diſpenſations, to uſher in bright and pleaſing; yea, and the more frightful that is which goes before, the more comforting is that which follows after. Inſtances abundance might be given as to this, but at preſent let this ſuffice that is here upon the Paper before us; namely, The State of the Witneſſes, with their glorious Reſurrection.

Fifth Sign. *Fifthly*, Another *Sign* of the Approach of the *Ruine of Antichriſt*, will be this: *The great Joy that will be in her, and among her Diſciples, when they ſhall ſee that the Witneſſes are ſlain*, and lye dead upon the Rev. 11. 10. Spot: *And they that dwell upon the Earth ſhall rejoyce over them, and make merry, and ſend Gifts one to another, becauſe theſe two Prophets tormented them that dwell on the Earth.* *Babylon* has been always a merry City, and her Diſciples merry Men; but the poor Church of Chriſt has been ſolitary, and as a Wife forſaken; her Tears upon her Cheeks bear her Witneſs, and ſo doth her Sackcloth-weed.

Hence our *Babylon*, under the name of *Nineveh*, is called, *The Rejoycing City*. Only her Joy is diſtinguiſhed from that which is the Joy of God's People, by theſe two Things. Zeph. 2. 15

Firſt, Either ſhe rejoyceth in outward and carnal Glory, or elſe in the Ruine of the Church of God. This laſt, to wit, The (*ſuppoſed*) Ruine of the Church of God, is that which will be now the Cauſe of her Glorying. And this is the Joy that God complaineth of, and for the which he ſaid that he would puniſh *Babylon*: *Caldea ſhall be a Spoil: All that ſpoil her ſhall be ſatisfied, ſaith the Lord; becauſe ye were glad, becauſe ye rejoiced, ye Deſtroyers of mine Heritage*, &c. The Joy therefore of *Babylon*, Antichriſt; the Joy that ſhe ſhall conceive in her Heart upon the Slaughter of the Witneſſes, is a ſure Sign of her unavoidable Ruine and Deſtruction. Theſe two Prophets tormented her; they were to *Babylon* as *Mordecai* was to *Haman*, a continual Plague and Eye-ſore: As alſo was *David* to the wretched *Saul*: But now they are *overcome*, now they are *killed*; now ſhe rejoiceth, and maketh merry. And this her Joy was of old prefigured by them that in her Spirit have gone before her: As, Jer. 50. 10, 11.

Firſt, When the *Philiſtines* had, as they thought, for ever overcome *Sampſon*, that *Nazarite* of God, how joyful were they of the Victory! *And the Lords of the Philiſtines gathered them together for to offer a great Sacrifice unto Dagon their God, and to rejoyce; for they ſaid, Our God hath delivered Sampſon our Enemy into our Hands. And when the People ſaw him*, (ſaw him in Chains) *they praiſed their God; for they ſaid, Our God hath delivered into our Hands our Enemy, and the Deſtroyer of our Country, who ſlew many of us.* Poor *Sampſon!* While thou hadſt thy Locks, thy Liberty, and thine Eyes, thou didſt ſhake the Pillar that did bear up their Kingdom! But now they have conquered thee, how great is their Joy! How great is their Joy, and how near their Downfal! This therefore is a Joy that is like that we have under Conſideration, to wit, the Joy of them that dwell upon the Earth; for that the Witneſſes that did bear up the Name of God in the World, were *overcome* and *killed*. Judg. 16. 23, 24.

Secondly, Like to this, is that which you read of in the Firſt Book of *Samuel*, concerning the Men that had burnt *David*'s *Ziklag*. *Ziklag* was poor *David*'s Place of Safety; nor had he any elſe but that under the whole Heaven: But the Children of the *Eaſt* came upon it, and took it, ſet it on Fire, and carried thence all *David*'s Subſtance, with his Wives and his Children.

dren. (Very ill done to a Man in Affliction; to a Man that went always in Fear of his Life, becauſe of the Rage of his Maſter *Saul.*) But how were they that had got the Victory? Oh! joyful, and glad, and merry at Heart at the Thoughts of the Richneſs of the Booty! *Behold, they were ſcattered abroad upon all the Earth, Eating,* 1 Sam. 30. 16. *and Drinking, and Dancing, becauſe of all the great Spoil that they had taken out of the Land of the Philiſtines* (from *Ziklag*) *and out of the Land of Judah.* Here again you find a Joy and Merriment like theſe that we have under Conſideration, and that upon ſuch like Accounts. Nothing pleaſes the Wicked more, than to ſee the Godly go down the Wind; for their Words, and Lives, and Actions are a Plague and a Torment to them: As 'tis ſaid of theſe two Prophets, *They tormented them that dwelt on the Earth.*

Thirdly, While the Church of God lay dead in *Babylon,* and as Bones exceeding dry; what a Trampling upon them was there by *Belſhazzar* a little before his Death! He called for the Golden and Silver Veſſels that his Father *Nebuchadnezzar* had taken out of the Temple of God that was at *Jeruſalem,* (thoſe holy Veſſels once dedicated to the Worſhip and Service of God) that his Princes, his Wives and his Concubines might drink therein. An high Affront to Heaven: *They drank Wine, and* Dan. 5. 1, 2, 3, 4. *praiſed the Gods of Gold, and of Silver, and of Braſs, of Iron, of Wood, and of Stone:* And all to ſhew what a Conqueſt, as he thought, he had got over the God of Heaven, and over his People that dwelt in *Jeruſalem,* and over his Ordinances and Veſſels uſed in his Worſhip and Service: Yea, this he did with ſuch Joy that was not uſual, as is intimated by his doing of it before a *thouſand of his Lords,* and that till he had *drank himſelf drunken.* But all this while, as was hinted before, the Church of God, as it were, lay dead at his Feet; or as the Phraſe is, *as Bones exceeding dry.* This too will be the Joy of the Beaſt and his Followers in the latter Days; they will *make War with the Witneſſes*; they ſhall *overcome them and kill them*; and when that is done, they ſhall *rejoyce over them and make merry.* But as *Belſhazzar* ſoon after this, ſaw the Hand-writing that made his *Knees knock together*; and as he lived not to ſee the Light of another Day; ſo 'twill be with the Beaſt and his Followers; the next News that we hear upon this Mirth and Jollity, is, the tenth Part of his Kingdom falls, and ſo on till the whole is ruined.

Thirdly, Moab alſo, in the Day that *Iſrael* was taken Captive by their Enemies, could not forbear but *skip for Joy,* ſo glad was he in his Heart thereat. But what ſaith the Jealous Lord? *Make him drunken, for he magnifieth himſelf againſt the Lord: Moab alſo ſhall be a Deriſion: For was not* Jer. 48. 26, 27, 28. *Iſrael* (ſaith God) *a Deriſion to thee? Was he found among Thieves? For ſince thou ſpakeſt of him thou skippeſt for Joy.* Of all Things, God cannot away with this: For when the Wicked would rejoice that they have been ſuffered to make Havock of the Church of God, they deny the Wiſdom and Power by which they were permitted to do this, and offer Sacrifice to their own Net and Drag; which provoketh the Holineſs of *Iſrael: Shall the Axe boaſt it ſelf againſt him that heweth therewith? Or* Habbak. 1. 15, 16. Iſa. 10. 15, to 19. *ſhall the Saw magnify it ſelf againſt him that ſhaketh it? As if the Rod ſhould ſhake it ſelf againſt him that lifteth it up; or as if the Staff ſhould lift up it ſelf, as if it were no Wood.* But what follows? Why, Burning and Conſuming of Soul and Body of them that do ſuch a Thing. And this Text I the rather bring, becauſe 'tis to be the Portion of Antichriſt.

And therefore let this be a Caution to the Men that wonder after the Beaſt, to caution them to Repentance, for he will aſſuredly go into Perdition. What! ſhall the Witneſſes of God be killed! Shall the Beaſt ſtand glorying over them while they are dead, with his Feet in their Neck, and ſhall none be angry at it? Let them that love themſelves look to themſelves: God will be concerned, and will aſſuredly for this quickly put a Period to the Kingdom and Reign of Antichriſt.

And although this glorying Miſtreſs of Jer. 50. 23. Iniquity, this Antichriſt and *Babylon,* may ſay that her Power is the Hammer of the whole Earth; yet God will cut him in ſunder, and break him in Pieces with his *Bout-Hammers,* with the * Kings of the Earth, that he will uſe to do this Work withal; that is, when this laſt Sign is fulfilled: I call it the *laſt Sign*; I find none that doth intervene betwixt the *Slaying of the Witneſſes,* and the Beginnings of the *Ruine of Antichriſt* but this. * Proteſtant Kings.

But a little to comment upon their Joy, as the Holy Ghoſt doth ſet it forth. The Cauſe of their Joy we have touched already; which was, for that they had ſlain their Tormentors: For, as was ſhewed you, the Witneſſes had been their Tormentors: But when they ſhall overcome them and kill them, they rejoice, make merry, and ſend Gifts one to another.

This *repeating,* and *repeating* with *Aggravation,* doth manifeſt, that at that Day their Joy will be exceeding great: *They ſhall rejoice, and make merry,* &c. They ſhall rejoice over *them,* over their Slain, their Enemies, their tormenting Enemies. This Joy therefore is a Joy that flows from Victory, from Victory after a War that has laſted a thouſand two hundred and threeſcore Years. They ſhall rejoice, as they do that have a moſt potent, vexatious, and tormenting Enemy lying dead at their Foot,

Foot, and as thoſe that ride in triumph over them. They ſhall therefore rejoice as Conquerors uſe to do, who make the Slaughters of their ſpoiled Enemies the *Trophy* of their Joy.

For the Devil, that great Deceiver of Mankind, will ſo fluſh up and bewitch the Men that wonder after the Beaſt, with the Victory that they ſhall get over the faithful Witneſſes for God and his Son, that they will think ('twill never be Day) that the Victory is ſo compleat, ſo univerſal, ſo thorough, that the Conqueſt muſt be laſting. And from Senſe and Reaſon they will have Ground to think ſo; for who now is left in the World any more to make Head againſt them? But here comes in that which will utterly ſpoil this Joy; theſe conquered, killed, dead Men muſt come to Life again, and then what's become of
Rev. 11. 11, 12. their Joy? *And great Fear fell upon all that ſaw them.* Wherefore this Joy muſt fade and vaniſh: But, I ſay, the Followers of the Beaſt will be far from thinking ſo; for they will *rejoice over them, make merry,* and *ſend Gifts one to another,* concluding that theſe Tormentors ſhall never torment them more. But *Jacob*'s Bleſſing upon his Son *Gad*, ſhall be fulfilled upon theſe Wit-
Gen. 49. 19. 1 Sam. 25. 36. neſſes: *Gad* (ſaith he) *a Troop ſhall overcome him; but he ſhall overcome at the laſt.*
2 — 13. 28. So then, theſe Conquerors muſt not always
Eccl. 10. 19. rejoice, though they will ſuppoſe they ſhall, and alſo make merry too.
Jer. 31. 4. Luke. 15. 25. 32. *And make merry.*] To make merry is more than to rejoice. To rejoice doth ſhew the preſent Act of the Soul, but to make merry, is to uſe the Means as will keep this Joy alive, and on Foot. Joy is one Thing, and the Continuance of it is another. Joy may be begotten by a Conceit, a Thought; but it cannot be maintained ſo; becauſe Deliberation will come
Judg. 19. 6, 9. in and ſpoil it, if ſufficient Means is not uſed to continue it: Wherefore he adds, They rejoiced over them, [*And made merry.*]

And there are Five Things that are uſu-
Eſt. 5. 4. ally made uſe of to keep up wicked Joy. (1.) There is, The Merriment of *Muſick*. (2.) The Merriment of *Feaſting*. (3.) The Merriment of *Laughter*. (4.) The Merriment of *Fleſhly Solace*. (5.) *Revenge* upon a ſuppoſed Enemy. So then, by theſe five Things we ſee what is the way that ſinful Joy is maintained in the Hearts of wicked Men; and alſo by what Means the Limbs and Brats of *Antichriſt* will keep up that Joy that at firſt will be conceived in their Hearts at the Thought that now they have killed their Tormentors. (1.) They ſhall have Muſick. (2.) They ſhall have Feaſting. (3.) They ſhall have Laughter. (4.) They ſhall have Fleſhly Solace. And (5.) They ſhall have their Fill, for the Time, of Revenge. Thus therefore ſhall they rejoice over them, and make merry, all the Time of that little, *ſhort Everlaſting* that they are to live in the World.

And make merry.] To make merry, to make wicked Mirth, there muſt be a continual Fraternity, or Brotherhood in Iniquity, maintained among them, and that where none may come to interrupt; and that they will be capable of doing any where then, for that their Tormentors will be dead. Wickedneſs ſhall walk with open Face in thoſe Days; for then there will be none alive for God and his Ways; wherefore, the Beaſt and his Train may do what they will: Now will be the Time for Men to live careleſly and wantonly, and to make their Wantonneſs their Joy, (after the Manner of the *Zidonians*,) for there will be none to put them to Shame.

And ſhall ſend Gifts one to another.] This is another Token of their Gladneſs, and alſo a Means to buoy them up ſtill: And it will be a Sign that they have joyned hand in hand to do this Wickedneſs, not dreaming of the Puniſhment that muſt follow. This ſending of Gifts to each other, and that after they have ſlain theſe two Prophets, doth alſo declare that they will be far from Repentance, for the Commiſſion of ſo great an Offence. Nay, it ſignifies further, that they were reſolved and determined to quench all manner of Convictions one in another, that might ariſe in their Hearts for the Sin which they had committed: For a Gift blinds the Eyes of the Wiſe, and perverts the Judgment of the Righteous; how much more then will it ſtifle and choak Appearances of ſuch upon the Spirits of wicked Men! I queſtion not at all but many have been, by the Favours and Gifts of wicked Men, drawn down into the Belly of Hell.

Now what theſe Gifts will be, either as to Kind or Quantity, that I can ſay nothing to: But probably, whatever they will be, there will be but little of their own Coſt in them. Victors and Conquerors do uſe to viſit their Friends with their Spoils won in Battle, with the Spoil of the Enemies of their God.

And this was *David*'s Way, after he had recovered the Loſs that he had ſuſtained at the burning of his *Ziklag*; he ſent to his Friends of what he had taken from his Enemies, as Token of Victory: *David ſent of the Spoil* (ſays the Text) *unto the Elders of Judah, even to his Friends; ſaying, Behold a Preſent for you of the Spoils of the Enemies of the Lord!* And why may not thoſe we have now under Conſideration, do ſo to their God, and their Friends alſo? Spoyling is like to be one of the laſt of the Miſchiefs that *Antichriſt* ſhall do to the Church of God in this World: And methinks, ſince the Beaſt will have Power to overcome, and to kill, he ſhould alſo have power to take away: *Haſt thou killed, and*
1 Sam. 30. 26.

alſo

1 Kings 21. 19. *alſo taken Poſſeſſion?* ſaid the Prophet to wicked *Ahab*.

However, whatever their Gifts may be, and at whoſe Coſt ſoever bought, 'tis a Sign their Hearts will be open, they ſhall ſend Gifts one to another: Their merry Days will then be come, and their Enemies will then be dead at their feet; wherefore, now they will have nothing to do but to rejoyce over them, and to make merry, and to ſend Gifts one to another.

Thus, as to Senſe and Reaſon, all ſhall be huſh, all ſhall be quiet and ſtill: The Followers of the *Lamb* ſhall be down; the Followers of the *Beaſt* ſhall be up, cry Peace and ſafety, and ſhall be as ſecure as an hard Heart, falſe Peace, and a deceitful Devil can make them: But be-
Zeph. 2. 4. hold! *While they thus ſing in the window, Death is ſtradling over the threſhold!* While they are crying Peace and Safety, ſudden Deſtruction cometh: By that they have well ſettled themſelves at their Table
1 Kings 1. with *Adonijah*, they ſhall hear it proclaimed with Sound of Trumpet, The Witneſſes are riſen again.

Now the Chriſtians Pipes will go again, and ſurely the Earth will be rent with the Sound of their Shouts and Acclamations, while they cry with joyful Sound, *The*
Rev. 11. 15, 16. *Kingdoms of this World are become the Kingdoms of our Lord, and of his Chriſt and he ſhall reign for ever and ever.*

But wo to the Wicked, it ſhall be ill with them; for the Lord Jeſus will now
Iſa. 66. 14. begin to ſhew his Jealouſy, and to make known his Indignation towards thoſe that have thus cruelly ſlain his Prophets, digged down his Altars, and made ſuch Havock of the afflicted Church of God. Now will
Deut. 32. 40, 41. he *whet* his *glittering Sword*, and his hand ſhall take hold on Vengeance, that he may render a Recompence to his Enemies, and repay them that hate him.

But this he will not do immediately by himſelf, but by ſuch Inſtruments as have been ſpoken of before: Of which more particularly to treat, ſhall be that I ſhall next take in hand.

Of the Inſtruments that God will uſe to bring Antichriſt *to his Ruine.*

ALthough I have hinted at this before, yet it may be convenient briefly to touch it again. Antichriſt, as I have told you, conſiſteth of Soul and Body, and muſt be deſtroyed by ſuch Inſtruments as may moſt properly be applied to each. Further, As to the Soul, Spirit or Life of Antichriſt, and its Deſtruction, of that we have alſo ſpoken already: It remains then that now we diſcourſe of the Ruine of his Body and Fleſh.

I then take it, That the Deſtruction of her Fleſh ſhall come by the Sword, as managed in the Hands of Kings, who are God's Miniſters for the Puniſhment Rom. 13. of evil Deeds, and the Praiſe of them that do well. Not that the Church, even as a Church, ſhall be quite exempt and have therein no hand at all; for ſhe, even as ſuch, ſhall with her Faith and Prayers help forward that Deſtruction.

The Church therefore, as a Church, muſt uſe ſuch Weapons as are proper to her as ſuch; and the Magiſtrate, as a Magiſtrate, muſt uſe ſuch Weapons as are proper to him as ſuch. When the Church of *Iſrael* were Priſoners in *Babylon*, they did not fight their Way through their Foes, and the Countreys to *Jeruſalem*; but waited in their captivated State with Patience, until the Kings of the *Medes* and *Perſians* came to deliver them. Nor is it to be ſlighted, but to be thought on ſeriouſly, that before there was an *Iſraelite* Captive in *Babylon*, their Deliverer *Cyrus* was propheſied of: Which *Cyrus* did afterwards come and take *Babylon*, and deliver the Captives, as it was foretold he ſhould: He ſaith unto *Cyrus*, *He is my Shepherd,* Iſa. 44. 28. *and ſhall perform all my Pleaſure, even ſaying to Jeruſalem, Thou ſhalt be built, and to the Temple, Thy Foundation ſhall be laid.* And again, *Thus ſaith the Lord to his Anointed, to Cyrus, whoſe right Hand I have* Ch. 45. 1.—13. *holden to ſubdue Nations before him*, &c. *I have raiſed him up in Righteouſneſs, and I will direct all his Ways: He ſhall build my City, and he ſhall let go my Captives, not for Price nor Reward, ſaith the Lord of Hoſts.* And this accordingly he did, to 2 Chron. wit, when the Time was come; as may 36. 22, 23. be ſeen in thoſe holy Records where theſe Ezra, Ch. 1, 2, things are made mention of. Indeed, as I & 3. ſaid, the Church is not excluded; ſhe may, and ought, with her Faith and Prayer, and holy Life, to ſecond this Work of Kings. Wherefore, when God ſpeaks of bringing down the lofty City and of laying it low in the Duſt by the Church, he ſaith they ſhall do it by their Feet, and with their Steps: *The Foot ſhall tread it down, even thee* Iſa. 26. 5, 6 *Feet of the Poor, and the Steps of the Needy.*

By *Feet* and *Steps*, I underſtand the good Lives of the Children of God: But now, when Kings come to deal with her, as Kings, they ſerve her as *Samuel* ſerved *Agag*, as a Judge, *cut her in Pieces with their Swords*: Or as you have it elſewhere, *They make her deſolate and naked; they eat her Fleſh, and burn her with Fire.* The Sword will be put into their Hands for this very Purpoſe. Thus therefore muſt their Deliverance be begun.

It is alſo to be conſidered, That after theſe firſt Kings of the *Medes* and *Perſians* had broken the Yoke of the King of *Babylon* from off the Neck of the captive Church, and had given her licenſe to go to her Place to build her Temple and City, and to ſacrifice there according to the Law of their

their God, (as both in *Ezra* and *Nehemiah* we read;) and when their Work was hindered by Under-Officers, or they endeavoured ſo to do, they pleaded the Licenſe that they received to build and ſacrifice by the Decree of the firſt Kings, and ſo finiſhed their Deliverance: They went not on in headſtrong Manner, as if they regarded neither King nor *Cæſar*: *But Zerubbabel, and Joſhua, and the reſt of the chief of the Fathers of Iſrael, ſaid unto them that ſought to hinder their Work, You have nothing to do with us to build an Houſe to the Lord our God, but we ourſelves will build it unto the Lord God of Iſrael, as King Cyrus the King of Perſia hath commanded us.* And as they ſaid, ſo alſo they did: *The Elders of the Jews builded, and they proſpered, through the propheſying of Haggai the Prophet, and Zechariah the Son of Iddo, and they builded and finiſhed it, according to the Commandment of the God of Iſrael, and according to the Commandment of Cyrus, and Darius, and Artaxerxes King of Perſia.* Yea, they did not only accept of the Kindneſs of Kings, but did acknowledge that Kindneſs with Thankſgiving, as a Gift of the God of Heaven: For the Kings had commanded and given leave to the *Jews* to go to *Jeruſalem*, to build their Temple, and to do Sacrifice there, according to the Counſel of the Prieſts that were at *Jeruſalem*, and according to the Law of God that they had in their Hand. For *Artaxerxes* ſent *Ezra* the Prieſt to enquire after the Condition that *Jeruſalem* and *Judah* was in, according to, *or by the Law of God that was in his Hand.* And he had Licenſe alſo further to do with the King's Silver and Gold, which he gave for the Service of the Houſe of the Lord, *according to the Will, Word or Law of HIS God. And thou Ezra* (ſays the King) *After the Wiſdom of thy God* (that is, after his Word) *which is in thy Hand; ſet Magiſtrates and Judges which may judge the People that are beyond the River, all ſuch as know the Law of thy God, and teach ye them that know them not. And whoſoever will not do the Law of thy God*, (that is, worſhip, and walk by the Rule of his Teſtament,) *and the Law of the King* (that is, ſhall refuſe to give *Ezra* ſuch things as by the King was appointed for *Ezra*'s Help in the furthering of the Worſhip of God according to the Law of his God,) *let Judgment be executed ſpeedily upon him, whether it be to Death, or to Baniſhment, or to Confiſcation of Goods, or to Impriſonment.* This was therefore a wonderful gracious Licenſe that the King gave now to *Ezra*: He impoſed nothing upon him or the Jews in matters of Religion and Worſhip, but left him and them wholly to the Law, Will, and Word of God, only he laid Check upon wicked and ungodly People: That if they did things contrary to the Laws of *Ezra*'s God, or did ſlight the King's Law, as aforeſaid, that then ſuch Penalties and Pains ſhould be inflicted upon them.

Ezra 4. 3.
Ch. 6. 14.
Ch. 7. 13, 14.
Ver. 18.
Ver. 25.
Ver. 26.

To the ſame Purpoſe was the Decree of *Cyrus*, and that of *Darius* to put it in Execution. Alſo the Penalty enacted againſt ſuch Offenders, was full as ſharp and ſevere: *Alſo I make a Decree* (ſaid the King,) *That whoſoever ſhall alter this Word, let Timber be pulled down from his Houſe; and being ſet up, let him be hanged thereon, and let his Houſe be made a Dunghil for this.---And the God that hath cauſed his Name to dwell there, deſtroy all Kings and People that ſhall put to their Hand to alter and to deſtroy this Houſe of God which is at Jeruſalem: I Darius have made a Decree, let it be done with Speed.* Ch. 6. 1—12.

Indeed, ſometimes a ſtop was put to this Work by the Kings, and the *Jews* were made to ceaſe by Force and Power, the which the good People did bear with Patience: Alſo they waited to ſee their God go before them among the Kings, who at length took away *Artaxerexes*, who for a Time had put a ſtop to the Work, and brought in another, who gave leave that with Speed it ſhould be ſet on Foot again. Ezra. 4. 11,—21. Ver. 23, 24. Chap. 5.

The *Jews* did alſo in theſe Vacancies, or Times in the which hindrances were put, carry it very tenderly and lovingly to thoſe Kings that at preſent they were under, ſubmitting of their Bodies and their Goods to their Will, and meekly endured the Tryal and Affliction, ſerving them with all Faithfulneſs, watching to ſave their Lives from the Hands of bloody Men. Alſo when the King's Laws, and the Law of their God, did at any Time come in Competition, they would indeed adhere to, and do the Law of their God; yet with that tenderneſs to the King, his Crown and Dignity, that they could at all Times appeal to the righteous God about it. Nor did they loſe by ſo doing; yea, they proſpered; for by this Means *Mordecai* was made a great Man, and a Saviour of his People. By this Means alſo was *Daniel* made a great Man, and helpful to his Brethren. Dan. 6. 22. Eſt. 2. 21, 22, 23. Ch. 7. 9.

Kings, I ſay, muſt be the Men that muſt down with *Antichriſt*, and they ſhall down with her in God's Time.

God hath begun to draw the Hearts of ſome of them from her already, and he will ſet them, in Time, againſt her round about. If therefore they do not that Work ſo faſt as we would have them, let us exerciſe Patience and Hope in God: 'Tis a Wonder that they go ſo faſt as they do, ſince the Concerns of whole Kingdoms lye upon their Shoulders, and that there are ſo many *Sanballat*'s and *Tobias*'s to flatter with them and miſinform them concerning the People that are delivered but in Part. See what an ugly Account was given of *Jeruſalem* by the Enemies of the *Jews*, even then when they were in the Hands of their Deliverers;

Ezra. 4.7, 10 14. liverers: *Be it known to the King, that the Jews which came up from thee to us, are come to Jeruſalem, to build the rebellious and bad City, and have ſet up the Walls thereof, and cyned the Foundations.--- Be it known to the King, That if this City be builded, and the Walls ſet up again, then will they not pay Toll, Tribute and Cuſtom, and ſo thou ſhalt endamage the revenue of the Kings.* Oh! what a *Be it known, Be it known,* is here! But were not theſe Gentlemen more afraid of loſing their own Places and Preferments, than of the King's loſing of his Toll and Cuſtom? but the whole was a Lye, though it hindred the Work for a Time, and the Patience of the People, and their Loyalty to the King, did conquer and overcome all.

I ſpeak the more to this, becauſe, (as I have ſaid) I believe that by *Magiſtrates* and *Powers* we ſhall be delivered and kept from *Antichriſt*; and becauſe God has already begun to do it by ſuch, by which alſo ſhe ſhall be deſtroyed: And I have a few Things to preſent to good Men, to be converſant in, in ſuch a Day as this.

Let the King have verily a Place in your Hearts, and with Heart and Mouth give God Thanks for him; he is a better Saviour of us than we may be aware of, and may have delivered us from more Deaths than
1 Tim. 2. 1, 2. we can can tell how to think. We are bidden to *give Thanks to God for all Men*, and in the firſt Place, *for Kings, and all that are in Authority.*

Be not angry with them, no not in thy Thought; but conſider, if they go not on in the Work of Reformation ſo faſt as thou wouldeſt they ſhould, the Fault may be thine; know that thou alſo haſt thy cold and chill Frames of Heart, and ſitteſt ſtill when thou ſhouldeſt be up and doing.

Pray for Kings to the God of Heaven, who has the Hearts of Kings in his Hand: And do it without Wrath and Doubting: Without Wrath, becauſe thy ſelf is not perfect; and without doubting, becauſe God governeth them, and has promiſed to bring down *Antichriſt* by them.

Pray for the long Life of the King.

Pray that God would always give Wiſdom and Judgment to the King.

Pray that God would diſcover all Plots and Conſpiracies againſt his Perſon and Government.

Pray alſo that God would make him able to drive away all Evil and evil Men from his Preſence; and that he may be a greater Countenancer than ever, of them that are holy and good, and wait and believe, that God that has begun his Quarrel with *Babylon*; *Antichriſt*, the Mother of *Antichriſt*, the Whore; would in his own Time, and in his own Way, bring her down by the Means which he has appointed.

I do confeſs my ſelf one of the old-faſhion Profeſſors, that *covet to fear God, and honour the King.* I alſo am for *bleſſing* of them that curſe me, for *doing good* to them that *hate* me, and for *praying* for them that *deſpitefully uſe me, and perſecute me*: And have had more Peace in the Practice of theſe Things, than all the World are aware of. I only drop this, becauſe I would ſhew my Brethren that I alſo am one of them; and to ſet them right that have wrong Thoughts of me as to ſo weighty Matters as theſe.

Now theſe Kings whoſe Hearts God ſhall ſet to deſtroy *Antichriſt*, ſhall do it without thoſe inward Reluctancies that will accompany inferior Men: They ſhall be ſtript of Jer. 51. 42 all Pity and Compaſſion. Hence they are compared to the mighty Waves of the Sea, which ſaith, when the wrecked and dying Mariners cry out for Mercy for themſelves, Iſa. 23. 4, 5 and for their Children, *I am a SEA; I travel not, nor bring forth Children; neither do I nouriſh up young Men, or bring up Virgins*: I have therefore no Pity for theſe, or any of them: Therefore they muſt be ſwallowed up of this Sea, and ſink like a Stone in the midſt of theſe mighty Waters.

And thus much for the *Means* by which God will deſtroy the Body and Fleſh of *Antichriſt.*

Of the Cauſes of the Ruine of Antichriſt.

ALthough the *Cauſes* of the *Ruine of Antichriſt* be to ſome conſpicuous enough, yet to ſome they may be otherwiſe; yea, and will to all Kings and People whoſe Eyes ſhall be held, that they may not ſee the Judgment, in the Reaſonableneſs and Equitableneſs thereof; and theſe ſhall wail when they ſee the *Smoak of her* Rev. 18. *Torment*; and theſe ſhall cry, *Alas! Alas!* Wherefore, for further Edification, as I have treated of the *Man of Sin* already; ſo will I now, of the *Cauſes* of his Downfall. And,

Firſt, He muſt down, *for that he hath* First Cauſe. *uſurped, and taken the Name and Attributes of God upon himſelf*: He hath ſaid, *I am God*: He hath ſat in the Temple of God, *ſhewing himſelf that he is God*; yea, and that in Rev. Contempt and Scorn of any other, *exalting himſelf above all that is called God, or* 2 Theſ. 2. 4. *that is worſhipped*; yea, hath cried down all Gods but himſelf: Wherefore it muſt needs be, that he be brought to Judgment, that the Truth of his Saying may be proved. And for this Cauſe he is threatned, under the Name of the Prince of *Tyrus*: *Becauſe thine Heart is lift up* (ſaith the Lord) *and thou haſt ſaid, I am a God: Therefore* Ezek. 28. *I will bring Strangers upon thee, the terrible* 1, to 10. *of the Nations, and they ſhall draw their Swords againſt the Beauty of thy Wiſdom, and they ſhall defile thy Brightneſs: They ſhall bring thee down to the Pit, and thou ſhalt die the Deaths of them that are ſlain, in the midſt of the Seas. Wilt thou yet ſay before him that ſlayeth thee, I am a God? But thou ſhalt be a Man, and no God, in the Hand of him that ſlayeth thee.*

If

If God will not give his Name or Glory to another, be ſure he will not be under another; but this to have, and thus to do, *Antichriſt* has attempted. But how? In that he has been ſo bold as to preſcribe and impoſe a Worſhip beſides, and without Reverence of that which God has preſcribed and impoſed: For to do this, is, *to make one's ſelf a* God. *Thou ſhalt have none other Gods but me*, is the firſt Command: And the Firſt, to enforce the Second, *Thou ſhalt not made to thy ſelf any graven Image, or the likeneſs of any Thing that is in Heaven above, or in the Earth beneath, or in the Waters under the Earth; thou ſhalt not bow down to them, nor worſhip them*: For he that thus doth, is an Idolater; and he that theſe Things doth impoſe, is one that ſhews himſelf a *God*. But this doth *Antichriſt* do: And 'tis worth the noting, That God forbids not only *Images*, but the *Likeneſs of any Thing*; Books, Altars, Fancies, Imaginations, or any Thing in *Heaven above*, or in the *Earth beneath*, to *bow down to*, or to make them a Means to worſhip or come to God by, if he has not commanded nor tolerated them in his Holy Word.

Thus ſaith the Lord: And, *I am the Lord*, is the *Stamp*, the *Seal*, and *Sign* of all true Rules of Worſhip; and therefore it is ſo often repeated both in *Moſes*, and in the Prophets, where God commandeth Worſhip to be performed, and impoſeth the Means and Methods of it. Now this, *Thus ſaith the Lord*, Antichriſt has rejected; and *I am the Lord*, he hath aſſumed to himſelf; and therefore without the Law, the Word and Commandment, hath framed and impoſed a Worſhip, exalting himſelf in the Temple of God, although he is but the Man of Sin, above all that is called God, or that is worſhipped.

Nor is he in this his ſo foul a Fact, without them that adore, worſhip his Image, and Wonder after him; yea, he hath got by this Means almoſt the whole World to himſelf, who ſay, *Who is like unto the Beaſt? Who is able to make War with him?* And that they might ſhew their Reſolvedneſs to ſtand by him, they receive his Mark in their Forehead, or in their Hand: His *Mark*; that is, they either openly or ſeriouſly become his Diſciples, and Worſhip him according to the Rules, Methods, and Ways that he hath preſcribed. Wherefore, theſe with him, are alſo to drink of the Fierceneſs of the Wrath of Almighty God: *If any Man worſhip the Beaſt, and his Image, and receives his Mark in his Forehead, or in his Hand, the ſame ſhall drink of the Wine of the Wrath of God, which is poured out without Mixture into the Cup of his Indignation: And he ſhall be tormented with Fire and Brimſtone, in the Preſence of the holy Angels, and in the Preſence of the Lamb.*

Rev. 13. 4.

—14. 9, 10

But, I ſay, for that Antichriſt hath thus taken the *Place of God*, preſcribed and impoſed a Worſhip *as a God*, got the World to worſhip and wonder after him as *after a God*: Therefore ſhall he die the Death of the Uncircumciſed, both in the Soul, Spirit, Body, or Fleſh of Antichriſt, therefore will God enlighten, and gather, and ſet the Kings and Nations againſt him, that both he and his may be buried, and have their doleſome Withdrawing-Rooms from the World in the Sides of the Pit's Mouth.

Secondly, Antichriſt muſt be deſtroyed, becauſe *he hath ſet himſelf againſt the SON of God*; againſt the Father, and againſt the Son. He had a Spite againſt the SON betimes, even then when he came forth but in little *Bits*, when he attempted to deny *that he was come in the Fleſh*. But ſeeing he could make no Earnings of that, he hath changed his Methods, and ſeeks to run him out and down by other Means and Ways: Becauſe therefore he hath ſet himſelf againſt the Son of God, the King, therefore he muſt die. That he hath ſet himſelf againſt the SON of God, is alſo evident; for he hath his Name from thence: He is therefore called Antichriſt. That he hath ſet himſelf againſt him, is yet further evident; for that he hath endeavoured to take from him his Headſhip *over*, and his Offices *for* and *in* the Church, which is his Body. He hath plainly endeavoured to be Head, for that he hath ſtriven to take his Wife from him, and to cauſe that ſhe ſhould be called HIS: Yea, he hath endeavoured by all Inventions to proſtrate her to his Luſts, to deflowr her, and to make her an Adultereſs. He has been worſe than *Pharaoh*, who took *Abraham*'s Wife; and worſe than *Abimelech*, who luſted after *Iſaac*'s: Yea, worſe than *Phalti*, who run away with *David*'s; for as much as ſhe is higher, beloved better, and coſt more than did any of theſe. Would it not be counted an high Affront, for a baſe inferior Fellow, to call himſelf the Head of the Queen? Yet thus has Antichriſt done, and worſe; he has called himſelf the Head of the Univerſal Church of God.

Second Cauſe.

1 John 4. 1, to 5.

Gen. 12. —26.

1 Sam. 25. 44.

And as he has attempted to be Head in his Stead, ſo to be King, Prieſt, and Prophet.

[1.] He has attempted to wreſt his Scepter and Kingdom from him, in that he hath endeavoured to thruſt himſelf into his Throne, which is the Heart and Conſcience of his People. The *Heart* and *Conſcience* is that which Chriſt claimeth for his own proper and peculiar Seat: *My Son, give me thy Heart. That Chriſt may dwell in your Heart by Faith.* In this therefore the Church is not to be for another Man, ſo will he be for her; but this Throne Antichriſt has luſted for, attempted to take, and made War with Chriſt and his Church, becauſe

Eph. 3. 17.

becauſe they would not yield up to him this glorious Throne of his, and therefore he muſt die.

[2.] He hath intruded upon the Prieſtly Office of Chriſt, hath called himſelf *High-Prieſt*, though the Lord hath ſaid, *Becauſe*
Hoſ. 4.6. *thou rejecteſt Knowledge, I will alſo reject thee, that thou ſhalt be no Prieſt to me: ſeeing thou haſt forgotten the Law of thy God, I will alſo forget thy Children.* But he will make himſelf a *Prieſt*; he hath invented Sacrifices for the *Quick* and the *Dead*; he hath put, as he preſumes, Merit and Worth into theſe Sacrifices; he hath commanded that thoſe that worſhip, ſhould have Faith in, and expect Benefit by theſe Sacrifices, although he offereth to his God nought elſe but the Fleſh of the *Hog*, and
Iſa. 66.17. of the *Mouſe*, with the *Broth* of his *abominable* Things. Many and ſundry Ways he hath ſet himſelf up to be High-Prieſt, though God knows no High-Prieſt but one, though the Church ought to know no High-Prieſt but one; yea, though no High-Prieſt but one can approach God's Mercy-Seat, to do for us the neceſſary and deſired Work.

[3.] He hath intruded upon the Prophetical Office of Jeſus Chriſt. What elſe mean his Pretences to *Infallibility*? And And that too when he impoſes unwritten Verities, abominable Traditions, blaſphemous Rites and Ceremonies; and forbids or diſpenſeth with the holy Commands of God: Yea, when he enforceth theſe his
Mic. 6.16. *Omrian* Statutes, and doth impoſe the Works of the Houſe of *Ahab*, he doth all in the Name of the Lord Chriſt, when himſelf hath ſet himſelf in his Place, and in his Room. This is *Myſtery Babylon, the Myſtery of Iniquity*: This is Antichriſt's Soul and Body, and as ſuch, muſt be deſtroyed. But,

Third Cauſe. *Thirdly*, Antichriſt muſt be deſtroyed, becauſe *He hath blaſphemed againſt the Holy Ghoſt, and ſo ſet himſelf above the Father, the Son, the Spirit; againſt ALL that is called God.* The Holy Ghoſt is that Spirit of Truth that Chriſt has promiſed to give unto his Church, to help her in the underſtanding of his holy Word, and to enable her to believe, and walk humbly and holily before God and Man. The Spirit of Antichriſt is that Spirit of Error that hath puffed up the Falſe Church into a conceit of her ſelf, and unſcriptural Worſhip; and that hath made this Falſe Church, which is his Body, to aſcribe all the horrible Things and Acts thereof, to the Wiſdom, Guidance, Directions or Operations of the Holy Ghoſt: As,

1. In all her unſcriptural Councels, Aſſemblies and Convocations, they blaſphemouſly father what they do upon the Holy Ghoſt, and make him the Inventer and Approver thereof.

2. She alſo blaſphemeth the Holy Ghoſt, in accuſing and condemning the Holy Scriptures of Inſufficiency, for that ſhe ſaith, though it is a Rule, yet but an imperfect one; one deficient, one that is not able to make the Man of God perfect in all things, without the Traditions, Inventions, and Blaſphemous Helps of Antichriſtian Wiſdom.

3. She hath alſo blaſphemed the Holy Ghoſt, in that ſhe hath ſet up her own Church-Government, Offices, Officers and Diſcipline: None of all which is the Church of Chriſt directed to by the Wiſdom of the Spirit of God in his Teſtament.

4. She hath alſo ſinned againſt the Holy Ghoſt, in that ſhe hath, as it were, turned the Holy Ghoſt out of doors, in concluding that he, without the Works of the Fleſh, is not ſufficient to govern the Hearts of Worſhippers, in the Service and Worſhip of God.

5. She hath alſo thus ſinned, in that ſhe hath *wrought many lying Miracles* in the Face of the World, and impoſed them upon her Diſciples for the confirming of her Errours and blaſphemous Opinions, to the confronting of the true Miracles wrought by the Holy Ghoſt; and alſo to the concluding, that there was an Inſufficiency in thoſe that were true, to confirm the Truth, without the Addition of hers; which ſhe has wrought by the Power of Satan, and the Spirit of Deluſion, only to confirm her Lyes.

6. She hath ſinned againſt the Holy Ghoſt, in that ſhe hath, with *Jeroboam* the
2 King. 13 4, 5, 6, 7. Son of *Nebat*, ſtriven againſt the Judgments wherewith God hath puniſhed her; to call her back from her wicked Way, and perſiſted therein, to the effectual proving of her ſelf to be the lewd Woman.

7. She hath ſinned, by labouring to hide all her Wickedneſs, by Lies, Diſſimulations, and filthy Equivocations of her Prieſts, Fryars, Jeſuites, &c. I ſay, her labouring to hide the Wickedneſs that ſhe hath committed againſt Kings, Countreys, Nations, Kingdoms and People. She hath hid theſe things by the Means or Perſons made mention of before; as
Iſa. 9.15. by the Tail; for they indeed are the Tail of the Beaſt, that cover his moſt filthy Parts: *The Prophet that ſpeaketh Lies, he is the Tail.* But,

Fourthly, *Antichriſt* muſt be deſtroyed, *4th Cauſe.* *for the horrid Outrage, and villanous Murther that ſhe hath committed upon the Bodies of the Saints.* For there is none, as to theſe things, for Cruelty, to be compared with the Church of Antichriſt, and her Followers: For upon whom hath not her Cruelty been ſhewed; have they never ſo little ſtood in her Way, though never ſo innocently and honeſtly by ſo doing, ſtood to the Truth and Verity of God? Yea, the promoting of her own Super-

Superſtition, Idolatry, and blaſphemous Rites and Ceremonies, have been ſo purſued by her, that ſhe has waded through a Sea of innocent Blood for the Accompliſhment thereof.

The poor Church of God is a ſenſible bleeding Witneſs of this, and ſo has been for hundreds of Years together: Witneſs the Chronicles of all Nations where ſhe hath had to do; yea, and the Sackcloth and Aſhes, and Tears, and Widows, and Fatherleſs Children, and their Cries, of all which the holy Word of God is a ſufficient Confirmation: *For in her, when God ſhall come to make Inquiſition for Blood, will be found the Blood of Saints and Prophets, and of all that were ſlain upon the Earth.* And yet has ſhe ſuch a Whore's Forehead, ſuch a blindneſs in her Judgment, and ſuch an hard and obdurate Heart, that it is not poſſible ſhe ſhould ever repent. Murthers have been ſo natural to her, and in them her Hand has been ſo exerciſed, that it is now become a Cuſtom, a Trade, a Paſtime to her, to be either in the Act, or laying ſome Foundation for Murthers: Witneſs thoſe Plots, Deſigns, Conſpiracies, and frequent Attempts that are, one or other of them, continually on Foot in the World for the Commiſſion of Murthers.

Rev. 18. 24

Nay, the Text laſt mentioned ſeems to import, that Blood is ſo natural to her, that ſhe ſticketh not at any Condition, Sex, Age, or Degree, ſo ſhe may imbrue her Hands in Blood. In her was found the Blood of Saints and Prophets, and of all other Carnal, Natural, Ignorant, Graceleſs Men that have been ſlain upon the Earth. 'Tis ſhe that ſets Kings and Kingdoms at variance: 'Tis ſhe that ſets Parents and Children at variance, by her abuſe of the Word of our Lord and Chriſt. And beſides, is it not eaſie, if we do but conſider thoſe bloody Maſſacres that have been committed by her Hand, both in *France*, *Ireland*, *Piedmont*, and in ſeveral Places beſides, without wronging of her, to conclude, that the Blood of Thouſands, that have not known their right Hand from their left in Religion, hath been ſhed to quench, if it might have been, her inſatiate Thirſt after Blood. Therefore, for theſe Things ſhall ſhe be judged, as Women that ſhed Blood are Judged; becauſe ſhe is an Adultereſs, and Blood is in her Hands. She has been as a Beaſt of Prey: Nay, worſe; for they do but kill and tear for the hunger of themſelves, and of their Whelps; but ſhe, to ſatisfie her wanton and beaſtly Luſts: *They have caſt Lots for my People* (ſaith God) *they have given a Boy for an Harlot, and a Girl for Wine, that they might drink*; and therefore muſt Antichriſt be deſtroyed. *Forbearance is no Payment*, God's Patience is not a Sign that he forgetteth to take Vengeance; but rather, that he waiteth till his own are come out of her, and until her Iniquity is filled up: For then he will execute the Judgment written, and will remember, as has been ſaid, the *Babylonians*, and all their Ways.

Ezek. 23. 45.

Fifthly, Antichriſt muſt be deſtroyed, *becauſe ſhe hath put out of Order, and confounded the Rule and Government that God has ſet up in the World.* I ſay, ſhe has put it out of Order, and confounded it in all Places where ſhe rules; ſo that it cannot accompliſh the Deſign of him that ordained it, to wit, To be a Terror to evil Works, and a Praiſe to them that do well. 5th Cauſe.

Wherefore we read, That thoſe *Horns* or *Kings* where *Myſtery Babylon* ſitteth, are upon the Heads of that Beaſt that carrieth her, which Beaſt is her Protector. Magiſtracy is God's Ordinance, appointed for the Good of Society, and for the Peace and Safety of thoſe that are good. But this Antichriſt has, where ſhe rules, put all out of order; and no wonder, for ſhe has bepuddled the Word of God; no wonder then, I ſay, if the Foundations of the World be out of courſe. 'Tis ſhe that hath turned the Sword of the Magiſtrate againſt thoſe that keep God's Law: 'Tis ſhe that has made it the Ruine of the Good and Vertuous, and a Protection to the Vile and Baſe. Wherefore, when the Holy Ghoſt tells us, that the Time is coming in which God will count with the bloody-minded, for the Murthers that they have committed; he in a Manner doth quite excuſe the Magiſtrate, ſaying, *Wo to the bloody City! it is full of Lies and Robbery, the Prey departeth not: The noiſe of a Whip, the noiſe of the rattling of the Wheels, and of the Prancing Horſes, and the jumping Chariots: The Horſe-man lifteth up both the bright Sword, and the glittering Spear; and there is a Multitude of ſlain, and a great Number of Carcaſſes; and there is no end of their Corpſes, they ſtumble upon their Corpſes.* But what is the Cauſe of all this ſlaying, and the Reaſon of this abundance of Corpſes? Why, it is becauſe of the unſatiable Thirſt of the *bloody City* after Blood; and, *Becauſe of the Multitude of Whoredoms of the well-favourite Harlot, the Miſtreſs of Witchcrafts, that ſelleth Nations through her Whoredoms, and Families through her Witchcrafts.* But doth this *bloody City* ſpill this Blood by her ſelf ſimply, as ſhe is the adulterated Whore? No, this Church has found out a Trick; that is to ſay, to quarrel with Chriſt in his Members; and to perſuade the Powers where ſhe rules to ſet enſnaring Laws to catch them, and to execute the ſame upon them.

Nahum 3. 1, 2, 3.

Thus when the Synagogue of Satan, of old, had taken Chriſt, and accuſed him, they made *Pontius Pilate* to condemn and hang him. But God has begun to ſhew to ſome of the Kings this Wickedneſs, and has prevail'd with them to *PROTEST againſt her*. And in the mean Time, for thoſe that are yet in the Bed of Love with her,

the Holy Ghoſt doth, in the Text laſt mentioned, and in *Rev*, 18. 24. much excuſe them for the Blood that they have ſhed, and for the Injuries that they have done to his People; becauſe they have not done it of their meer Inclinations, nor in the Proſecution of their Office, but through the Whoredoms and Witchcrafts of this well-favoured Harlot, who hath with falſe Doctrines, falſe Promiſes, and cauſeleſs Curſes, prevailed on them to do it. And they have done it, rather of Fear than Favour. Some indeed have more doted upon her Beauty, and have more thoroughly been devoted to her Service: But they alſo had not that aptneſs to do ſo of themſelves, but have been forced to it by the Power of her Inchantments: Therefore, I ſay, the main Guilt ſhall be laid at her Door, for that ſhe in chief has deſerved it. *Son of Man* (ſays God) *take up a Lamentation for the Princes of Iſrael.* Why? Becauſe their Mother, the Church, was at that Time adulterated, and become a Lioneſs, had lain down with the Heathen, and ſo brought forth young Lions, that is, Rulers: *And SHE brought up one of her Whelps, it became a young Lion, it learnt to catch the Prey, it devoured Men.* It learnt, It learnt: But of who but of its Dam, or of the Lionneſs to whom ſhe had put it to learn to do ſuch Things? Therefore they are to be lamented and pitied, rather than condemned, and their Mother made to bear the blame. Wherefore it follows, *She was pulled up in Fury, ſhe was caſt down to the Ground, and the Eaſt Wind dried up her Fruit: Her ſtrong Rods were broken and withered, the Fire conſumed them, and now ſhe is planted in the Wilderneſs*, (in the Provinces of *Babylon*,) *in a dry and thirſty Ground: And Fire has gone out of a rod of her Branches, which hath devoured her Fruit. So that ſhe hath no ſtrong Rod to be a Scepter to rule. This is a Lamentation, and ſhall be for a Lamentation.*

Exek. 19. 1, 2, 3.

6th Cauſe. *Sixthly*, Antichriſt muſt be deſtroyed, *Becauſe of her exceeding Covetouſneſs.* Religion ſuch as it is, is the Thing pretended to: But the great Things of this World, are the Things really intended by her in all her ſeeming Self-denials and Devotions. And for this Covetouſneſs alſo it is that this Deſtruction is to fall upon her: *Wo to him that coveteth an evil Covetouſneſs to his Houſe* (to his Church) *that he may ſet his Neſt on high*; (for he could not do the one, before he had obtained the other:) for then indeed they began to be high, when they had ſo inveigled *Conſtantine*, that he beſtowed upon them much Riches and Honour; and then it was cried by an Angel, and the Cry was heard in the City, *Conſtantinople! Wo, wo, wo! this Day is Venom poured into the Church of God!* (as both my Lord *Cobham* and Mr. *Fox* witneſs in the Book of *Acts and Monuments.*)

Nor has any Generation ſince the World began, been ſo inſatiably greedy of Gain, as this poor People have been: They have got Kingdoms, they have got Crowns, they have got, --- What have they not got? They have got every Thing but Grace and Pardon. Did I ſay before, that Religion is their Pretence? Doth not the whole Courſe of their Way declare it to their Face? *Every one of them, from the leaſt even to the greateſt, is given to Covetouſneſs*; from the Prophet even to the Prieſt, every one dealeth falſely: *Money, Money*, as the *Pedlar* cries, broken or whole, is the Sinews of their Religion: And 'tis for *that* they ſet Kingdoms, Crowns, Principalities, Places, Preferments, Sacraments, Pardons, Prayers, Indulgences, Liberty; yea, and Souls and Bodies of Men, Women and Children, to ſale: Yea, 'tis for this that they have Invented ſo many Places, Offices, Names, Titles, Orders, Vows, &c. 'Tis to get Money, to rob Countries, that they may make their Neſts on high: And indeed they have done it, to the Amazement of all the World: They are clambred up above Kings and Princes, and Emperors: They wear the Tripple-Crown: They have made Kings bow at their Feet, and Emperors ſtand bare-foot at their Gates: They have kicked the Crowns of Princes from their Heads, and ſet them on again with their Toes: Thus their Covetouſneſs has ſet them high, even above the Suns, Moons and Stars of this World: but to what End? That they may be caſt down to Hell.

Jer. 6. 13. Ch. 8. 10.

Seventhly, Antichriſt muſt be deſtroyed, *becauſe he ſtandeth in the Way of the ſetting up of the Kingdom of Chriſt in the World.* Many Princes were in *Edom* before there was a King in *Iſrael*; and Chriſt has ſuffered Antichriſt to ſet up before him: And he ſtandeth in his Way, and has ſo overſpread the World in all Places with that which is directly contrary to him, that he cannot ſet up his Kingdom, until that which is Antichriſt's is tumbled down to the Ground; even as a Man whoſe Ground is full of Thorns, and Briars, and Weeds, cannot ſow in Expectation of a Crop, untill he hath removed them: And theſe Seeds has *Antichriſt* ſown where the Kingdom of Chriſt ſhould ſtand: *Upon the land of my People ſhall come up briars and thorns; yea, upon all the Houſes of Joy in the Joyous City: Becauſe the Palaces ſhall be forſaken, the Multitude of the Cities ſhall be left; the Forts and Towers ſhall be like Dens for ever, a joy of wild Aſſes, a paſture for flocks*, (this is to happen to the Church of God,) *until the Spirit be poured upon* us *from on high, and the Wilderneſs be a fruitful field, and the fruitful field be counted for a foreſt:* And the Antichriſtian Synagogue be turned into a Wilderneſs.

7th Cauſe.

Iſa. 32. 13, 14, 15.

When God came from *Egypt* with his People, to ſet up his Kingdom in *Canaan*, he caſt out the Heathen before them in or-

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der thereunto: (*Thou haſt brought a Vine out of Egypt, thou haſt caſt out the Heathen, and planted it.*) Wherefore, Antichriſt muſt be removed and deſtroyed for this: For Antichriſt is in flat Oppoſition to Chriſt, as *Tibni* was to *Omri*: Wherefore Antichriſt muſt die. The Reaſon is, becauſe Chriſt's Kingdom ſhall be Peaceable, without Moleſtation; and Glorious, without the *Fumes* and *Fogs* of Antichriſtian Darkneſs: Becauſe alſo, as the World hath ſeen the manner of the Reign of Antichriſt and how tyrannical and outragious a Kingdom his is; ſo they ſhall ſee the Reign of Chriſt, by his Word and Spirit in his People, how Peaceable, how fruitful in Bleſſedneſs and Proſperity his Kingdom is. And hence it is that God purpoſeth to bury *Antichriſt, before he ſets Glory in the land of the living*: As alſo you read in the Book of *Revelations* for there you find the Kingdom of Antichriſt was deſtroyed before the *New Jeruſalem* was ſet up. When Men intend to build a New Houſe, if in the Place where the Old one ſtood, they firſt pull down the Old one, raiſe the Foundation, and then they begin their New. Now God, as I ſaid, will have his Primitive Church ſtate ſet up in this World, (even where Antichriſt has ſet up his;) wherefore, in order to this, Antichriſt muſt be pulled down, down Stick and Stone; and then they that live to ſee it, will behold the *New Jeruſalem* come down from Heaven, *as a Bride* adorned for her Husband.

Pſal 80. 8.

1 King. 16 21,22,23.

Ezek. 26. 20. 21.

New Wine is not put into old Bottles, nor a new Piece into an old Garment; nor ſhall any of the old Antiſcriptural Ordinances, Ceremonies, Rites, or Veſſels of the Man of Sin, be made uſe of, or accounted any thing worth, in this Day of the Kingdom of Jeſus Chriſt. And thus I have ſhewed you ſomething of Antichriſt, of his Ruin, and of the Manner and Signs of the Approach thereof; together with the Means and Cauſes of his Ruine: All which I leave to the Judgment of the Godly, and beg their Inſtruction where they ſee me to be out; and ſhall conclude, after a ſhort Word of Application.

Firſt, Muſt Antichriſt be deſtroyed? Then this informs us, that a time is coming wherein there ſhall be no Antichriſt to afflict God's Church any more. 'Tis Antichriſt, Antichriſtians, and Antichriſtianiſm, that is the Cauſe of the Troubles of Chriſtians, *for being Chriſtians*. And therefore 'tis from the Conſideration of this that it is ſaid, Men *ſhall beat their Swords into Plow-ſhares, and their Spears into Pruning-hooks*, and that they *ſhall learn War no more*: Yea it is from the Conſideration of this, that it is ſaid The *Child ſhall play* with venomous and deſtroying Beaſts, and that a *little Child* ſhall *lead the Wolf, the Leopard, and the young Lion*, and that the *weaned Child* ſhall put his Hand into the *Cockatrice's* Den, and catch no Hurt thereby. For as was ſaid before, 'tis through the Inſtigation of this Spirit of Errour, that the Governours of the World have heretofore done hurt to *Zion*, and I ſay now again, All things ſhall turn to their right Courſe, and occupy their Places, as do the Bodies in the higher Orbs.

Iſa. 2. 4.

Chap. 11. 6, 7, 8, 9.

Secondly, Is Antichriſt to be deſtroyed, and muſt ſhe have an end? Then this gives us to underſtand, that a Day is coming when Antichriſt ſhall be unknown, not ſeen, nor felt by the Church of God. There are Men to be born who ſhall not know Antichriſt, but as they read in the Word that ſuch a thing has been. Theſe ſhall talk of her, as *Iſrael's* Childrens Childrens were to talk of *Pharaoh*, of his Cruelty; of his Taſks, of his Pride, of the Red Sea, and how he was drowned there: They ſhall talk of them, as of thoſe that have been long dead; as of thoſe who for their horrible wickedneſs, are laid in the Pit's mouth. This will be ſome of that ſweet Chat that the Saints ſhall, at their ſpare Hours, have in time to come. When God has pull'd this *Dragon* out of the Sea, this *Leviathan* out of his *River*, and caſt his dead Carkaſs upon the open Field, then ſhall thoſe whoſe Anceſtors have been put into Terrors by him, come flocking to ſee the Monſter; and ſhall rejoyce for all the Mercy. In that day, the Church of God ſhall ſay, *O Lord I will praiſe thee, though thou waſt angry with me, thine Anger is turned away, and thou comforteſt me.---- In that Day ſhall ye ſay, Praiſe the Lord, call upon his Name, declare his Doings among the People*, &c. O how ſweetly did *David*, and the Church in his Day, ſing of the Ruines of the *Egyptians*, and the Deliverances of their Fathers, which had been in times of old! to wit, what God did in *Egypt*, what he did at the *Red Sea*; what he did to *Sihon*, to *Og*, and to the Remnant of the Giants: How he divided the Waters of *Jordan*, and gave the Land of *Canaan* in its Fruitfulneſs among his People: How that tho' *Pharaoh* and his Horſemen and Chariots were terrible then, yet now there is nothing left but their Souls, their Feet, and the Palms of their Hands; nothing but that which can do no hurt; nothing but what may miniſter an Occaſion of joyful Remembrance of them.

Ezek. 32. 2, 3, 4, 5, 6

Iſa. 12.

Pſal. 67. Pſal. 105. Pſal. 106. Pſal. 136.

Thirdly, Is *Antichriſt* to be deſtroyed? *Then this calls aloud to God's People to make haſte to come out of her. Ho, ho*, ſays the Prophet: He cries out as if the People were aſleep: *Come forth, and flee from the Land of the North.* The People of God in the latter Days will want a Heart to come out of her, with that Fear of her Plagues as they ſhould: Wherefore another ſays, *Come out of her, my People, that ye be not Partakers*

Zech. 2. 6

Rev. 18. 4.

Partakers of her Sins, and that ye receive not of her Plagues. When *Iſaael* was carried into *Babylon*, 'twas not that they ſhould dwell there for ever: Though they were bid to build them Houſes, and beget them Children there. But when they had built, planted Vineyards, and got Wives and Children there, 'twas hard getting them from thence again: For now they were as it were Naturalized to the Countrey, and to the Manners of it. But God will have them out, (but they muſt not think to carry thence their Houſes and Vineyards on their Backs,) or he will deſtroy them with thoſe Deſtructions wherewith he hath threatned to deſtroy *Babylon* itſelf. Fleſh will hang behind, becauſe it favoureth the things of the Fleſh, Plenty of which there is in that Country: But they that will live after the Fleſh muſt die. *Wherefore, come out from among them, and be ye ſeparate, and touch not the unclean Thing, and I will receive you, and I will be a Father unto you, and ye ſhall be my Sons and Daughters, ſaith the Lord Almighty.* *But why* (ſome may ſay) *muſt we come out?* I anſwer, Becauſe God has *Temple-work* to do, *Temple-worſhip* to do, *Temple-Sacrifices* to offer, and none of theſe things can by any means be done, but at *Jeruſalem*. But if you ſtill object and ſay, *The Lord has raiſed us up Prophets in Babylon, and we will not come out*; you muſt not murmur if you feel what is to follow. And that ſuch may know upon what Bottom they ſtand, let them read this laſt quoted in the Margin.

Jer. 29. 4, 5, 6, 7.

2 Cor. 6. 17, 18.

Jer. 29. 15, 16, 17, 18, 19.

Fourthly, Muſt *Antichriſt* be deſtroyed? *Then what mean they who were to Appearance once come out, but now are going thither again?* If it coſt *Lot*'s Wife dear for but *Looking* back, ſhall not it coſt them much dearer, that are *going* back, that are *gone* back again? and that, *AFTER* the Angel had fled through the Midſt of Heaven, preaching the Goſpel to thoſe that dwell on the Earth? They that received the Mark of the Beaſt at firſt, before this Angel came forth, are when compared with theſe, excuſable: Wherefore, they are not threatned with that ſmoaking Wrath, as are theſe which are here under Conſideration.

Rev. 14. 6, 7, 8, 9, 10. Chap. 13. 16, 17.

You dread that which is like to become of them that will be ſo mad to run into an Houſe, when Fire is putting to the Gunpowder Barrel, in order to its blowing up: Why thus do they, let their pretended Cauſe be what it will, that are returning again to *Babel*. Are her Plagues pleaſant or eaſy to be born? Or doſt thou think that God is at play with thee, and that he threatneth but in jeſt? Her Plagues are *Death*, and *Mourning*, and *Famine*, and *Fire*; are theſe things to be overlooked? And they that, as before is hinted, ſhall receive the Mark of the Beaſt in their Fore-

— 18. 8.
— 9. 14.

head, or in their Hand, and ſhall worſhip him, they, *The ſame ſhall drink the Wine of the Wrath of God*: And will this be a delightſome Draught? Remember how ill God took it, that his People of old, in their Hearts, though but in their Hearts, went back again into *Ægypt*. You may ſay, *But I have Friends, Relations, and Concerns in* Babylon. And, I anſwer, ſo had *Lot* in *Sodom*: But for all that he muſt either quickly come out, or run the Hazard of being burned there with them. But methinks, a People that belong to God, ſhould be willing to leave all to follow him: Beſides, his Preſence is promiſed at *Jeruſalem*, there alſo will he accept thy Offerings.

Gen. 19. 14, 15, 16.

Fifthly, Is Antichriſt to be deſtroyed? *Then let them that love God, his Son, and his Zion, cry to God that it may be haſtened in its Time.* One of the Songs of *Zion* is, that *Babylon* ſhall be deſtroyed: The Cries of the Souls of them that were ſlain for the Witneſs of Jeſus is, that *Babylon* may be counted with, and that their Blood may be revenged upon her: The Promiſe is, that *Babylon* ſhall be deſtroyed: And do we hold our Tongues? The Church of God will not flouriſh as it ſhould, until *Babylon* is deſtroyed: The World will never be in its right Wits, until *Babylon* is deſtroyed: The Kingdom of Chriſt will never be ſet up, in and by his Church, as it ought, and ſhall, until Antichriſt is deſtroyed: There will never be Peace upon Earth till Antichriſt is deſtroyed: And God has promiſed that there ſhall be Peace, and Truth, and Glory, when *Babylon* is deſtroyed: And do we hold our Peace? Beſides, your Innocency in Suffering; your Honeſty towards God, in your Teſtimony for his Truth; the ſubſtantial Ground which you have for the Bottom of your Faith, as to Things controverted betwixt Antichriſt and you, will never be manifeſted as it will then; and ſo conſequently, you never ſo brought out to the Light, and your Enemies never ſo put to Shame as then: *Then Shame ſhall cover her that ſaid unto thee, Where is the Lord thy God?* Wherefore, as I ſaid, cry unto the Lord, keep not Silence, give him no Reſt, let him not alone, until he has delivered his miſerable People out of the Mouth of this Lion, and from the Paw of this Bear.

Pſ. 137.

Sixthly, Is Antichriſt to be deſtroyed? *Then let us live in the Expectation of it*; and let this be one of our Songs in the Houſe of our Pilgrimage. God bids his People, while in *Babylon*, to let *Jeruſalem* come into their Mind, and writes to them that then were in her, to acquaint them that he remembred them ſtill, and would aſſuredly deliver them from that *Place* and *State*: And wherefore doth he thus, but to beget an Expectation in them of their Salvation and Deliverance? The Lord is

Jer. 51. 50.

— 29. 13, 14.

ſo

ſo pleaſed with the Faith and Expectation of his People, as to this, that they ſeldom are herein concerned as they ſhould, but he ſteps in with them, and warms their Hearts. The Reaſon is, becauſe the Faith of God's People, as to the Downfal of *Babylon*, ſtands upon as ſure a Foundation as doth the Salvation of their Souls; and that next to that, God is as much delighted in what he has purpoſed to do againſt *Babylon*, as in any Thing elſe in the Earth: And therefore, if you conſider it well, the great and glorious Promiſes that are to be fulfilled on Earth, are to be fulfilled when Antichriſt is dead and buried: Theſe *Bits* are too good even for his Children to have, ſo long as this Dog is by, leſt he ſhould ſnatch at the Crumbs thereof; wherefore they are reſerved until he is gone: For thus ſaith the Lord, *That after ſeventy Years be accompliſhed at Babylon, I will viſit you, and perform my good Word towards you, in cauſing you to return to this Place: For I know the Thoughts that I think towards you, ſaith the Lord; Thoughts of Peace, and not of Evil, to give you an expected End.* This is in *Jeremiah* the twenty-ninth; and in Chapter the thirty-firſt he adds, *Therefore they ſhall come and ſing in the Height of Zion, and ſhall flow together to the Goodneſs of the Lord, for Wheat, and for Wine, and for Oil, and for the young of the Flock, and of the Herd; their Soul ſhall be as a watered Garden, and they ſhall not ſorrow any more at all: Then* Ver. 12, 13, 14. *ſhall the Virgin rejoice in the Dance, both young Men and old together; for I will turn their Mourning into Joy, and will comfort them, and make them rejoice from their Sorrow: And I will ſatiate the Soul of the Prieſts with Fatneſs, and my People ſhall be ſatisfied with my Goodneſs, ſaith the Lord.* Again, in the thirty-ſecond Chapter, ſtill ſpeaking of the ſame Thing, he ſaith, *Yea, I will rejoice over them to do them Good, and I will plant them in this Land aſſuredly, with my whole Heart, and with my whole Soul.*

I conclude this with that which I find in Chapter the thirty-third: *And I will cleanſe them from all their Iniquity whereby they have ſinned againſt me; and I will pardon all their Iniquities whereby they have tranſgreſſed againſt me: And it ſhall be to me a Name of Joy, a Praiſe and an Honour before all the Nations of the Earth, which* Ver. 8, 9. *ſhall hear of all the Good that I do unto them, and they ſhall Fear and Tremble, for all the Goodneſs, and for all the Proſperity that I procure unto it.*

Seventhly, Muſt Antichriſt be deſtroyed? *Then this ſhould make us glad, when we ſee the Signs of his Fall preſenting themſelves to our View.* Indeed, the Signs of his Fall, or thoſe that fore-run it, are terrible and amazing to behold: But what of that, ſince the Wrinkles that are in their Faces threaten not us but them? A Man is angry, and will puniſh; yea, and whets his Sword, makes his Rod, and he ſpeaks not a Word, but Blood, Blood, is in it. Indeed this ſhould make them that are concerned in this Anger be afraid, (but the Judgment is, they are faſt aſleep) but what is in all this of Terror to them, for the pleading whoſe Cauſe he is *ſo* angry with the other? Nothing whereat the Innocent ſhould be afraid. Cold Blaſts in *November* are not received with that Gentleneſs as are colder in *March* and *April*; for that theſe laſt cold ones are but the farewel Notes of a piercing Winter; they alſo bring with them the Signs and Tokens of a comfortable Summer. Why, the Church is now at the riſing of the Year; let then the Blaſts at preſent, or to come, be what they will, Antichriſt is aſſuredly drawing towards his Downfal: And though the Devil, knowing what is to be done to him, and to his Kingdom, ſhall ſo blind his Diſciples, and fright the Godly, do ſomething like it upon the Church of Chriſt; yet we ſhould look thorough theſe *Paper-Windows*, and eſpy in all this, that Fear, yea, certain terrible Judgments are following of him at the Heels, by which not only the Soul, Spirit, and Life of Antichriſt, but the Body thereof; yea, Body, and Soul, and Head, are quickly to go down thither, from whence they, as ſuch, ſhall not ariſe again. *Amen.*

SAVED by GRACE:

OR,

A Diſcourſe of the Grace of God.

SHEWING

I. What it is to be Saved.
II. What it is to be Saved by Grace.
III. Who they are that are Saved by Grace.
IV. How it appears that they are Saved by Grace.
V. What ſhould be the Reaſon that God ſhould chooſe to ſave Sinners by Grace rather than by any other Means.

To the READER.

Courteous Reader,

IN this little Book thou art preſented with a Diſcourſe of the GRACE *of God, and of Salvation by that Grace; In which Diſcourſe thou ſhalt find how each Perſon in the Godhead, doth his Part in the Salvation of the Sinner.*

I. *The* Father *putteth forth his Grace, thus.*

II. *The* Son *putteth forth his Grace, thus.*

III. *And the* Spirit *putteth forth his Grace, thus. Which Things thou ſhalt find here particularly handled.*

Thou ſhalt alſo find in this ſmall Treatiſe, the Way of God with the Sinner, as to his CONVERSATION, *and the Way of the Sinner with God in the ſame: Where the Grace of God, and the Wickedneſs of the Sinner, do greatly ſhew themſelves.*

If thou findeſt me ſhort in Things, impute that my Love to Brevity.

If thou findeſt me beſides the Truth in ought, impute that to mine Infirmity.

But if thou findeſt any Thing here, that ſerveth to thy Furtherance and Joy of Faith, impute that to the Mercy of God, beſtowed on thee and me.

Thine to ſerve thee,

With that Little I have,

J. Bunyan.

EPHES. II. 5. By Grace ye are ſaved.

IN the firſt Chapter, from the 4th to the 12th Verſe, the Apoſtle is treating of the Doctrine of *Election*, both with Reſpect to the Act itſelf, the End, and Means conducing thereto.

1. The Act (he tells us) was God's free Choice of ſome, *Ver.* 4. 5, 11.

2. The End was God's Glory in their Salvation. *Ver.* 6. 14.

3. The Means conducing to that End was Jeſus Chriſt himſelf. *In whom we have Redemption through his Blood, the Forgiveneſs of Sins, acrording to the Riches of his Grace*, Ver. 7. This done, he treateth of the Subjection of the *Epheſians* to the Faith (as it was held forth to them in the Word of the Truth of the Goſpel) as alſo of their being ſealed by the Holy Spirit of God unto

unto the Day of Redemption, *Ver.* 12, 13, 14.

Moreover he telleth them how he gave Thanks to God for them, making Mention of them in his Prayers, even that he would make them ſee, *what is the Hope of his Calling, and what the Riches of the Glory of his Inheritance with the Saints, and what was the exceeding Greatneſs of his Power to themward who believe, according to the Working of his mighty Power, which he wrought in Chriſt, when he raiſed him from the Dead*, &c. 15, to 21.

And leſt the *Epheſians* at the Hearing of theſe their ſo many Privileges, ſhould forget how little they deſerved them, he tells them, *That in Time paſt, they were dead in Treſpaſſes and Sins, and that then they walked in them according to the Courſe of this World, according to the Prince of the Power of the Air, the Spirit that now worketh in the Children of Diſobedience*, Ch. 2. 2, 3.

Having thus called them back to the remembrance of themſelves, to wit, what they were in their State of Unregeneracy, he proceedeth to ſhew them, that their firſt *Quickening* was by the Reſurrection of Chriſt their Head (in whom they before were choſen) and that by him they were already ſet down in heavenly Places, *Ver.* 5, 6. inſerting by the Way, the true Cauſe of all this bleſſedneſs, with what elſe ſhould be by us injoyed in another World: And that is, the Love and Grace of God: *But God who is rich in Mercy, for his great Love wherewith he loved us, even when we were dead in Sins, hath quickened us together with Chriſt*: (*by* Grace *ye are ſaved.*) Theſe laſt Words ſeem to be the Apoſtle's Concluſion rightly drawn from the Premiſes: As who ſhould ſay, if you *Epheſians* were indeed dead in Treſpaſſes and Sins; if indeed you were by Nature the Children of Wrath even as others, then you deſerve no more than others. Again, if God hath choſen you, if God hath juſtified and ſaved you by his Chriſt, and left others as good as you by Nature to periſh in their Sins, then the true Cauſe of this your bleſſed Condition is, *the free Grace of God*; But juſt thus it is, *therefore by Grace ye are ſaved*; therefore all the Good which you enjoy more than others, it is of meer good Will.

By Grace ye are ſaved.

The Method that I ſhall chooſe to diſcourſe upon theſe Words, ſhall be this: I will propound certain Queſtions upon the Words, and direct particular Anſwers to them; in which Anſwers I hope I ſhall anſwer alſo (ſomewhat at leaſt) the Expectation of the Godly, and conſciencious Reader, and ſo ſhall draw towards a Concluſion.

The Queſtions are,

1. What is it to be ſaved?
2. What is it to be ſaved by Grace?
3. Who are they that are ſaved by Grace?
4. How it appears that they that are ſaved, are ſaved by Grace?
5. What might be the Reaſons which prevailed with God to ſave us by Grace, rather than by any other Means?

Now the Reaſon why I propound theſe five Queſtions upon the Words, it is becauſe the Words themſelves admit them; the firſt three are grounded upon the ſeveral Phraſes in the Text, and the two leſs, are to make Way for Demonſtration of the whole.

The firſt Queſtion.

What is it to be Saved.

This Queſtion ſuppoſeth, that there is ſuch a Thing as Damnation due to Man for Sin: For to ſave ſuppoſeth the Perſon to be ſaved, to be at preſent in a ſad Condition; ſaving, to him that is not loſt, ſignifies nothing, neither is it any Thing in it ſelf: *To ſave, to redeem, to deliver*, are in the general Terms equivalent, and they do all of them ſuppoſe us to be in a State of Thraldom and Miſery: Therefore this Word *ſaved*, in the Senſe that the Apoſtle here doth uſe it, is a Word of great Worth, foraſmuch as the Miſeries from which we are ſaved, is the Miſery of all moſt dreadful.

The Miſeries from which they that ſhall be ſaved, ſhall by their Salvation be delivered, are dreadful; they are no leſs than Sin, the Curſe of God, and Flames of Hell for ever: What more abominable than Sin? What more inſupportable than the dreadful Wrath of an angry God? And what more fearful than the bottomleſs Pit of Hell? I ſay, what more fearful than to be tormented there for ever with the Devil and his Angels? Now to *ſave*, (according to my Text) is to deliver the Sinner from theſe, with all Things elſe that attend them.

And although Sinners may think that it is no hard Matter to anſwer this Queſtion; yet I muſt tell you, there is no Man that can feelingly know what it is to be ſaved, that knoweth not experimentally ſomething of the dread of theſe three Things; as is evident, becauſe all others do even by their Practice count it a Thing of no great Concern, when yet it is of all other, of the higheſt Concern among Men: For *what ſhall it profit a Man if he ſhall gain the whole World and loſe his own Soul?* Mat. 16. 26.

But I ſay, if this Word *ſaved* concludeth our Deliverance from Sin, how can he tell what it is to be *ſaved*, that hath not in his Conſcience groaned under the Burden of Sin? Yea, it is impoſſible elſe that he ſhould ever cry out with all his Heart, *Men and Brethren, what ſhall we do?* That is, *Do to be ſaved?* Acts 2. 37. The Man that hath no Sores or Aches, cannot know the Vertue of the Salve, I mean, not know it from his

his own Experience, and therefore cannot prize, nor have that Eſteem of it, as he that hath received cure thereby: Clap *a Plaſter* to a well Place, and that maketh not its Vertue to appear, neither can he to whoſe Fleſh it is ſo applied, by that Application underſtand its worth: Sinners, you I mean, that are not wounded with Guilt, and oppreſſed with the Burden of Sin, you cannot, I will ſay it again, you cannot know in this ſenſeleſs Condition of yours, what it is to be ſaved.

Again, this Word *ſaved* (as I ſaid) concludeth Deliverance from the Wrath of God; how then can he tell what it is to be ſaved, that hath not felt the Burden of the Wrath of God? He, he, that is aſtoniſhed with, and that trembleth at the Wrath of God, he knows beſt what it is to be ſaved, *Acts* 16. 29.

Further, this Word *ſaved*, it concludeth Deliverance from Death and Hell. How then can he tell what it is to be ſaved, that never was ſenſible of the Sorrows of the one, nor diſtreſſed with the Pains of the other? The *Pſalmiſt* ſays, *The Sorrows of Death compaſſed me, and the Pains of Hell got hold upon me, and I found Trouble and Sorrow: Then called I upon the Name of the Lord*: Mark *then*, *Then called I upon the Name of the Lord: O Lord, I beſeech thee, deliver my Soul, then*, in my Diſtreſs, when he knew what it was to be ſaved, then he called, becauſe (I ſay) then he knew what it was to be ſaved, *Pſal.* 18. 4, 5. *Pſal.* 116. 3, 4.

I ſay, this is the Man, and this only that knows what it is to be ſaved: And this is evident, as is manifeſt by the little Regard that the reſt have to ſaving, or the little dread they have of Damnation: Where is he that ſeeks and groans for Salvation! I ſay, where is he that hath taken his Flight for Salvation! Becauſe of the dread of the Wrath to come. *O Generation of Vipers, who hath warned you to flee from the Wrath to come?* Matt. 3.

Alas! do not the moſt ſet light by Salvation? as for Sin, how do they love it, embrace it, pleaſe themſelves with it, hide it ſtill within their Mouth, and keep it cloſe under their Tongue? Beſides, for the Wrath of God they feel it not, they fly not from it; and for Hell, it is become a doubt to many if there be any, and a Mock to thoſe whoſe Doubt is reſolved by Atheiſm.

But to come to the Queſtion, *What is it to be ſaved? To be ſaved*, may either reſpect Salvation in the whole of it, or Salvation in the Parts of it, or both: I think this Text reſpecteth both: to wit, Salvation compleating, and Salvation compleated; for, *to ſave*, is a Work of many Steps, or to be as plain as poſſible, *to ſave*, is a Work that hath its beginning before the *World* began, and ſhall not be compleated before it is ended.

First then, we may be ſaid *to be ſaved, in the Purpoſe of God before the World began.* The Apoſtle ſaith, That *he ſaved us, and called us with an holy calling, not according to our Works, but according to his own Purpoſe and Grace, which was given us in Chriſt before the World began*, 2 Tim. 1. 9. This is the beginning of Salvation, and according to this beginning, all Things concur and fall out in Concluſion: *He hath ſaved us according to his eternal Purpoſe which he purpoſed in Chriſt Jeſus.* God in thus ſaving, may be ſaid *to ſave us*, by determining to make thoſe Means effectual for the bleſſed compleating of our Salvation: And hence we are ſaid, *to be choſen in Chriſt to Salvation*: And again, *That he hath in that choice given us that Grace that ſhall compleat our Salvation*: Yea, the Text is very full, *He hath bleſſed us with all ſpiritual Bleſſings in heavenly Places in Chriſt, according as he hath choſen us in him before the Foundation of the World*, Epheſ. 1. 3, 4.

Secondly, As we may be ſaid *to be ſaved in the Purpoſe of God, before the Foundation of the World*, ſo we may be ſaid *to be ſaved, before we are converted, or called to Chriſt.* And hence *ſaved*, is put before *called*; *he hath ſaved us, and called us*; he ſaith not, he hath called us, and ſaved us, but he puts ſaving before calling. So again, we are ſaid to be *preſerved in Chriſt, and called*, he ſaith not called and preſerved: *Jude* 1. And therefore God ſaith again, *I will pardon them whom I reſerve*, that is, as *Paul* expounds it, thoſe whom I have *elected* and *kept*, *Jer.* 50. 20. *Rom.* 11. 4, 5. and this Part of Salvation is accompliſhed through the forbearance of God. God beareth with his own Elect, for Chriſt's Sake, all the Time of their Unregeneracy, until the Time comes which he hath appointed for their Converſion. The Sins that we ſtood guilty of before Converſion, had the Judgment due to them been executed upon us, we had not now been in the World to partake of *an heavenly calling*. But the Judgment due to them hath been by the Patience of God prevented, and we ſaved all the Time of our ungodly and unconverted State, from that Death, and thoſe many Hells, that for our Sins we deſerved at the Hands of God.

And here lies the Reaſon, that long Life is granted to the *Elect* before Converſion, and that all the Sins they commit, and all the Judgments they deſerve cannot drive them out of the World before Converſion. *Manaſſeh*, you know, was a great Sinner, and for the Treſpaſs which he committed he was driven from his own Land, and carried to *Babylon*, but kill him they could not, though his Sins had deſerved Death ten thouſand Times, but what was the Reaſon? Why he was not yet called, *God had choſen him in Chriſt*, and laid up in him a ſtock of *Grace*, which muſt be given to

Manaſſeh

Manaſſeh before he dies: Therefore *Manaſſeh* muſt be convinced, converted, and ſaved. That *Legion* of Devils that was in the poſſeſſed, *Mark* 5. with all the Sins which he had committed in the Time of his Unregeneracy, could not take away his Life before his Converſion: How many Times was that poor Creature, as we may eaſily conjecture, aſſaulted for his Life by the Devils that were in him, yet could they not kill him, yea, though his Dwelling was near the Sea ſide, and the Devils had Power to drive him too, yet could they not drive him further than the Mountains that was by the Sea ſide: Yea, they could help him often to break his Chains, and Fetters, and could alſo make him as mad as a *Bedlam*, they could alſo prevail with him to ſeparate from Men, and cut himſelf with Stones, but kill him they could not, drown him they could not; he was ſaved to be called, he was, notwithſtanding all this, preſerved in Chriſt, and called. As it is ſaid of the young Lad in the Goſpel, *Mark* 9. 22. he was by the *Devil* caſt oft into the Fire, and oft into the Water to deſtroy him, but it could not be; even ſo hath he ſerved others, but they muſt be *ſaved* to be *called*. How many Deaths have ſome been delivered from, and ſaved out of before Converſion! Some have fallen into Rivers, ſome into Wells, ſome into the Sea, ſome into the Hands of Men; yea, they have been juſtly arraigned, and condemned, as the Thief upon the Croſs, but muſt not die before they have been converted. They were preſerved in Chriſt and called.

Called Chriſtian, how many Times have thy Sins laid thee upon a ſick Bed? and to thine and others thinking, at the very Mouth of the Grave, yet God ſaid concerning thee, *Let him live*, for he is not yet converted; behold therefore that the Elect are ſaved before they are called. *God who is rich in Mercy, for his great Love wherewith he loved us, even when we were dead in our Sins*, Epheſ. 2. 4, 5. hath preſerved us in Chriſt, and called us.

Now this *ſaving* of us, ariſes from ſix Cauſes.

1. God hath choſen us unto Salvation, and therefore will not fruſtrate his own Purpoſes, 1 *Theſ.* 5. 9.

2. God hath given us to Chriſt; and his Gift, as well as his Calling, is without Repentance, *Rom.* 11. 29. *Joh.* 6. 37.

3. Chriſt hath purchaſed us with his Blood, *Rom.* 5. 8.

4. They are by God counted in Chriſt before they are converted, *Epheſ.* 1. 3, 4.

5. They are ordained before Converſion to eternal Life; yea, to be called, to be juſtified, to be glorified, and therefore all this muſt come upon them, *Rom.* 8. 29, 30.

6. For all this he hath alſo appointed them their Portion and Meaſure of Grace, and that before the World began, therefore that they may partake of all theſe Privileges, they are *ſaved* and *called*; preſerved in Chriſt, and called.

Thirdly, To *be ſaved, is to be brought to, and helped to lay hold on, Jeſus Chriſt by Faith*: And this is called ſaving by Grace through Faith: *For by Grace are ye ſaved, through Faith, and that not of your ſelves, it is the Gift of God*, Epheſ. 2. 8.

1. They muſt be brought unto Chriſt, yea, drawn unto him: *For no Man* (ſaith Chriſt) *can come unto me, except the Father which hath ſent me, draw him*: Joh. 6. 44. Men, even the *Elect*, have too many Infirmities, to come to Chriſt without help from Heaven, inviting will not do. *As they called them, ſo they went from them*, therefore he drew them with cords, *Hoſ.* 11. 2, 4.

2. As they muſt be brought to, ſo they muſt be helped to lay hold on Chriſt by Faith, for as coming to Chriſt, ſo Faith is not in our own Power, therefore we are ſaid to be raiſed up with him, *through the faith of the operation of God*: And again, we are ſaid *to believe according to the working of his mighty Power, which he wrought in Chriſt when he raiſed him from the Dead.* Col. 2. 12. Eph. 1. 18, 19, 20. Now we are ſaid to be ſaved by Faith, becauſe, by Faith we lay hold of, venture upon, and put on Jeſus Chriſt for Life: *For Life* I ſay, becauſe God having made him the Saviour, hath given him Life to communicate to Sinners, and the Life that he communicates to them, is the merit of his Fleſh and Blood, which whoſo eateth and drinketh by Faith, hath eternal Life, becauſe that Fleſh and Blood hath merit in it ſufficient to obtain the Favour of God: Yea, it hath done ſo that day it was offered through the eternal Spirit a Sacrifice of a ſweet ſmelling Savour to him; wherefore God imputeth the *Righteouſneſs* of Chriſt to him that believeth in him, by which Righteouſneſs he is perſonally juſtified, and ſaved from that juſt judgment of the Law that was due unto him, *Joh.* 5. 26. *Chap.* 6. 53, 54, 55, 56, 57. *Epheſ.* 4. 32. *Chap.* 5. 2. *Rom.* 4. 23, 24, 25.

Saved by Faith: For although Salvation beginneth in God's Purpoſe, and comes to us through Chriſt's Righteouſneſs, yet is not Faith exempted from having a hand in ſaving of us: Not that it meriteth oft, but is given by God to thoſe which he ſaveth, that thereby they may embrace and put on that Chriſt, by whoſe Righteouſneſs they muſt be ſaved.

Wherefore this Faith is that which here diſtinguiſheth them that ſhall be ſaved, from them that ſhall be damned. Hence it is ſaid, *He that believeth not, ſhall be damned*; and hence again it is, that the Believers, are called, *the Children, the*

Heirs, and the bleſſed with faithful Abraham: *That the Promiſe by Faith in Jeſus Chriſt might be given to them that believe*, Gal. 3. 6, 7, 8, 9, 26. Rom. 4. 13, 14.

And here let Chriſtians warily diſtinguiſh betwixt the meritorious, and the Inſtrumental cauſe of their juſtification. Chriſt with what he hath done and ſuffered is the meritorious cauſe of our Juſtification; therefore he is ſaid to be made to us of God, Wiſdom and Righteouſneſs, and we are ſaid to be juſtified by his *Blood*, and ſaved from Wrath through him, 1 *Cor.* 1. 30. *Rom.* 5. 9, 10. for it was his Life and Blood that was the Price of our Redemption. *Redeemed* (ſays St. *Peter*) *not with corruptible things, as Silver and Gold*, (alluding to the Redemption of Money under the Law) *but with the precious Blood of Chriſt*: Thou art therefore, (as I have ſaid) to make Chriſt Jeſus the object of thy Faith for juſtification; For by his Righteouſneſs thy Sins muſt be covered from the Sight of the juſtice of the Law. *Believe on the Lord Jeſus Chriſt, and thou ſhalt be ſaved, for he ſhall ſave his People from their ſins*, Acts 16. 31. *Mat.* 1. 21.

Fourthly, *To be ſaved*, is to be preſerved in the Faith to the end. *He that ſhall endure to the end, the ſame ſhall be ſaved*, Matth. 24. 13. not that *Perſeverance* is an accident in Chriſtianity, or a thing performed by humane Induſtry: They that are ſaved, *are kept by the Power of God, through Faith unto Salvation*, 1 Pet. 1. 3, 4, 5.

But Perſeverance is abſolutely neceſſary to the compleat ſaving of the Soul, becauſe he that falleth ſhort of the State, that they that are ſaved, are poſſeſſed of, as ſaved, cannot arrive to that ſaved State: He that goeth to Sea, with a Purpoſe to arrive at *Spain*, cannot arrive there, if he be drowned by the way: Wherefore *Perſeverance* is abſolutely neceſſary to the ſaving of the Soul, and therefore it is included in the compleat ſaving of us, *Iſrael ſhall be ſaved in the Lord, with an everlaſting Salvation, they ſhall not be aſhamed nor confounded, World without end*, Iſa. 45. 17. Perſeverance is here made abſolutely neceſſary to the compleat ſaving of the Soul.

But (as I ſaid) this Part of Salvation dependeth not upon humane Power, but upon him that hath begun a good Work in us, *Phil.* 1. 6. This Part, therefore, of our Salvation, is great, and calleth for no leſs than the Power of God for our Help to perform it, as will be eaſily granted by all thoſe that conſider,

1*ſt*, That all the Power, and Policy, Malice, and Rage of the Devils and Hell it ſelf is againſt us: Any Man that underſtandeth this, will conclude, that *to be ſaved*, is no ſmall thing. The Devil is called a God, a Prince, a Lyon, a roaring Lyon; it is ſaid, that he hath Death and the Power of it, &c. but what can a poor Creature whoſe Habitation is in fleſh, do againſt a God, a Prince, a roaring Lyon, and the Power of Death it ſelf? Our Perſeverance therefore lieth in the Power of God; *the Gates of Hell ſhall not prevail againſt it.*

2*ly*, All the *World* is againſt him that ſhall be *ſaved*, but what is one poor Creature to all the World, eſpecially if you conſider, that with the World, is Terror, Fear, Power, Majeſty, Laws, Gaols, Gibbets, Hangings, Burnings, Drownings, Starvings, Baniſhments, and a thouſand kinds of Deaths, 1 *Joh.* 5. 4, 5. *Joh.* 16. 33.

3*ly*, Add to this that all the Corruptions that dwells in our Fleſh, is againſt us, and that not only in their Nature and Being, but they luſt againſt us, and war againſt us, to *bring us into Captivity to the Law of Sin and Death*, Gal. 5. 17. 1 Pet. 2. 11. Rom. 7. 23.

4*ly*, All the Deluſions in the world are againſt them that ſhall be *ſaved*, many of which are ſo cunningly woven, ſo plauſibly handled, ſo rarely poliſhed with Scripture and Reaſon, that 'tis ten thouſand Wonders, that the Elect are not ſwallowed up with them; and ſwallowed up they would be, were they not Elect, and was not God himſelf engaged, either by Power to keep them from falling, or by Grace, to pardon if they fall, and to lift them up again, *Mat.* 24. 24. *Eph.* 4. 14. *Rom.* 3. 10.

5*ly*, Every Fall of the *ſaved*, is againſt the Salvation of his Soul; but a Chriſtian once fallen, riſeth not, but as helped by Omnipotent Power. *O Iſrael, thou art fallen by thine Iniquity, but in me is thy help*, ſays God, *Hoſ.* 13. 9. *chap.* 14. 1. *Pſal.* 37. 23.

Chriſtians were you awake, here would be matter of wonder to you, to ſee a man aſſaulted with all the Power of Hell, and yet to come off a Conqueror: Is it not a *Wonder*, to ſee a poor Creature who in himſelf is weaker than the Moth, *Job* 4. 19. to ſtand againſt, and overcome all Devils, all the World, all his Luſts and Corruptions! Or if he fall, is it not a wonder to ſee him, when Devils and Guilt are upon him, to riſe again, ſtand upon his feet again, walk with God again, and perſevere after all this in the Faith and Holineſs of the Goſpel! He that knows himſelf, *wonders*; he that knows Temptation, wonders; he that knows what Falls and Guilt means, wonders; indeed Perſeverance is a wonderful thing, and is managed by the Power of God; for he only is able to keep us from falling, and to preſent us faultleſs before the Preſence of his Glory, with exceeding Joy, *Jude* 2. 4. Thoſe of the Children of *Iſrael* that went from *Egypt*, and entred the Land of *Canaan*, how came they thither? why the Text ſays, *That as an Eagle ſpreadeth abroad*

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her Wings, ſo the Lord alone did lead them. And again, *He bore them, and carried them all the Days of old.* Deut. 32. 11, 12. Iſa. 63. 9. *David* alſo tells us, that *Mercy and Goodneſs ſhould follow him all the Days of his Life, and ſo he ſhould dwell in the Houſe of the Lord for ever.* Pſal. 23. 6.

Fifthly, *To be ſaved* calls for more than all this; he that is ſaved, muſt, when this World can hold him no longer, have a ſafe Conduct to Heaven; for that is the Place where they that are ſaved, muſt to the full enjoy their Salvation. This Heaven is called, *The End of our Faith*, becauſe it is that which Faith looks at, as *Peter* ſays, *Received the End of your Faith, the Salvation of your Souls:* And again, *But we are not of them that draw back unto Perdition, but of them that believe to the ſaving of the Soul.* 1 Pet. 1. 9. Heb. 10. 39. For (as I ſaid) Heaven is the Place for the Saved to enjoy their Salvation in, with that perfect Gladneſs that is not attainable here; here we are ſaved by Faith and Hope of Glory, but there we that are ſaved, ſhall enjoy *the End of our Faith and Hope, even the Salvation of our Souls.* There is *Mount Zion, the heavenly Jeruſalem, the general Aſſembly and Church of the Firſt-born:* There is *the innumerable Company of Angels, and the Spirits of juſt Men made perfect:* There is *God the Judge of all, and Jeſus the Mediator of the New Covenant.* There ſhall our Soul have as much of Heaven as it is capable of enjoying, and that without Intermiſſion: Wherefore, when we come there, we ſhall be ſaved indeed.

But now for a poor Creature to be brought hither, this is the Life of the Point: But how ſhall I come hither? There are *Heights* and *Depths* to hinder. *Rom.* 8. 38, 39.

Suppoſe the poor Chriſtian is now upon a Sick-Bed, beſet with a thouſand Fears, and ten thouſand at the end of that; ſick-Bed Fears! and they are ſometimes dreadful Ones: Fears that are begotten by the Review of the Sin (perhaps) of forty Years Profeſſion: Fears that are begotten by dreadful and fearful Suggeſtions of the Devil, the Sight of Death, and the Grave, and it may be of Hell it ſelf: Fears that are begotten by the withdrawing and Silence of God and Chriſt, and by (it may be) the Appearance of the Devil himſelf. Some of theſe made *David* cry, *O ſpare me a little, that I may recover Strength, before I go hence and be no more,* Pſal. 39. 13. *The Sorrows of Death,* ſaid he, *compaſſed me, the Pains of Hell got hold upon me, and I found Trouble and Sorrow.* Pſal. 116. 3. Theſe Things in another Place, he calls, *The Bands that the Godly have in their Death, and the Plagues that others are not aware of. They are not in Trouble as other Men, neither are they plagued like other Men.* Pſ. 73. 5. But now, out of all theſe the Lord will ſave his People; not one Sin, nor Fear, nor Devil ſhall hinder; nor the Grave nor Hell diſappoint thee. But how muſt this be? Why thou muſt have a ſafe Conduct to Heaven! What Conduct? A Conduct of *Angels: Are they not all miniſtring Spirits, ſent forth to miniſter for them that ſhall be Heirs of Salvation?* Heb. 1. 14.

Theſe Angels therefore are not to fail them that are the Saved; but muſt, as commiſſionated of God, come down from Heaven to do this Office for them; they muſt come, I ſay, and take the Care and Charge of our Soul, to conduct it ſafely into *Abraham*'s Boſom. 'Tis not our Meanneſs in the World, nor our Weakneſs of Faith, that ſhall hinder this; nor ſhall the Loathſomeneſs of our Diſeaſes make theſe delicate Spirits ſhy of taking this Charge upon them. *Lazarus* the Beggar found this a Truth; a Beggar ſo deſpiſed of the rich Glutton, that he was not ſuffered to come within his Gate; a Beggar full of Sores and noiſome Putrefaction; yet behold, when he dies, the Angels come from Heaven to fetch him thither. *And it came to paſs that the Beggar died, and was carried by the Angels into Abraham's Boſom.* Luke 16. 22.

True, ſick-Bed Temptations are oft-times the moſt violent, becauſe then the Devil plays his laſt Game with us, he is never to aſſault us more; beſides, perhaps God ſuffereth it thus to be, that the entering into Heaven may be the ſweeter, and ring of this Salvation the louder: O 'tis a bleſſed Thing for God to be our God, and our Guide, even unto Death, and then for his Angels to conduct us ſafely to Glory: This is Saving indeed. *And he ſhall ſave Iſrael out of all his Troubles:* Out of ſick-Bed Troubles as well as others. *Pſal.* 25. 22. *Pſ.* 34. 6. *Pſ.* 48. 14.

Sixthly, *To be ſaved*, to be *perfectly ſaved*, calls for more than all this: The Godly are not perfectly ſaved when their Soul is poſſeſſed of Heaven. True, their Spirit is made perfect, and hath as much of Heaven as at preſent it can hold; but Man conſiſting of Body and Soul, cannot be ſaid to be perfectly ſaved ſo long as but part of him is in the Heavens: His Body is the Price of the Blood of Chriſt, as well as his Spirit; his Body is the Temple of God, and a Member of the Body, and of the Fleſh, and of the Bones of Chriſt; he cannot then be compleatly ſaved until the Time of the Reſurrection of the Dead, 1 *Cor.* 6. 13, 15, 19. *Eph.* 5. 30. Wherefore when Chriſt ſhall come the ſecond Time, then will he ſave the Body from all thoſe Things that at preſent make it uncapable of the Heavens. *For our Converſation is in Heaven, from whence we look for the Saviour the Lord Jeſus Chriſt, who ſhall change this our vile Body, that it may be faſhioned like*

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unto his glorious Body. Philip. 3. 20, 21. O what a great deal of Good, God hath put into this little Word *Saved!* We ſhall not ſee all the Good that God hath put into this Word *Saved*, until the Lord Jeſus comes to raiſe the Dead. *It doth not yet appear what we ſhall be*, 1 John 3. 2. but till it appears what we ſhall be, we cannot ſee the Bottom of this Word *Saved.* True, we have the Earneſt of what we ſhall be, we have the Spirit of God, *which is the Earneſt of our Inheritance, until the Redemption of the purchaſed Poſſeſſion.* Eph. 1. 14.

The Poſſeſſion is our Body, it is called *a purchaſed Poſſeſſion*, becauſe 'tis the Price of Blood; now the Redemption of this purchaſed Poſſeſſion is the raiſing of it out of the Grave, which raiſing is called the Redemption of our Body, *Phil.* 3. 21. *And when this vile Body is made like unto his glorious Body*, and this Body and Soul together poſſeſſed of the Heavens, then ſhall we be every Way ſaved.

There are three Things from which this Body muſt be *ſaved.*

1. There is that ſinful Filth and Vileneſs that yet dwells in it, under which we groan earneſtly all our Days. 2 *Cor.* 5. 1, 2, 3.

2. There is Mortality, that ſubjecteth us to Age, Sickneſs, Aches, Pains, Diſeaſes, and Death.

3. And there is the Grave and Death it ſelf, for Death is the laſt Enemy that is to be deſtroyed. *So when this Corruptible ſhall have put on Incorruption, and this Mortal ſhall have put on Immortality, then ſhall be brought to paſs that Saying that is written, Death is ſwallowed up in Victory.* 1 Cor. 15. 54.

So then, when this comes to paſs, then we ſhall be ſaved, then will Salvation in all the Parts of it meet together in our Glory, then we ſhall be every Way ſaved; ſaved in God's Decree, ſaved in Chriſt's Undertakings, ſaved by Faith, ſaved in Perſeverance, ſaved in Soul, and in Body and Soul together, in the Heavens, ſaved perfectly, everlaſtingly, gloriouſly.

Before I conclude my Anſwer to the firſt Queſtion, I would diſcourſe a little of the State of our Body and Soul in Heaven, when we ſhall enjoy this bleſſed State of *Salvation.*

Firſt, Of the Soul, it will then be filled in all the Faculties of it, with as much Bliſs and Glory as ever it can hold.

1. The Underſtanding ſhall then be perfect in Knowledge, *now we know but in part*; we know God, Chriſt, Heaven, and Glory, but in part, *but when that which is perfect is come, then that which is in part ſhall be done away.* 1 Cor. 13. 10. Then ſhall we have perfect and everlaſting Viſions of God, and that bleſſed one his Son Jeſus Chriſt, a good Thought of whom doth ſometimes ſo fill us, while in this World, that it cauſeth *Joy unſpeakable and full of Glory.*

2. Then ſhall our Will and Affections be ever in a burning Flame of Love to God and his Son Jeſus Chriſt; our Love here hath Ups and Downs, but there it ſhall be always perfect with that Perfection which is not poſſible in this World to be enjoyed.

3. Then will our Conſcience have that Peace and Joy, that neither Tongue, or Pen, of Men or Angels can expreſs.

4. Then will our Memory be ſo enlarged to retain all Things that happened to us in this World, ſo that with unſpeakable Aptneſs we ſhall call to Mind all God's Providences, all Satan's Malice, all our own Weakneſſes, all the Rage of Men, and how God made all work together for his Glory and our Good, to the everlaſting raviſhing of our Hearts.

Secondly, For our Body, it ſhall be raiſed in Power, in Incorruption, a ſpiritual Body and glorious. 1 *Cor.* 15. 44.

The Glory of which is ſet forth by ſeveral Things.

1. It is compared to the Brightneſs of the Firmament, and to the Shining of the Stars, for ever and ever. *Dan.* 12. 3. 1 *Cor.* 15. 41, 42.

2. It is compared to the Shining of the Sun: *Then ſhall the Righteous ſhine forth as the Sun in the Kingdom of their Father: Who hath Ears to hear, let him hear.* Mat. 13. 43.

3. Their State is then to be equally glorious with Angels; but they which ſhall be counted worthy to obtain that World, and the Reſurrection from the Dead, neither marry, nor are given in Marriage, neither can they die any more, *for they are equal to the Angels.* Luke 20. 35, 36.

4. It is ſaid, that then this *our vile Body ſhall be like the glorious Body of Jeſus Chriſt.* Philip. 3. 20, 21. 1 John 3. 2, 3.

5. And now, when Body and Soul are thus united, who can imagine what Glory they both poſſeſs? They will now be both in Capacity, without jarring, to ſerve the Lord with ſhouting Thankſgivings, and with a Crown of everlaſting Joy upon their Head.

In this World there cannot be that Harmony and Oneneſs of Body and Soul, as there will be in Heaven. Here the Body ſometimes ſins againſt the Soul, and the Soul again vexes and perplexes the Body with dreadful Apprehenſions of the Wrath and Judgment of God: While we be in this World, the Body oft hangs this Way, and the Soul the quite contrary; but there, in Heaven, they ſhall have that perfect Union as never to jarr more: But now the Glory of the Body ſhall ſo ſuit with the Glory of the Soul, and both ſo perfectly

ſuit

ſuit with the heavenly State, that it paſſeth Words and Thoughts.

Thirdly, Shall I now ſpeak of the *Place* that this ſaved Body and Soul ſhall dwell in. Why,

1. It is a City, *Heb.* 11. 16. *Eph.* 2. 19.
2. It is called Heaven, *Heb.* 10. 34.
3. It is called God's Houſe, *John* 14. 1, 2, 3.
4. It is called a Kingdom, *Luke* 12. 32.
5. It is called Glory, *Col.* 3. 3. *Heb.* 2. 10.
6. It is called Paradiſe, *Rev.* 2. 7.
7. It is called Everlaſting Habitation, *Luke* 16. 9.

Fourthly, Shall I ſpeak of their *Company*. Why,

1. They ſhall ſtand and live in the Preſence of the glorious God the Judge of all, *Heb.* 12. 23.
2. They ſhall be with the Lamb, the Lord Jeſus.
3. They ſhall be with innumerable Company of Holy Angels, *Heb.* 12. 22.
4. They ſhall be with *Abraham*, *Iſaac*, and *Jacob*, and all the Prophets in the Kingdom of Heaven, *Luke* 13. 28.

Fifthly, Shall I ſpeak of their Heavenly Raiment.

1. It is Salvation, they ſhall be cloathed with the Garment of Salvation, *Pſal.* 132. 16. *Pſal.* 149. 4. *Iſa.* 61. 10.
2. This Raiment is called white Raiment, ſignifying their clean and innocent State in Heaven. *And they* (ſays Chriſt) *ſhall walk with me in white, for they are worthy*, Iſa. 57. 2. Revel. 3. 4. *Chap.* 19. 8.
3. It is called Glory, *when he ſhall appear, we ſhall appear with him in Glory*, Col. 3. 4.
4. They ſhall alſo have Crowns of Righteouſneſs, everlaſting Joy and Glory, *Iſa.* 35. 10. 2 *Tim.* 4. 8. 1 *Pet.* 5. 4.

Sixthly, Shall I ſpeak of their *Continuance* in this Condition.

1. It is for ever and ever, *and they ſhall ſee his Face, and his Name ſhall be in their Foreheads, and they ſhall reign for ever and ever*, Revel. 24. 4, 5.
2. It is everlaſtingly: *And this is the Will of him that ſent me, that every one which ſeeth the Son, and believeth on him, may have everlaſting Life*, *Joh.* 6. 40, 47.
3. It is Life Eternal, *My Sheep hear my Voice, and I know them, and they follow me, and I give unto them eternal Life.* Joh. 10. 27, 28.
4. It is World without End. *But* Iſrael *ſhall be ſaved in the Lord with an everlaſting Salvation, they ſhall not be aſhamed nor confounded World without End*, Eph. 45. 17. Eph. 3. 20, 21.

O Sinner! What ſaiſt thou! How doeſt thou like being ſaved? Doth not thy Mouth water? doth not thy Heart twitter at being ſaved? Why come then, *The Spirit and the Bride ſays come, and let him that heareth ſay come, and let him that is a-thirſt come, and whoſoever will, let him take of the Water of Life freely*, Rev. 22. 17.

QUESTION II.

What is it to be ſaved by *Grace?*

NOW I come to the ſecond Queſtion, to wit, *What is it to be ſaved by Grace?* For ſo are the Words of the Text, *By Grace ye are ſaved.*

But Firſt, I muſt touch a little upon the Word *Grace*, and ſhew you how diverſly it is taken.

1. Sometimes it is taken for the good Will and Favour of Men, *Eſt.* 2. 17. *Ruth* 2. 2. 1 *Sam.* 1. 18. 2 *Sam.* 16. 4.
2. Sometimes it is taken for thoſe ſweet Ornaments, that a Life, according to the Word of God, putteth about the Neck, *Prov.* 1. 9. *Chap.* 3. 22.
3. Sometimes it is taken for the Charity of the Saints, as 2 *Cor.* 9. 6, 7, 8.
4. But *Grace* in the Text, is taken for God's good Will, *the good Will of him that dwelt in the Buſh*; and is expreſſed variouſly.

1. Sometimes it is called, *his good Pleaſure.*
2. Sometimes *the good Pleaſure of his Will*, which is all one with *the Riches of his Grace*, Epheſ. 1. 7.
3. Sometimes it is expreſſed by Goodneſs, Pity, Love, Mercy, Kindneſs, and the like, *Rom.* 2. 4. *Iſa.* 63. 9. *Tit.* 3. 4, 5.
4. Yea, he ſtyles himſelf, *The Lord, the Lord God, merciful, gracious, long-ſuffering, and abundant in Goodneſs and Truth, keeping Mercy for Thouſands, forgiving Iniquity, Tranſgreſſions and Sin, and that will by no Means clear the Guilty*, Exod. 34. 6, 7.

Secondly, As the Word *Grace* ſignifieth all theſe, ſo it intimates to us, that all theſe are free Acts of God, free Love, free Mercy, free Kindneſs: Hence we have other Hints in the Word, about the Nature of *Grace*, as,

1. It is an Act of *God's Will*, which muſt needs be free, an Act of his *own* Will, of the *good Pleaſure of his Will*; by every of theſe Expreſſions, is intimated, that Grace is a free Act of God's goodneſs towards the Sons of Men.
2. Therefore it is expreſly ſaid, *being juſtified freely by his Grace*, Rom. 3. 24.
3. *And when they had nothing to pay, he frankly forgave them both*, Luk. 7. 42.
4. And again, *Not for your Sakes do I this, ſaith the Lord God, be it known unto you*, Ezek. 36. 32. Deut. 9. 5.
5. And therefore *Grace* and the Deſervings of the Creature are ſet in flat Oppoſition one to another. *And if it be by Grace, then it is no more of Works, otherwiſe Grace*

is no more Grace, but if it be of Works, then it is no more of Grace, otherwise Work is no more Work, Rom. 11. 6.

The Word *Grace* therefore, being underſtood, doth moſt properly ſet forth the true Cauſe of Man's Happineſs with God, not but that thoſe Expreſſions, Love, Mercy, Goodneſs, Pity, Kindneſs, &c. and the like, have their proper Place in our Happineſs alſo; had not God loved us, Grace had not acted freely in our Salvation; had not God been merciful, good, pitiful, kind, he would have turned away from us, when he ſaw us in our Blood, *Ezek.* 16.

So then, when he ſaith, *By Grace ye are ſaved*, it is all one as if he had ſaid, by the good Will, free Mercy, and loving Kindneſs of God, ye are ſaved; as the Words conjoined with the Text, do alſo further manifeſt: *But God* (ſaith *Paul*) *who is rich in Mercy, for his great Love wherewith he loved us, even when we were dead in Sin, hath quickened us together with Chriſt, by Grace ye are ſaved.*

The Words thus underſtood, admits us theſe few Concluſions.

1. That God in ſaving of the Sinner hath no Reſpect to the Sinner's Goodneſs, hence it is ſaid, he is *frankly* forgiven and *freely* juſtified, *Luke* 7. 42. *Rom.* 3. 24.

2. That God doth this to whom, and when he pleaſes, becauſe 'tis an Act of his own good Pleaſure, *Gal.* 1. 15, 16.

3. This is the Cauſe why great Sinners are ſaved, for God pardoneth *according to the Riches of his Grace*, Eph. 1. 7.

4. This is the true Cauſe that ſome Sinners are ſo amazed, and confounded at the Apprehenſion of their own Salvation, his Grace is unſearchable, and by unſearchable Grace, God oft puzzles, and confounds our Reaſon, *Ezek.* 16. 62, 63. *Acts* 9. 6.

5. This is the Cauſe that Sinners are ſo often recovered from their Back-ſliding, healed of their Wounds, that they get by their Falls, and helped again to rejoyce in God's Mercy; why, *he will be gracious to whom he will be gracious, and he will have Compaſſion on whom he will have Compaſſion*, Rom. 9. 15.

But I muſt not here conclude this Point; we are here diſcourſing of the Grace of God, and that by it we are ſaved; ſaved, I ſay, by the Grace of God.

Now, God is ſet forth in the Word unto us under a double Conſideration.

1. He is ſet forth in his own eternal Power and Godhead, and as thus ſet forth, we are to conceive of him by his Attributes of Power, Juſtice, Goodneſs, Holineſs, Everlaſtingneſs, &c.

2. But then, we have him ſet forth in the Word of Truth, as conſiſting of Father, Son, and Spirit, and although this ſecond Conſideration containeth in it the Nature of the Godhead, yet the firſt doth not demonſtrate the Perſons in the Godhead: We are ſaved by the Grace of God, that is, by the Grace of the Father, who is God; by the Grace of the Son, who is God; and by the Grace of the Spirit, who is God.

Now ſince we are ſaid to be *ſaved by Grace*, and that the Grace of God; and ſince alſo we find in the Word, that in the Godhead there is Father, Son, and Holy Ghoſt, we muſt conclude, that it is by the Grace of the Father, Son, and Spirit, that we are ſaved; wherefore Grace is attributed to the Father, Son, and Holy Ghoſt diſtinctly.

1 Grace is attributed to the Father, as theſe Scriptures teſtifie, *Rom.* 7. 25. 1 *Cor.* 1. 3. 2 *Cor.* 1. 2. *Gal.* 1. 3. *Epheſ.* 1. 2. *Phil.* 1. 2. *Col.* 1, 2. 1 *Theſ.* 1. 1. 2 *Theſ.* 2. 1 *Tim.* 1. 2. 2 *Tim.* 1. 2. *Tit.* 1. 4. *Phil.* 3.

2. Grace is alſo attributed to the Son, and I firſt manifeſt it by all thoſe Texts above-mentioned, as alſo by theſe that follow, 2 *Cor.* 8. 9. *Chap.* 13. 14. *Gal.* 6. 18. *Phil.* 4. 23. 1 *Theſ.* 5. 28. 2 *Theſ.* 3. 18. *Phil.* 25. *Rev.* 22. 21.

3. It is alſo attributed to the Holy Ghoſt, *Zech.* 12. 10. *Heb.* 12. 19. now he is here called the Spirit of Grace, becauſe he is the Author of Grace as the Father, and the Son: So then it remaineth that I ſhew you,

Firſt, How we are ſaved by the Grace of the Father.

Secondly, How we are ſaved by the Grace of the Son.

Thirdly, And how we are ſaved by the Grace of the Spirit.

Of the Father's Grace.

Firſt, How we are ſaved by the *Grace* of the Father: Now this will I open unto you thus.

1. The Father, by his Grace hath bound up them that ſhall go to Heaven in an eternal Decree of Election, and here indeed, as was ſhewed at firſt, is the beginning of our Salvation, 2 *Tim.* 1. 9. and Election is reckoned not the Son's Act, but the Father's, *Bleſſed be God and the Father of our Lord Jeſus Chriſt, who hath bleſſed us with all ſpiritual Bleſſings in heavenly Places in Chriſt, according as he hath choſen us in him before the Foundation of the World*, Eph. 1. 4. Now this Election is counted an Act of Grace, *So then, at this preſent Time alſo, there is a Remnant according to the Election of Grace.* Rom 11. 5.

2*dly*, The Father's Grace, ordaineth, and giveth the Son to undertake for us our Redemption: The Father ſent the Son to be the Saviour of the World, *In whom we have Redemption through his Blood, the forgiveneſs of Sins, according to the Riches of his Grace; that in the Ages to come, he might ſhew the exceeding Riches of his Grace in his kindneſs to us-ward, through Chriſt Jeſus*, 1 Joh. 4. 14. Epheſ. 1. 7. Chap. 2. 7.

Joh.

Joh. 3. 16. Chap. 6. 32, 33. Chap. 12. 47.

3dly, The Father's Grace giveth us to Chriſt, to be juſtified by his Righteouſneſs, waſhed in his Blood, and ſaved by his Life. This Chriſt mentioneth, *Joh.* 6. 37. and tells us, it is his Father's Will that they ſhould be ſafe-coming at the laſt Day, and that he had kept them all the Days of his Life, and they ſhall never periſh, *Joh.* 6. 38, 39. Chap. 17. 2, 12.

4thly, The Father's Grace giveth the Kingdom of Heaven to thoſe that he hath given to Jeſus Chriſt; *Fear not little Flock, it is your Father's good Pleaſure to give you the Kingdom*, Luke 12. 32.

5thly, The Father's Grace provideth, and layeth up in Chriſt for thoſe that he hath choſen a ſufficiency of all ſpiritual Bleſſings to be communicated to them at their need, for their Preſervation in the Faith, and faithful perſeverance through this Life; *not according to our Works, but according to his own Purpoſe and Grace, which was given us in Chriſt Jeſus, before the Word began*, 2 Tim. 1. 9. Eph. 1. 3, 4.

6thly, The Father's Grace ſaveth us by the bleſſed and effectual Call, that he giveth us the Fellowſhip of his Son Jeſus Chriſt, 1 *Cor.* 1. 9. *Gal.* 1. 15.

7thly, The Father's Grace ſaveth us by multiplying Pardons to us for Chriſt's ſake, Day by Day. *In whom we have Redemption through his Blood, even the forgiveneſs of Sins, according to the Riches of his Grace.*

8thly, The Father's Grace ſaves us, by exerciſing Patience and Forbearance towards us all the Time of our Unregeneracy, *Rom.* 3. 24.

9thly, The Father's Grace ſaveth us, by holding of us faſt in his Hand, and by keeping of us from all the Power of the Enemy, *My Father* (ſaid Chriſt) *that gave them me is greater than all, and no Man can pull them out of my Father's Hand*, Joh. 10. 29.

10thly, What ſhall I ſay? The Father's Grace ſaveth us, by accepting of our Perſons and Services, by lifting up the Light of his Countenance upon us, by manifeſting of his Love unto us, and by ſending of his Angels to fetch us to himſelf when we have finiſhed our Pilgrimage in this World.

Of the Grace of the Son.

I come now to ſpeak of the *Grace* of the Son, for as the Father putteth forth his Grace in the *ſaving* of the Sinner, ſo doth the Son put forth his. *For ye know the Grace of our Lord Jeſus Chriſt, that though he was rich, yet for your ſakes he became poor, that ye through his Poverty might be made rich.* 2 Cor. 8. 9.

Here you ſee alſo, that the Grace of our Lord Jeſus Chriſt is brought in as a Partner with the Grace of his Father, in the *ſalvation* of our Souls: Now this is the Grace of our Lord Jeſus Chriſt; he was rich, but for our ſakes he became poor, that we through his Poverty might be made rich.

To enquire then into this Grace, this condeſcending Grace of Chriſt, and that by ſearching out, how rich Jeſus Chriſt was, and then how poor he made himſelf, that we through his Poverty might have the Riches of Salvation.

Firſt, How rich was Jeſus Chriſt?

To which I anſwer, Firſt, Generally, Secondly, Particularly.

Firſt, Generally, He was rich as the Father: *All Things that the Father hath* (ſaith he) *are mine.* Jeſus Chriſt *he is the Lord of all, God over all bleſſed for ever: He thought it no Robbery to be equal with God*, being naturally and eternally God, as the Father, *John* 16. 15. *Acts* 10. 36. *Phil.* 2. 6. *Rom.* 9. 4, 5. *John* 10. 30. but of his Godhead he could not ſtrip himſelf.

Secondly, Jeſus Chriſt had Glory with the Father, yea, a manifold Glory with him, which he ſtript himſelf of.

Firſt, He had the Glory of Dominion, he was Lord of all the Creatures, they were under him upon a double Account.

1. As he was their Creator, *Col.* 1. 16.
2. As he was made the Heir of God, *Heb.* 1. 2.

Secondly, Therefore the Glory of Worſhip, Reverence, and Fear, from all Creatures was due unto him; the Worſhip, Obedience, Subjection, and Service of Angels was due unto him; the Fear, Honour and Glory of Kings, and Princes, and Judges of the Earth, was due unto him; the Obedience of the Sun, Moon, Stars, Clouds, and all Vapours was due unto him; all Dragons, Deeps, Fire, Hail, Snow, Mountains and Hills, Beaſts, Cattle, creeping Things, and flying Fowls, the Service of them all, and their Worſhip was due unto him. *Pſal.* 148.

Thirdly, The Glory of the Heavens themſelves was due unto him; in a Word, Heaven and Earth was his.

Fourthly, But above all, the Glory of Communion with his Father was his; I ſay, the Glory of that unſpeakable Communion that he had with the Father before his Incarnation, which alone was worth ten thouſand Worlds, that was ever his.

But again, As Jeſus Chriſt was poſſeſſed with this, ſo beſides he was Lord of Life: This Glory alſo was Jeſus Chriſt's; *In him was Life*, therefore he is called *the Prince of it*: Becauſe it was in him originally as in the Father, *Acts* 3. 15. He gave to all Life and Breath; and all Things, Angels, Men, Beaſts, they had all their Life from him.

Again, as he was Lord of Glory, and Prince of Life, ſo he was alſo Prince of Peace,

Peace, *Iſa.* 9. 6. and by him was maintained that Harmony and goodly Order which was among *Things* in Heaven, and *Things* on Earth.

Take *Things* briefly in theſe few Particulars.

1. The Heavens were his, and he made them.

2. Angels were his, and he made them.

3. The Earth was his, and he made it.

4. Man was his, and he made him.

Now this Heaven he forſook for our ſakes, *He came into the World to ſave Sinners*, 1 Tim. 1. 15.

He was made lower than the Angels for the Suffering of Death, *Heb.* 2. 9.

When he was born, he made himſelf, as he ſaith, a Worm, or one of no Reputation, he became the Reproach and By-word of the People, he was born in a Stable, laid in a Manger, earned his Bread with his Labour, being by Trade a Carpenter, *Pſal.* 22. 6. *Philip.* 2. 7. *Mark* 6. 3. When he betook himſelf to his Miniſtry, he lived upon the Charity of the People, when other Men went to their own Houſes, Jeſus went to the *Mount of Olives*. Hark what himſelf ſaith for the clearing of this! *Foxes have Holes, and Birds of the Air have Neſts, but the Son of Man hath not whereon to lay his Head.* Luke 8. 2, 3. John 7. 35. *and* 8. 1. Luke 9. 58. He denied himſelf of this World's Good.

Again, As he was Prince of Life, ſo he for our ſakes laid down that alſo; for ſo ſtood the Matter, that he or we muſt die; but the Grace that was in his Heart wrought with him to lay down his Life: *He gave his Life a Ranſom for many.* He laid down his Life that we might have Life; he gave his Fleſh and Blood for the Life of the World; he laid down his Life for his Sheep.

Again, he was Prince of Peace, but he forſook his Peace alſo.

1. He laid aſide Peace with the World, and choſe upon that Account, to be a Man of Sorrows and acquainted with Grief, and therefore was perſecuted from his Cradle to his Croſs, by Kings, Rulers, &c.

He laid aſide his Peace with his Father, and made himſelf the Object of his Father's Curſe, inſomuch that the Lord ſmote, ſtroke, and afflicted him; and in concluſion hid his Face from him (as he expreſſed with great Crying) at the Hour of his Death.

But perhaps ſome may ſay, What need was there that *Jeſus Chriſt* ſhould do all this? Could not the Grace of the Father ſave us without this Condeſcention of the Son?

Anſw. As there is Grace, ſo there is Juſtice in God: And Man having ſinned, God concluded to ſave him in a Way of Righteouſneſs; therefore it was abſolutely neceſſary, that Jeſus Chriſt ſhould put himſelf into our very Condition, Sin only excepted.

Now by Sin we had loſt the Glory of God, therefore Jeſus Chriſt lays aſide the Glory that he had with the Father, *Rom.* 3. 23. *John* 17. 5.

2. Man by Sin had ſhut himſelf out of an earthly Paradiſe, and Jeſus Chriſt will leave his heavenly Paradiſe to ſave him, *Gen.* 3. 24. 1 *Tim.* 1. 15. *John* 6. 38, 39.

3. Man by Sin had made himſelf lighter than Vanity, and this Lord God, Jeſus Chriſt, made himſelf lower than the Angels to redeem him, *Iſa.* 40. 17. *Heb.* 2. 7.

4. Man by Sin loſt his Right to the Creatures, and Jeſus Chriſt will deny himſelf of a whole World to ſave him, *Luke* 9. 58.

5. Man by Sin had made himſelf Subject to Death, but Jeſus Chriſt will loſe his Life to ſave him, *Rom.* 6. 23.

6. Man by Sin had procured to himſelf the Curſe of God, but Jeſus Chriſt will bear that Curſe in his own Body to ſave him, *Gal.* 3. 13.

7. Man by Sin had loſt Peace with God, but this would Jeſus Chriſt loſe alſo, to the end Man might be ſaved.

8. Man ſhould have been mocked of God, therefore Chriſt was mocked of Men.

9. Man ſhould have been Scourged in Hell, but to hinder that Jeſus was Scourged on Earth.

10. Man ſhould have been crowned with Ignominy and Shame, but to prevent that Jeſus was crowned with Thorns.

11. Man ſhould have been pierced with the Spear of God's Wrath, but to prevent that Jeſus was pierced both by God and Men.

12. Man ſhould have been rejected of God and Angels, but to prevent that Jeſus was forſaken of God, and denied, hated, and rejected of Men, *Iſa.* 48. 22. *Mat.* 27. 46. *Prov.* 1. 24, 25, 26. *Pſal.* 22. 7. *Mat.* 27. 39. *Pſal.* 9. 17. and 11. 6. *Mat.* 27. 26. *Dan.* 12. 2. *John* 19. 2, 3, 4, 5. *Numb.* 24. 8. *Zech.* 12. 10. *John* 19. 37.

I might thus enlarge, and that by Authority from this Text, *He became poor, that we through his Poverty might be made rich.* All the Riches he ſtript himſelf of, it was for our ſakes; all the Sorrows he underwent, it was for our ſakes; to the leaſt Circumſtance of the Sufferings of *Chriſt*, there was a Neceſſity that ſo it ſhould be, all was for our ſakes: *For our ſakes he became poor, that ye through his Poverty might be made rich.*

And you ſee the Argument that prevailed with Chriſt to do this great Service for Man, the Grace that was in his Heart; as alſo the Prophet ſaith, *in his Love, and in his Pity he redeemed them*: According to this in the *Corinthians*, *You know the Grace*

of

of our Lord Jeſus Chriſt; both which agree with the Text, *By Grace ye are ſaved.*

I ſay, this was the Grace of the Son, and the Exerciſe thereof: The Father therefore ſhews his Grace one Way, and the Son his another: 'Twas not the Father, but the Son, that left his Heaven for Sinners; 'twas not the Father but the Son that Spilt his Blood for Sinners. The Father indeed gave the Son, and bleſſed be the Father for that; and the Son gave his Life and Blood for us, and bleſſed be the Son for that.

But methinks we ſhould not yet have done with this Grace of the Son: Thou Son of the Bleſſed, What Grace was manifeſt in thy Condeſcention? Grace brought thee down from Heaven, Grace ſtript thee of thy Glory, Grace made thee poor and deſpicable, Grace made thee bear ſuch Burdens of Sin, ſuch Burdens of Sorrow, ſuch Burdens of God's Curſe as is unſpeakable: O Son of God! Grace was in all thy Tears, Grace came bubbling out of thy Side with thy Blood, Grace came forth with every Word of thy ſweet Mouth, *Pſalm* 45. 2. *Luke* 4. 22. Grace came out where the Whip ſmote thee, where the Thorns prickt thee, where the Nails and Spear pierced thee: O bleſſed Son of God! Here is Grace indeed! Unſearchable Riches of Grace! Unthought of Riches of Grace! Grace to make Angels wonder, Grace to make Sinners happy, Grace to aſtoniſh Devils: And what will become of them that trample under Foot this Son of God.

Of the Grace of the Spirit.

I come now to ſpeak of the *Grace* of the *Spirit, for he alſo ſaveth us by his Grace:* The Spirit, I told you, is God, as the Father and the Son, and is therefore alſo the Author of Grace; yea, and it is abſolutely neceſſary that he put forth his Grace alſo, or elſe no Fleſh can be ſaved. The Spirit of God hath his Hand in ſaving of us many Ways; for they that go to Heaven, as they muſt be beholding to the Father and the Son, ſo alſo to the Spirit of God. The Father chooſeth us, giveth us to Chriſt, and Heaven to us, and the like: The Son fulfills the Law for us, takes the Curſe of the Law from us, bears in his own Body our Sorrows, and ſets us juſtified in the Sight of *God*. The Father's *Grace* is ſhewed in Heaven and Earth; the Son's *Grace* is ſhewed on the Earth, and on the Croſs; and the Spirit's *Grace* muſt be ſhewed in our Souls and Bodies, before we come to Heaven.

Queſt. *But ſome may ſay, Wherein doth the* ſaving *Grace of the Spirit appear?*

Anſw. In many Things.

1. In taking Poſſeſſion of us for his own, in his making of us his Houſe and Habitation, 1 *Cor.* 3. 16. *Chap.* 6. 19. *Eph.* 2. 21, 22. ſo that though the Father and the Son have both glorioufly put forth gracious Acts in order to our Salvation, yet the Spirit is the firſt that makes Seizure of us. Chriſt therefore when he went away, ſaid not, that he would ſend the *Father*, but the *Spirit*, and that he ſhould be in us for ever: *If I depart*, (ſaid Chriſt) *I will ſend him, the Spirit of Truth, the Comforter*, John 14. 14. and 16. 7, 13.

The Holy Spirit coming into us, and dwelling in us, worketh out many Salvations for us now, and each of them in order alſo to our being ſaved for ever.

1. He ſaveth us from our Darkneſs, by illuminating of us; hence he is called *The Spirit of Revelation*, becauſe he openeth the blind Eyes, and ſo conſequently delivereth us from that Darkneſs, which elſe would drown us in the Deeps of Hell, *Eph.* 1. 17.

2. He it is that convinceth us of the Evil of our Unbelief, and that ſhews us the Neceſſity of our believing in Chriſt; without the Conviction of this we ſhould periſh, *John* 16. 9.

3. This is that Finger of God, by which the Devil is made to give Place unto Grace, by whoſe Power elſe we ſhould be carried headlong to Hell, *Luke* 11. 20, 21, 22.

4. This is he that worketh Faith in our Hearts, without which neither the Grace of the Father, nor the Grace of the Son can ſave us, *For he that believeth not ſhall be damned*, Rom. 15. 13. Mark 16. 16.

5. This is he by whom we are born again, and he that is not ſo born, can neither ſee nor inherit the Kingdom of Heaven, *John* 3. 3, 5, 6, 7.

6. This is he that ſetteth up his Kingdom in the Heart, and by that Means keepeth out the Devil after he is caſt out, which Kingdom of the Spirit, whoever wanteth, they lie liable to a worſe Poſſeſſion of the Devil than ever, *Mat.* 13. 33. *Luke* 11. 24, 25.

7. By this Spirit we come to ſee the Beauty of Chriſt, without a Sight of which we ſhould never deſire him, but ſhould certainly live in the Neglect of him, and periſh, *John* 16. 14. 1 *Cor.* 2. 9, to 13. *Iſa.* 53. 1, 2.

8. By this Spirit we are helped to praiſe God acceptably, but without it, 'tis impoſſible to be heard unto Salvation, *Rom.* 8. 26. *Eph.* 6. 18. 1 *Cor.* 14. 15.

9. By this bleſſed Spirit the Love of God is ſhed abroad in our Hearts, and our Hearts are directed into the Love of God, *Rom.* 5. 5. 2 *Theſ.* 2, 5.

10. By this bleſſed Spirit we are led from the Ways of the Fleſh into the Ways of Life, and by it our mortal Body, as well as our immortal Soul is quickened in the Service of God, *Gal.* 5. 18, 25. *Rom.* 8. 11.

11. By this good Spirit we keep that good Thing, even the Seed of God, that at the firſt by the Word of God was infuſed into us, and without which we are liable

to the worſt Damnation, 1 *John* 3. 9. 1 *Pet.* 1. 23. 2 *Tim.* 1. 14.

12. By this good Spirit we have Help and Light againſt all the Wiſdom and Cunning of the World, which putteth forth it ſelf in its moſt curſed Sophiſtications, to overthrow the Simplicity that is in Chriſt, *Mat.* 10. 19, 20. *Mark* 13. 11. *Luke* 12. 11, 12.

13. By this good Spirit our Graces are maintained in Life and Vigour; as Faith, Hope, Love, a Spirit of Prayer, and every Grace, 2 *Cor.* 4. 13. *Rom.* 15. 13. 2 *Tim.* 1. 7. *Eph.* 6. 18. *Titus* 3. 5.

14. By this good Spirit we are ſealed to the Day of Redemption, *Eph.* 1. 14.

15. And by this good Spirit we are made to wait with Patience until the Redemption of the purchaſed Poſſeſſion comes, *Gal.* 5. 5.

Now all theſe Things are ſo neceſſary to our Salvation, that I know not which of them can be wanting; neither can any of them be by any Means attained but by this bleſſed Spirit.

And thus have I in few Words, ſhewed you the *Grace* of the Spirit, and how it putteth forth it ſelf towards the *Saving* of the Soul. And verily, Sirs, it is neceſſary that you know theſe Things diſtinctly; to wit, the *Grace* of the *Father*, the *Grace* of the *Son*, and the *Grace* of the *Holy Ghoſt*; for it is not the Grace of *One*, but of all theſe *Three*, that *ſaveth* him that ſhall be ſaved indeed.

The *Father*'s Grace ſaveth no Man without the *Grace* of the *Son*; neither doth the *Father* and the *Son* ſave any without the *Grace* of the *Spirit*; for as the *Father* loves, the *Son* muſt die, and the *Spirit* muſt ſanctify, or no Soul muſt be ſaved.

Some think that the Love of the *Father*, without the Blood of the *Son*, will ſave them, but they are deceived: *For without ſhedding of Blood is no Remiſſion*, Heb. 9. 22.

Some think that the Love of the *Father*, and Blood of the *Son* will do, without the Holineſs of the *Spirit of God*; but they are deceived alſo: *For if any Man have not the Spirit of Chriſt he is none of his*: And again, *Without Holineſs no Man ſhall ſee the Lord*, Rom. 8. 9. Heb. 12. 14.

There is a Third ſort, that think the Holineſs of the *Spirit* is ſufficient of it ſelf; but they (if they had it) are deceived alſo; for it muſt be the *Grace* of the *Father*, the *Grace* of the *Son*, and the *Grace* of the *Spirit* jointly, that muſt *ſave* them.

But yet, as theſe three do put forth *Grace* jointly and truly in the Salvation of a Sinner; ſo they put it forth (as I alſo have ſhewed you before) after a diverſe Manner: The *Father* deſigns us for Heaven, the *Son* redeems from Sin and Death, and the *Spirit* makes us meet for Heaven; not by *electing*, that's the Work of the *Father*; not by *dying*, that's the Work of the *Son*; but by his *revealing* Chriſt, and *applying* Chriſt to our Souls, by *ſhedding* the Love of God abroad in our Hearts, by *ſanctifying* of our Souls, and *taking* Poſſeſſion of us as an Earneſt of our poſſeſſing of Heaven.

QUESTION III.

Who are they that are to be Saved *by Grace?*

I Come now to the Third Particular; namely to ſhew you who they are that are to be ſaved by Grace.

Firſt, Not the ſelf Righteous, not they that have no need of the Phyſician. *The whole have no need of the Phyſician*, ſaid Chriſt. *I come not to call the Righteous, but Sinners to Repentance*, *Mar.* 2. 17. And again, *He hath filled the Hungry with good Things, but ſends the rich Empty away*, *Luke* 1. 53. Now when I ſay, not the ſelf-righteous, nor the rich, I mean not, that they are utterly excluded; for St. *Paul* was ſuch an one; but he ſaveth not ſuch without he firſt awaken them to ſee they have need to be ſaved by Grace.

Secondly, The Grace of God *Saveth*, not him that hath ſinned the Unpardonable Sin. *There is nothing left for him but a certain, fearful, looking for of Judgment which ſhall devour the Adverſaries*, Heb. 10. 26, 27.

Thirdly, That Sinner that perſevereth in final Impenitency and Unbelief ſhall be damned, *Luke* 13, 3. 5. *Rom.* 2. 2, 3, 4, 5. *Mark* 16. 15, 16.

Fourthly, That Sinner whoſe Mind the God of this World hath blinded, that the glorious Light of the Goſpel of Chriſt, who is the Image of God, can never ſhine into him, *is loſt*, and muſt be damned, 2 *Cor.* 4. 3, 4.

Fifthly, The Sinner that maketh Religion his Cloak for Wickedneſs, he is an Hypocrite, and continuing ſo, muſt certainly be damned, *Pſal.* 125. 5. *Iſa.* 33. 14. *Matth.* 24. 50, 51.

Sixthly, In a Word, every Sinner that perſevereth in his Wickedneſs, ſhall not inherit the Kingdom of Heaven: *Know you not that the unrighteous ſhall not inherit the Kingdom of God: Be not deceived, neither Fornicator, nor Idolater, nor Adulterers, nor Effeminate, nor Abuſers of themſelves with Mankind, nor Thieves, nor Covetous, nor Drunkards, nor Revilers, nor Extortioners, ſhall inherit the Kingdom of God: Let no Man deceive you with vain Words; for becauſe of theſe things cometh the Wrath of God upon the Children of Diſobedience*, 2 Cor. 6. 9, 12. Epheſ. 5. 5, 6.

Queſt. But what kind of Sinners ſhall then be *Saved?*

Anſw.

Answ. Thoſe of all theſe Kinds that the Spirit of God ſhall bring the Father by Jeſus Chriſt; theſe, I ſay, and none but theſe can be *Saved?* becauſe elſe the Sinners might be ſaved without the Father, or without the Son, or without the Spirit.

Now, in all that I have ſaid, I have not in the leaſt ſuggeſted, that any Sinner is rejected, becauſe his Sins, in the Nature of them, are great; Chriſt Jeſus came into the world to ſave the chief of Sinners: It is not therefore the Greatneſs *of*, but the continuance *in* Sins, that indeed damneth the Sinner: But I always exclude him that hath ſinned againſt the Holy Ghoſt; That it is not the Greatneſs of Sin that excludeth the Sinner, is evident;

1. From the Words before the Text; which doth give an Account of what kind of Sinners were here ſaved *by Grace*; as namely *they that were dead in Treſpaſſes and Sins, thoſe that walked in theſe Sins, according to the Courſe of this World, even according to the Prince of the Power of the Air, the Spirit that now worketh in the Children of Diſobedience, among whom alſo we have all our Converſation in Times paſt, in the Luſts of the Fleſh, fulfilling the Deſires of the Fleſh and of the Mind, and were by Nature the Children of Wrath even as others*, Eph. 2. 2, 3.

2. It is evident alſo from the many Sinners that we find to be ſaved, by the revealed Will of God; for in the Word we have mention made of the Salvation of great Sinners, where their Names and their Sins ſtand recorded, for our Encouragement; as,

1. You read of *Manaſſeh*, who was an Idolater, a Witch, a Perſecutor; yea, a Rebel againſt the Word of God, ſet unto him by the Prophets; and yet this Man was ſaved, 2 *Chron.* 33. 2, *to* 13. 2 *King.* 21. 16.

2. You read of *Mary Magdalene*, in whom was ſeven Devils! her Condition was dreadful; yet ſhe was ſaved, *Luke* 8. 2.

3. You read of the Man that had a Legion of Devils in him; O how dreadful was his Condition! and yet by Grace he was ſaved, *Mark* 5. 1. 19.

4. You read of them that murthered the Lord Jeſus, and how they were converted and ſaved, *Acts* 2. 23.

5. You read of the Exorciſts in *Acts* 19. 13. how they cloſed with Chriſt, and were ſaved by Grace.

6. You read of *Saul* the Perſecutor, and how he was ſaved by Grace, *Acts* 9. 15.

Object. But thou ſaiſt, I am a backſlider.

Anſw. So was *Noah*, and yet he found Grace in the Eyes of the Lord, *Gen.* 9. 21, 22.

2. So was *Lot*, and yet God ſaved him by Grace, *Gen.* 20. 36. and, 2 *Pet.* 2. 7, 8, 9.

3. So was *David*, yet by Grace he was forgiven his Iniquities, 2 *Sam.* 12. 7, 8, 9, 10, 11, 12, 13.

4. So was *Solomon*, and a great one too; yet by Grace his Soul was ſaved, *Pſal.* 89. 28, 29, 30, 32, 33, 34.

4, So was *Peter*, and that a dreadful one; yet by Grace he was ſaved, *Mat.* 26. 69, 70, 72, 74. *Mark* 16. 7. *Acts* 15. 7, 8, 9, 10, 11.

6. Beſides, For further Encouragement, read *Jer.* 3. *chap* 33. 25, 26. *chap.* 51. 5. *Ezek.* 36. 25. *Hoſ.* 14. 1, 2, 3, 4. And ſtay thy ſelf, and wonder at the Riches of the Grace of God.

Queſt. But how ſhould we find out what Sinners ſhall be ſaved? All it ſeems ſhall not: Beſides, for ought can be gathered by what you have ſaid, there is as bad ſaved as damned, (ſet him that hath ſinned the unpardonable Sin aſide.)

Anſw. True, there are as bad ſaved as damned; but to this Queſtion:

1. They that are effectually called, are ſaved.

2. They that believe on the Son of God ſhall be ſaved.

3. They that are ſanctified and preſerved in Chriſt, ſhall be ſaved.

4. They that take up their Croſs daily, and follow Chriſt, ſhall be ſaved.

Take a Catalogue of them thus?

1. *Believe on the Lord Jeſus Chriſt, and thou ſhalt be ſaved*, Mark 16. 16. *Acts* 16. 31.

2. *Confeſs with thy Mouth the Lord Jeſus, and believe in thine Heart that God hath raiſed him from the Dead*, and thou ſhalt be ſaved, *Rom.* 10. 9.

3. Be juſtified by the Blood of Chriſt, and thou ſhalt be ſaved, *Rom.* 5. 9.

4. Be reconciled to God by the Death of his Son, and thou ſhalt be ſaved by his Life, *Rom.* 5. 10.

5. *And it ſhall come to paſs, that whoſoever ſhall call upon the Name of the Lord ſhall be ſaved*, *Rom.* 10. 13. See ſome other Scriptures.

1. *He ſhall ſave the humble Perſon*, Job 22. 29.

2. *Thou ſhalt ſave the afflicted People*, Pſal. 18. 27.

3. *He ſhall ſave the Children of the Needy*, Pſal. 72. 4.

4. *He ſhall ſave the Souls of the Needy*, Pſal. 72. 13.

5. *O thou my God, ſave thy Servant that truſteth in thee*, Pſal. 86. 2.

6. *He will fulfil the Deſire of them that fear him, he will hear their cry, and will ſave them*, Pſal. 145. 19.

But Sinner, if thou wouldſt indeed be *Saved*, beware of theſe four things.

1. Beware of delaying Repentance, Delays are dangerous, and damnable; they are dangerous becauſe they harden the Heart, they are damnable becauſe their

Tendency

Tendency is to make thee out-ſtand the Time of Grace, *Pſal.* 95. 7. *Heb.* 3. to 12.

2. Beware of reſting in the Word of the Kingdom, without the Spirit and Power of the Kingdom of the Goſpel; for the Goſpel coming in Word only, ſaves no Body, for the Kingdom of God or the Goſpel where it comes to Salvation, is not in Word, but in Power, 1 *Theſ.* 1. 4, 5, 6. 1 *Cor.* 4. 19.

3. Take heed of living in a Profeſſion, a Life that is provoking to God: For that is the Way to make him caſt thee away in his Anger.

4. Take heed that thy inſide and outſide be alike, and both conformable to the Word of his Grace; labour to be like the living Creatures which thou mayeſt read of in the Book of the Prophet *Ezekiel*, whoſe Appearance and themſelves were one, *Ezek.* 10. 22.

In all this, I have advertiſed you not to be content without the Power and Spirit of God in your Hearts, for without him you partake of none of the Grace of the Father or Son, but will certainly miſs of the Salvation of the Soul.

QUESTION IV.

How it appears, that they that are ſaved, are ſaved by Grace?

THIS Fourth Queſtion requireth, that ſome Demonſtration be given of the Truth of this Doctrine; to wit, that they that are ſaved, are ſaved by Grace.

What hath been ſaid before, hath given ſome Demonſtration of the Truth, wherefore firſt repeating in few Words, the ſum of what hath been ſaid already, I ſhall come to further Proof.

1. That this is true, the Scriptures teſtifie, becauſe God choſe them to Salvation before they had done good, *Rom.* 9. 11.

2. Chriſt was ordained to be their Saviour before the Foundation of the World, *Epheſ.* 1. 4. 1 *Pet.* 1. 19, 20, 21.

3. All Things that concur and go to our Salvation, were alſo in the ſame laid up in Chriſt to be communicated in the Diſpenſation of the fulneſs of Times to them that ſhall be ſaved, *Epheſ.* 1. 3, 4. 2 *Tim.* 1. 9. *Epheſ.* 1. 10. *Chap.* 3. 8, 9, 10, 11. *Rom.* 8. 30.

Again, As their Salvation was contrived by God, ſo as was ſaid, this Salvation was undertaken by one of the three, to wit, the Son of the Father, *Joh.* 1. 29. *Iſa.* 48. 16.

Had there been a Contrivance in Heaven about the Salvation of Sinners on Earth, yet if the Reſult of that Contrivance had been, that we ſhould be ſaved by our own good Deeds, it would not have been proper for an Apoſtle or an Angel to ſay, *By Grace ye are ſaved.* But now, when a Counſel is held in *Eternity* about the Salvation of Sinners in Time, and when the Reſult of that Counſel ſhall be, that the Father, the Son, and the Holy Ghoſt, will themſelves accompliſh the Work of this Salvation *this is Grace*, this is naturally Grace, Grace that is Rich and Free. Yea, this is unthought of Grace; I will ſay it again, this is unthought of Grace; for who could have thought that a Saviour had been in the Boſom of the Father, or that the Father would have given him to be the Saviour of Men, ſince he refuſed to give him to be the Saviour of Angels, *Heb.* 2. 16, 17.

Again, Could it have been thought, that the Father would have ſent his Son to be the *Saviour*, we ſhould in Reaſon have thought alſo, that he would never have taken the Work wholly upon himſelf, eſpecially that fearful, dreadful Soul aſtoniſhing, and amazing Part thereof! Who could once have imagined, that the Lord Jeſus would have made himſelf ſo Poor, as to ſtand before God in the nauſeous Rags of our Sins, and ſubject himſelf to the Curſe and Death that was due to our Sin; *but thus he did to ſave us by Grace.*

Bleſſed be God, and the Father of our Lord Jeſus Chriſt, who hath bleſſed us with all ſpiritual Bleſſings in heavenly Places in Chriſt, according as he hath choſen us in him before the Foundation of the World, that we ſhould be holy, and without blame before him in Love. Having predeſtinated us unto the Adoption of Children, by Jeſus Chriſt, to himſelf, according to the good Pleaſure of his Will, to the Praiſe of the Glory of his Grace, wherein he hath made us accepted in the beloved: In whom we have Redemption through his Blood, the forgiveneſs of Sins, according to the Riches of his Grace, Epheſ. 1. 3, to 7.

Again, If we conſider the Terms and Condition upon which this *Salvation* is made over to them that are ſaved, it will further appear, *we are ſaved by Grace.*

1. The Things that immediately concern our Juſtification and Salvation, they are offered, yea, given to us freely, and we are commanded to receive them by Faith: Sinner hold up thy Lap: God ſo loved the World that he giveth his Son, that he giveth his Righteouſneſs, that he giveth his Spirit, and the Kingdom of Heaven, *Joh.* 3. 16. *Rom.* 5. 17. 2 *Cor.* 1. 21, 22. *Luke* 12. 32.

2. He alſo giveth *Repentance*, he giveth *Faith*, he giveth *Everlaſting Conſolation, and good Hope through Grace*, Acts 5. 30, 31. Phil. 1. 29. 2 Theſ. 2. 16.

3. He giveth *Pardon*, and giveth more *Grace*, to keep us from ſinking into Hell, then *we have Sin* to ſink us in thither, *Acts* 5. 3. *Prov.* 3. 34. *Jam.* 4. 6. 1 *Pet.* 5. 5.

4. He hath made all theſe Things over to

to us in a Covenant of Grace, we call it a Covenant of Grace, *becauſe 'tis ſet in Oppoſition to the Covenant of Works, and becauſe it is eſtabliſhed to us in the doing of Chriſt*, founded in his Blood, ſtabliſhed upon the beſt Promiſes made to him, and to us by him: *For all the Promiſes in him are yea, and in him Amen, to the Glory of God by us*, 2 Cor. 1. 20.

But to paſs theſe, and to come to ſome other Demonſtrations for the clearing of this.

Firſt, Let us a little conſider, what Man is upon whom the Father, the Son, and the Spirit beſtows this Grace.

By Nature he is an Enemy to God, an Enemy in his Mind: *The carnal Mind is enmity to God; for it is not ſubject to the Law of God, neither indeed can be*, Col. 1. 21. Rom. 8. 7.

So that the State of Man was this, he was not only over-perſuaded on a ſudden to ſin againſt God, but he drank this Sin like Water, into his very Nature, mingled it with every Faculty of his Soul, and Member of his Body; by the means of which, he became alienate from God, and an Enemy to him in his very Heart; and wilt thou, O Lord, as the Scripture hath it, *And doſt thou open thine Eyes upon ſuch an one*? Job 14. 3. Yea, open thy Heart, and take this Man, not into Judgment, but into Mercy with thee.

Further, Man, by his Sin, had not only given himſelf to be a Captive-Slave to the Devil; but continuing in his Sin, he made head againſt his God, ſtruck up a Covenant with Death, and made an Agreement with Hell, but for God to open his Eyes upon *ſuch an one*, and to take hold of him by Riches of Grace, this is amazing, *Iſa.* 28. 16, 17, 18.

See where God found the *Jew* when he came to look upon him to ſave him: *As for thy Nativity* ſays God, *in the Day thou waſt born, thy Navel was not cut, neither waſt thou waſhed in Water to ſupple thee; thou waſt not ſalted at all, nor ſwadled at all; none Eye pitied thee, to do any of theſe Things to thee, to have Compaſſion on thee; but thou waſt caſt out into the open Field, to the loathing of thy Perſon, in the Day that thou waſt born. And when I paſſed by thee, and ſaw thee polluted in thy Blood, I ſaid unto thee, when thou waſt in thy Blood, live, yea, I ſaid unto thee when thou waſt in thy Blood; live: Now, when I paſſed by thee, and looked upon thee, behold thy Time was the Time of Love; and I ſpread my Skirt over thee, and covered thy Nakedneſs; yea, I ſwore unto thee, and entered into a Covenant with thee, ſaith the Lord God, and thou becameſt mine*: Sinner ſee farther into the Chapter, *Ezek.* 16. All this is the Grace of God: Every Word in this Text ſmells of Grace.

But before I paſs this, let us a little take Notice of the Carriage of God to Man, and again of Man to God in his *Converſion*.

Firſt, Of *God*'s Carriage to Man, he comes to him while he is in his *Sins*, in his Blood; he comes to him now, not in the Heat, and Fire of his Jealouſie; but in the cool of the Day, in unſpeakable Gentleneſs, Mercy, Pity, and Bowels of Love; not in cloathing himſelf with Vengeance; but in a Way of Entreaty, and meekly beſeecheth the Sinner to be reconciled unto him, 2 *Cor.* 5. 19, 20.

It is expected among Men, that he which giveth the Offence, ſhould be the firſt in ſeeking Peace: But Sinner, betwixt God and Man it is not ſo; not that we loved God, not that we choſe God; *but God was in Chriſt reconciling the World unto himſelf, not imputing their Treſpaſſes to them.* God is the firſt that ſeeketh Peace; and as I ſaid, in a Way of Entreaty, he bids his Miniſters pray you in Chriſt's ſtead; *as if God did beſeech you by us, we pray you in Chriſt's ſtead, be ye reconciled to God*, O Sinner, wilt thou not open! Behold; God the Father, and his Son Jeſus Chriſt, ſtand both at the *Door of thy Heart*, beſeeching there for Favour from thee, that thou wilt be reconciled to them, with Promiſe, if thou wilt comply, to forgive thee all thy Sins. O Grace! O amazing Grace! To ſee a Prince entreat a Beggar to receive an Alms, would be a ſtrange Sight; to ſee a King entreat the Traitor to accept of Mercy, would be a ſtranger Sight than that; but to ſee God entreat a Sinner, to hear Chriſt ſay, *I ſtand at the Door and knock*, with an Heart full, and an Heaven full of Grace, to beſtow upon him that opens; this is ſuch a Sight as dazzles the Eyes of Angels. What ſaiſt thou now, Sinner, Is not this *God rich in Mercy?* Hath not this *God great Love for Sinners?* Nay, further, that thou mayeſt not have any Ground to doubt that all this is but complementing, thou haſt alſo here declared, *That God hath made his Chriſt to be Sin for us, who knew no Sin; that we might be made the Righteouſneſs of God in him.* If *God* would have ſtuck at any Thing, he would have ſtuck at the Death of his Son but he delivered him up for us freely; *how ſhall he not then with him, freely give us all Things?* *Rom.* 8.

But this is not all; God doth not only beſeech thee to be reconciled to him; but farther for thy Encouragement, he hath pronounced in thy hearing, exceeding great and precious Promiſes; *and hath confirmed them by an Oath, that by two immutable Things in which it is not poſſible that God ſhould lie, we might have a ſtrong Conſolation who have fled for Refuge to lay hold on the Hope ſet before us*, Heb. 6. 18, 19. Iſa. 1. 18. Chap. 55. 6, 7. Jer. 51. 5.

Secondly, Let us come now to the Carriage of theſe *Sinners* to God, and that from the firſt Day he beginneth to deal with their Souls, even to the Time that they are to be taken up into Heaven.

And firſt to begin with God's *ordinary*

dealing with *Sinners*, when as firſt he miniſtreth *Conviction* to them by his Word, how ſtrangely do they behave themſelves? They love not to have their Conſciences touched; they like not to ponder upon what they have been, what they are, or what is like to become of them hereafter: Such Thoughts they count unmanly, hurtful, diſadvantageous; *therefore they refuſe to hearken, they pull away their Shoulder, they ſtop their Ears that they ſhould not hear*, Zech. 7. 11. And now they are for any Thing, rather than the Word: An Alehouſe, a Whore-houſe, a Play-houſe, Sports, Pleaſures, Sleep, the World, and what not, ſo they may ſtave off the Power of the Word of God.

2dly, If God now comes up cloſer to them, and begins to faſten *Conviction* upon the Conſcience, though ſuch *Conviction* be the firſt Step to Faith and Repentance, yea, and to Life Eternal; yet what Shifts will they have to forget them, and wear them off! Yea, although they now begin to ſee that they muſt either turn or burn; yet oftentimes, even then, they will ſtudy to wave a preſent Converſion: They object, they are too young to turn yet; ſeven Years hence time enough, when they are old, or come upon a ſick-bed: O what an Enemy is Man to his own Salvation! I am perſuaded that God hath viſited ſome of you often with his Word, even twice, and thrice; and you have thrown Water as faſt, as he hath by the Word caſt Fire upon your Conſcience, Chriſtian, what had become of thee, if God had took thy Denial, for an Anſwer, and ſaid, then will I carry the Word of Salvation to another, and he will hear it! Sinner turn, (ſays *God*,) Lord, I cannot tend it, ſays the Sinner: Turn or burn (ſays *God*) I will venture that, ſays the Sinner: Turn and be ſaved (ſays *God*) I cannot leave my Pleaſures, ſays the Sinner: Sweet Sins, ſweet Pleaſures, ſweet Delights, ſays the Sinner. But what Grace is it in God, thus to parley with the Sinner! O the Patience of God to a poor Sinner! What if God ſhould now ſay, Then get thee to thy Sins, get thee to thy Delights, get thee to thy Pleaſures, take them for thy Portion, they ſhall be all thy Heaven, all thy Happineſs, and all thy Portion.

3dly, But God comes again, and ſhews the *Sinner* the neceſſity of turning now; now, or not at all; yea, and giveth the Sinner this *Conviction* ſo ſtrongly, that he cannot put it off. But behold the Sinner has one Spark of Enmity ſtill. If he muſt needs turn now, he will either turn from one Sin to another, from great ones to little ones, from many to few, or from all to one and there ſtop. But perhaps Convictions will not thus leave him: Why then he will turn from Prophaneneſs to the Law of *Moſes*, and will dwell as long as God will let him upon his own ſeeming Goodneſs. And now obſerve him, he is a great ſtickler for legal Performance, now he will be a good Neighbour, he will pay every Man his own, will leave off his Swearing, the Alehouſe, his Sports, and Carnal Delights: He will read, Pray, talk of Scripture, and be a very buſie one in Religion (ſuch as it is;) Now he will pleaſe God, and make him amends, for all the wrong he hath done him, and will feed him with Chapters and Prayers, and Promiſes, and Vows, and a great many more ſuch dainty Diſhes as theſe: Perſuading himſelf that now he muſt need be fair for Heaven, and thinks beſides, that he ſerveth God as well as any Man in *England* can. But all this while he is as ignorant of Chriſt, as the Stool he ſits on, and no nearer Heaven than was the blind *Phariſee*, only he has got in a cleaner Way to Hell, than the reſt of his Neighbours are, *There is a Generation that are pure in their own Eyes, and yet are not purged from their Filthineſs*, Prov. 20. 12.

Might not God now cut off this Sinner, and caſt him out of his Sight; might he not leave him here to his own choice, to be deluded by, and to fall in his own Righteouſneſs, becauſe he *truſteth to it, and commits Iniquity*, Ezek. 33. 13. But Grace preventing Grace preſerves him, 'tis true this Turn of the Sinner, (as I ſaid) is a turning ſhort of Chriſt: But

4thly, God in this Way of the *Sinner* will mercifully follow him, and ſhew him the ſhortneſs of his Performances, the emptineſs of his *Duties*, and the uncleanneſs of his Righteouſneſs, *Iſa.* 28. 20. *Chap.* 64. 6. This I ſpeak of the Sinner, the Salvation of whoſe Soul is graciouſly intended and contrived of God, for he ſhall by Goſpel-light be wearied out of all; he ſhall be made to ſee the Vanity of all, and that the perſonal Righteouſneſs of Jeſus Chriſt, and that only, is it which of God is ordained to ſave the Sinner from the due Reward of his Sins; but behold, the Sinner now, at the Sight and Senſe of his own nothingneſs, falleth into a kind of deſpair; for although he hath it in him, to preſume of Salvation, through the deluſiveneſs of his own good Opinion of himſelf, yet he hath it not in himſelf, to have a good Opinion of the Grace of God, in the Righteouſneſs of Chriſt: Wherefore he concludeth, That if Salvation be alone of the Grace of God through the Righteouſneſs of Chriſt, and that all of a Man's own, is utterly rejected, as to the Juſtification of his Perſon with God, then he is caſt away. Now the Reaſon of this ſinking of Heart, is the Sight that God hath given him, a Sight of the uncleanneſs of his beſt Performance, the former Sight of his Immoralities, did ſomewhat diſtreſs him, and make him betake himſelf to his own good Deeds to eaſe his Conſcience, wherefore this was his

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prop, his ſtay, but behold, now God hath taken this from under him, and now he falls, wherefore his beſt doth alſo now forſake him, and flies away like the Morning dew, or a Bird, or as the Chaff that is driven with the Whirlwind, and the Smoak out of a Chimney, *Hoſ.* 9. 11. *chap.* 13. 3.

Beſides, this Revelation of the Emptineſs of his own Righteouſneſs, brings alſo with it a further diſcovery of the Naughtineſs of his heart, in its Hypocriſies, Pride, Unbelief, hardneſs of Heart, Deadneſs, and backwardneſs to all Goſpel, and New Covenant Obedience, which ſight of himſelf, lies like Millſtones upon his Shoulders, and ſinks him yet further into doubts and fears of Damnation. For, bid him now receive Chriſt, he anſwers, he cannot, he dares not: Ask him why he cannot, he will anſwer, He has no faith, nor hope in his Heart; tell him that grace is offered him freely, he ſays, But I have no heart to receive it; beſides he finds not, as he thinks, any gracious diſpoſition in his Soul, and therefore concludes, he doth not belong to *God's mercy*, nor hath an intereſt in the Blood of Chriſt, and therefore dares not preſume to believe; wherefore, as I ſaid, he ſinks in his Heart, he dies in his Thoughts, he doubts, he deſpairs, and concludes, he ſhall never be ſaved.

5*ly*, But behold, the *God* of all Grace leaveth him not in this diſtreſs, but comes up now to him cloſer than ever, he ſends the Spirit of *Adoption*, the Bleſſed Comforter to him, to tell him, *God is Love*, and therefore not willing to reject the broken in Heart; bids him cry, and Pray for an evidence of Mercy to his Soul, and ſays, *Peradventure you may be hid in the Day of the Lord's Anger.* At this the *Sinner* takes ſome Encouragement, yet he can get no more than that which will hang upon a meer Probability, which by the next doubt that ariſeth in the Heart, is blown quite away, and the Soul left again in his firſt plight, or worſe; where he lamentably bewails his miſerable ſtate, and is tormented with a Thouſand fears of periſhing, for he hears not a word from Heaven, perhaps for ſeveral Weeks together: Wherefore *Unbelief* begins to get the maſtery of him, and takes off the very Edge and Spirit of Prayer, and inclination to hear the word any longer: Yea, the Devil alſo claps in with theſe Thoughts, ſaying, that all your Prayers, and hearing and reading, and godly Company, which you frequent, will riſe up in judgment againſt you at laſt; therefore better it is, if you muſt be damned, to chuſe as eaſie a Place in Hell as you can. The Soul at this, being quite diſcouraged, thinks to do as it hath been taught, and with dying Thoughts, it begins to faint when it goeth to Prayer, or to hear the Word; but behold, when all hope ſeems to be quite gone, and the Souls concludes, *I die, I periſh*, in comes on a ſudden the Spirit of God again with ſome good Word of God, which the Soul never thought of before; which Word of God commands a Calm in the Soul, makes Unbelief give place, encourageth to hope and wait upon God again; perhaps it gives ſome little Sight of Chriſt to the Soul, and of his bleſſed Undertaking for Sinners. But behold, ſo ſoon as the Power of things do again begin to wear off the Heart, the Sinner gives Place to Unbelief, queſtions God's Mercy, and fears damning again; he alſo entertains hard Thoughts of God and Chriſt, and thinks former Encouragements were Fancies, Deluſions, or meer *Thinkſo*'s. And why doth not God now caſt the Sinner to Hell, for his thus abuſing his Mercy and Grace? O no! *He will have Mercy on whom he will have Mercy, and he will have Compaſſion on whom he will have Compaſſion*, wherefore Goodneſs and Mercy ſhall follow him all the Days of his Life *that he may dwell in the Houſe of the Lord for ever*, Pſal. 23. 6.

6*thly*, God therefore, after all theſe Provocations, comes by his Spirit to the Soul again, and brings ſealing Grace and Pardon to the Conſcience, teſtifying to it, that its Sins are forgiven, and that freely, for the ſake of the Blood of Chriſt, and now has the Sinner ſuch a Sight of the Grace of God in Chriſt, as kindly breaks his Heart with Joy and Comfort. Now the Soul knows what it is to eat Promiſes; it alſo knows what it is to eat and drink the Fleſh and Blood of Jeſus Chriſt by Faith: Now it is driven by the Power of his Grace to its Knees, to thank *God* for Forgiveneſs of Sins, and for Hopes of an Inheritance amongſt them that are ſanctified by Faith which is in Chriſt: Now it hath a Calm and Sun-ſhine: Now *He waſheth his Steps with Butter, and the Rock pours him out Rivers of Oil.*

7*thly*, But after this, perhaps the Soul grows cold again; it alſo forgets the Grace received, and waxeth carnal, begins again to itch after the World, loſeth the Life and Savour of heavenly Things, grieves the Spirit of God, wofully backſlides, caſteth off Cloſet-Duties quite, or elſe retains only the Formality of them, is a Reproach to Religion, grieves the Hearts of them that are awake and tender of God's Name, &c. But what will God do now? Will he take this Advantage to deſtroy the Sinner? No. Will he let him alone in his Apoſtaſy? No. Will he leave him to recover himſelf by the Strength of his now languiſhing Graces? No. What then? Why he will ſeek this Man out till he finds him, and bring him home to himſelf again: *For thus ſaith the Lord God, Behold, I, even I, will*

I, will both ſearch my Sheep, and ſeek them out, as a Shepherd ſeeketh out his Flock, in the Day that he is among the Sheep that are ſcattered; ſo will I ſeek out my Sheep, and will deliver them out of all Places where they have been ſcattered. I will ſeek that which was loſt, and bring again that which was driven away; I will bind up that which was broken, and will ſtrengthen that which was ſick, Ezekiel 34. 11, 16.

Thus he dealt with the Man that went down from *Jeruſalem* to *Jericho*, and fell among Thieves: And thus he dealt with the Prodigal you read of alſo, *Luke* 10. 30 to 36. *Luke* 15. 20.

Of God's ordinary Way of fetching the *Backſlider* home, I will not now diſcourſe, namely, whether he always breaketh his Bones for his Sins, as he broke *David*'s; or whether he will all the Days of their Life, for this, leave them under Guilt and Darkneſs; or whether he will kill them now, that they may not be damned in the Day of Judgment, as he dealt with them at *Corinth*, 1 Cor. 11. 30, 31, 32. He is wiſe, and can tell how to imbitter Backſliding to them he loveth.

He can break their Bones, and ſave them; he can lay them in the loweſt Pit, in Darkneſs, in the Deep, and ſave them; he can ſlay them as to this Life, and ſave them. And herein again appears wonderful Grace, that *Iſrael is not forſaken, nor Judah of his God, though their Land be filled with Sin againſt the Holy One of Iſrael*, Jer. 51. 5.

8*thly*, But ſuppoſe God deals not either of theſe Ways with the Backſlider, but ſhines upon him again, and ſeals up to him the Remiſſion of his Sins a ſecond Time, ſaying, *I will heal their Backſlidings, and love them freely*: What will the Soul do now? Surely it will walk humbly now, and holily all its Days: It will never backſlide again, will it? It may happen it will not, it may happen it will; it is juſt as his God keeps him; for although his Sins are of himſelf, his Standing is of God; I ſay, his Standing, while he ſtands, and his Recovery, if he falls, are both of God. Wherefore, if God leaves him a little, the next Gap he finds, away he's gone again: *My People*, ſays God, *are bent to backſliding from me.* How many Times did *David* backſlide? Yea, *Jehoſaphat* and *Peter?* 2 *Sam.* 11. and 24. 2 *Chron.* 19. 1, 2, 3. and 20. 5. *Mat.* 26. 69, 70, 71. *Gal.* 2. 11, 12, 13. As alſo in the 3d of *Jeremiah*, 'tis ſaid, *But thou haſt played the Harlot with many Lovers, yet return unto me, ſaith the Lord*, Ver. 1. Here is Grace! So many Times as the Soul *backſlides*, ſo many Times God brings him again, (I mean, the Soul that muſt be ſaved by Grace) he renews his Pardons, and multiplies them: *Lo all theſe Things worketh God oftentimes with Man*, Job 33. 29.

9*thly*, But ſee yet more *Grace*; I will ſpeak here of *Heart-wanderings*, and of daily Miſcarriages; I mean, of theſe common Infirmities that are incident to the beſt of *Saints*, and that attend them in their beſt Performances; not that I intend, for I cannot mention them particularly, that would be a Task impoſſible; but ſuch there are, worldly Thoughts, unclean Thoughts, too low Thoughts of God, of Chriſt, of the Spirit, Words, Ways, and Ordinances of God, by which a Chriſtian tranſgreſſes many Times; may I not ſay, ſometimes many hundred Times a Day; yea, for ought I know, there are ſome Saints, and them not long-lived neither, that muſt receive, before they enter into Life, millions of *Pardons* from God for theſe; and every Pardon is an Act of Grace, through the Redemption that is in Chriſt's Blood. Seventy times ſeven Times a Day we ſometimes ſin againſt our Brother; but how many Times in that Day do we ſin againſt God? *Lord, who can underſtand his Errors? Cleanſe thou me from my ſecret Sins*, ſaid *David*: And again, *If thou, Lord, ſhouldeſt mark Iniquity, O Lord, who ſhould ſtand: But there is Forgiveneſs with thee that thou mayeſt be feared*, Mat. 18. 2, 22. Pſalm 19. 12. and 130. 3, 4.

But to mention ſome of them; ſometimes they queſtion the very Being of *God*, or fooliſhly ask how he came to be at firſt; ſometimes they queſtion the Truth of his Word, and ſuſpect the Harmony thereof, becauſe their blind Hearts and dull Heads cannot reconcile it; yea, all fundamental Truths lie open ſometimes to the Cenſure of their Unbelief and Atheiſm; as namely, Whether there be ſuch an one as Chriſt? Such a Thing as the Day of Judgment? Or whether there will be a Heaven or Hell hereafter? And *God* pardons all theſe by his Grace. When they believe theſe Things, even then they ſin, by not having ſuch reverent, high, and holy Thoughts of them as they ought; they ſin alſo by having too good Thoughts of themſelves, of Sin, and the World; ſometimes, let me ſay, often, they wink too much at known Sin, they bewail not, as they ſhould, the Infirmities of the Fleſh; the itching Inclinations which they find in their Hearts after Vanity, go too often from them unrepented of: I do not ſay but they repent them in the general. But all theſe Things, O how often doth *God* forgive through the Riches of his Grace?

They ſin by not walking anſwerable to Mercies received; yea, they come ſhort in their Thanks to *God* for them, even then when they moſt heartily acknowledge how unworthy they are of them; alſo how little of the ſtrength of them is ſpent to his praiſe, who freely poureth them into their Boſomes; but from all theſe ſins are they ſaved by Grace.

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They ſin in their moſt exact and ſpiritual Performance of Duties: they pray not, they hear not, they read not, they give not Alms, they come not to the Lord's Table, or other holy Appointments of *God*, but in, and with much coldneſs, deadneſs, wandrings of Heart, ignorance, miſ-apprehenſions, &c. They forget *God*, while they pray unto him; they forget Chriſt, while they are at his Table; they forget his Word, even while they are reading of it.

How often do they make Promiſes to *God*, and afterwards break them? Yea, or if they keep Promiſe in ſhew, how much doth their Heart even grudge the Performing of them? how do they ſhuck at the Croſs? and how unwilling are they to loſe that little they have for God, though all they have was given them to glorifie him withal? All theſe things, and a thouſand times as many more dwell in the fleſh of Man; and they may as ſoon go away from themſelves, as from theſe Corruptions; yea, they may ſooner cut the Fleſh from their Bones, than theſe Motions of Sin from their Fleſh, theſe will be with them in every Duty; I mean, ſome or other of them: Yea, as often as they look, or think, or hear, or ſpeak. Theſe are with them, eſpecially when the Man intends good in ſo doing: *When I would do Good*, ſays *Paul*, *Evil is preſent with me*: And *God* himſelf complains, that *every Imagination of the Thought of the Heart of Man is only evil, and that continually*, Rom. 7. 21. Gen. 6. 5.

By theſe Things therefore we continually defile our ſelves, and every one of our Performances, I mean, in the Judgment of the Law, even mixing Iniquity with thoſe Things which we hallow unto the Lord. *For from within, out of the Heart of Man proceed evil Thoughts, Adulteries, Fornications, Murthers, Thefts, Covetouſneſs, Wickedneſs, Deceits, Laſciviouſneſs, an evil Eye, Blaſphemy, Fooliſhneſs; all theſe Things come from within, and they defile the Man*, Mark 7. 21, 22. Now what can deliver the Soul from theſe, but Grace? *By Grace ye are ſaved.*

QUESTION V.

What might be the Reaſon moved God to ordain, and chuſe to ſave thoſe that he ſaveth, by his Grace, rather than by any other Means?

I Come now to anſwer the Fifth Queſtion: Namely, to ſhew why *God* ſaveth thoſe that he ſaveth, by *Grace*, rather than by any other Means.

Firſt, *God* ſaveth us by *Grace*, becauſe ſince Sin is in the World, he can ſave us no other Way: Sin and Tranſgreſſion cannot be removed but by the Grace of God through Chriſt: Sin is the Tranſgreſſion of the Law of God, who is perfectly *juſt*. Infinite Juſtice cannot be ſatisfied with the Recompence that Man can make; for if it could, Chriſt Jeſus himſelf needed not to have died; beſides, Man having ſinned, and defiled himſelf thereby, all his Acts are the Acts of a defiled Man: Nay farther, the beſt of his Performances are alſo defiled by his Hands; their Performances therefore cannot be a Recompence for Sin. Beſides, to affirm, that God ſaveth defiled Man for the ſake of his defiled Duties; for *ſo, I ſay is every Work of his Hand*, Hag. 2. 14. What is it but to ſay, God accepteth of one ſinful Act as a Recompence and Satisfaction for another? But *God*, even of old hath declared how he abominates imperfect Sacrifices; therefore we can by no means be ſaved from Sin, but by Grace, *Rom.* 3. 24.

Secondly, To aſſert, that we may be ſaved any other way than by the Grace of God, what is it, but to object againſt the Wiſdom and Prudence of God, wherein he aboundeth toward them whom he hath ſaved by Grace? *Epheſ.* 1. 5, 6, 7, 8. His Wiſdom and Prudence found out no other way; therefore he chuſeth to ſave us by Grace.

Thirdly, We muſt be ſaved by Grace becauſe elſe it follows, that *God* is mutable in his Decrees, for ſo hath he determined before the foundation of the World; therefore he ſaveth us not, nor chooſeth to ſave us by any other way than by Grace, *Epheſ.* 1. 3, 4. *chap.* 3. 8, 9, 10, 11. *Rom.* 9. 23.

Fourthly, If a Man ſhould be ſaved any other way than by Grace, *God* would be diſappointed in his Deſign to cut off boaſting from his Creature, but *God*'s deſign to cut off boaſting from his Creature, cannot be fruſtrate or diſappointed; therefore he will ſave Man by no other means than by Grace; he (I ſay) hath deſigned, that no fleſh ſhould Glory in his Preſence, and therefore he refuſeth their Works; *Not of Works, leſt any Man ſhould boaſt: Where is boaſting then? It is excluded, by what Law? Of Works, nay, but by the Law of Faith*: Epheſ. 2. 8, 9. Rom. 3. 24, 25, 26, 27, 28.

Fifthly, *God* hath ordained, that we ſhould be ſaved by Grace, that he might have the Praiſe and Glory of our Salvation, *That we ſhould be to the Praiſe of the Glory of his Grace, wherein he hath made us accepted in the Beloved*, Epheſ. 1. 5, 6. Now God will not loſe his Praiſe; and his Glory he will not give to another; therefore God doth chooſe to ſave Sinners but by his Grace.

Sixthly, God hath ordained, and doth chooſe to ſave us by Grace, becauſe were there another way apparent, yet this is the way that is ſafeſt, and beſt ſecureth the Soul. *Therefore it is by Faith, that*

it might be by Grace, to the end the Promiſe (the Promiſe of eternal Inheritance, *Hebr.* 9. 14, 15, 16.) *might be ſure to all the Seed*: No other way could have been ſure: This is evident in *Adam*, the *Jews*, and I will add, the fallen Angels, who being turned over to another way than Grace, you ſee in ſhort time what became of them.

To be ſaved by Grace, ſuppoſeth that God hath taken the Salvation of our Souls into his own Hand, and to be ſure, it is ſafer in God's Hand than ours. Hence it is called the Salvation of the Lord, the Salvation of God and Salvation, and that of God.

When our Salvation is in *God's* Hand, himſelf is engaged to accompliſh it for us.

1. Here is the Mercy of *God* engaged for us, *Rom.* 9. 15.

2. Here is the Wiſdom of *God* engaged for us, *Epheſ.* 1. 7, 8.

3. Here is the Power of *God* engaged for us, 1 *Pet.* 1. 3, 4, 5.

4. Here is the Juſtice of *God* engaged for us, *Rom.* 3. 24, 25.

5. Here is the Holineſs of *God* engaged for us, *Pſal.* 89. 30, 31, 32, 33, 34, 35.

6. Here is the Care of *God* engaged for us, and his watchful Eye is always over us for our good, 1 *Pet.* 5. 7. *Iſa.* 27. 1, 2, 3.

What ſhall I ſay?

1. *Grace* can take us into Favour with *God*, and that when we are in our Blood, *Ezek.* 16. 7, 8.

2. Grace can make Children of us, though by Nature we have been Enemies to *God*, *Rom.* 9. 25, 26.

3. Grace can make them *God's* People, which were not *God's* People, 1 *Pet.* 2. 9, 10.

4. Grace will not truſt our own Salvation in our own hands, *He putteth no truſt in his Saints*, Job 15. 15.

15. Grace can pardon our ungodlineſs, juſtify us with Chriſt's Righteouſneſs, it can put the Spirit of Jeſus Chriſt within us, it can help us up when we are down, it can heal us when we are wounded, it can multiply Pardons, as we through Frailty multiply Tranſgreſſions: What ſhall I ſay.

1. Grace, and Mercy is everlaſting.

2. 'Tis built up for ever.

3. 'Tis the Delight of God.

4. It rejoyceth againſt Judgment.

5. And therefore it is the moſt ſafe and ſecure way of Salvation, and therefore hath God choſen to ſave us by his Grace and Mercy rather than any other way, *Iſa.* 43. 25. *Rom.* 3. 24, 25. *Iſa.* 44. 2, 4. *Pſal.* 37. 23. *Luk.* 10. 33, 34. *Iſa.* 55. 7, 8. *Pſal.* 136. *Pſal.* 89. 2. *Mala.* 7. 18. *Jam.* 2. 13.

Seventhly, We muſt be ſaved by the *Grace* of *God*, or elſe *God* will not have his *Will*. They that are ſaved, are *Predeſtinated to the adoption of Children by Jeſus Chriſt to himſelf, according to the good pleaſure of his Will, to the praiſe of the Glory of his Grace*, Epheſ. 1. 5, 6.

1. But if it be his Will, that Men ſhould be ſaved by Grace, then to think of another way, is againſt the Will of *God*. Hence they that ſeek to eſtabliſh their own Righteouſneſs, are ſuch as are accounted to ſtand out in defiance againſt, and that do not ſubmit, to the Righteouſneſs of *God*; that is, to the Righteouſneſs that he hath willed to be, that through which alone we are ſaved by Grace.

2*dly*, If it be his Will, that Men ſhould be ſaved through Grace, then it is his Will that Men ſhould be ſaved by Faith in that Chriſt, who is the contrivance of Grace: Therefore they that have ſought to be juſtified another way, have come ſhort of; and periſhed notwithſtanding that Salvation that is provided of *God* for Men by Grace, *Rom.* 9. 31, 32, 33.

3*dly*, *God* is not willing that Faith ſhould be made void, and the promiſe of none effect: Therefore they of the Righteouſneſs of the Law are excluded: *For if the Inheritance be of the Law, then it is no more of Promiſe, but God gave it to* Abraham *by Promiſe*, Rom. 4, 14. Gal. 3. 18.

4*ly*, *God* is not willing that Men ſhould be ſaved by their own natural Abilities; but all the Works of the Law, which Men do to be ſaved by, they are the Works of Mens natural Abilities, and are therefore called, the Work of the Fleſh, *Rom.* 4. 1. *Gal.* 3. 1, 2, 3. *Philip.* 3. 3. but, *God* is not willing that Men ſhould be ſaved by theſe, therefore, no way but by his Grace.

Eighthly, We muſt be ſaved by Grace, or elſe the main Pillars, and Foundations of Salvation, are not only ſhaken but overthrown; to wit, Election, the New Covenant, Chriſt, and the Glory of *God*, but theſe muſt not be overthrown, therefore we muſt be ſaved by *Grace*.

1. Election, which layeth hold of Men by the Grace of *God*, *God* hath purpoſed that that ſhall ſtand; *the Election of God ſtandeth ſure*, Rom. 9. 11. 2 Tim. 2. 19. Therefore Men muſt be ſaved by vertue of the Election of Grace.

2. The Covenant of Grace, that muſt ſtand: *Brethren, I ſpeak after the Manner of Men: Though it be but a Man's Covenant, yet if it be confirmed*, (as this is by the Death of the Teſtator, *Heb.* 9. 16, 17.) *no Man diſalloweth, or addeth thereunto*; therefore Man muſt be ſaved by Vertue of a Covenant of Grace.

3. Chriſt who is the Gift of the Grace of God to the World, he muſt ſtand, becauſe *he is a ſure Foundation, the ſame Yeſterday, to Day, and for ever*, Iſa. 28. 16, 17. Heb. 13. 8. therefore Men muſt be ſaved by Grace, through the Redemption that is in Chriſt.

4. God's

4. God's Glory, that alſo muſt ſtand, to wit, the Glory of his Grace, for that he will not give to another, therefore Men muſt ſo be ſaved from the Wrath to come, that in their Salvation Praiſe may redound to the Glory of his Grace.

Ninthly, There can be but one Will, the Maſter in our Salvation, but that ſhall never be the Will of Man, but of God; therefore Man muſt be ſaved by *Grace*, *Joh.* 1. 11, 12. *Rom.* 9. 16.

Tenthly, There can be but one *Righteouſneſs*, that ſhall ſave a Sinner, but that ſhall never be the Righteouſneſs of Men, but of Chriſt, therefore Men muſt be ſaved by Grace, that imputeth this Righteouſneſs to whom he will.

Eleventhly, There can be but one *Covenant*, by which Men muſt be ſaved, but that ſhall never be the Covenant of the Law, for the weakneſs and unprofitableneſs thereof: Therefore Men muſt be ſaved by the Covenant of Grace, by which God will be merciful to our Unrighteouſneſſes, and our Sins and Iniquities will remember no more, *Heb.* 8. 6, to 13.

POSTSCRIPT.

A FEW Words by Way of Uſe, and ſo I ſhall conclude.

The Firſt USE.

Firſt, *Is the Salvation of the Sinner by the Grace of God?* Then here you ſee the Reaſon, Why God hath not Reſpect to the perſonal Vertues of Men in the bringing of them to Glory: Did I ſay, *perſonal Vertues*, how can they have any to Godward, that are Enemies to him in their Minds, by wicked Works? Indeed, Men one to another ſeem to be, ſome better, ſome worſe, by Nature, but to God they are all alike, *dead in Treſpaſſes and Sins.*

We will therefore ſtate it again, Are Men ſaved by Grace? Then here you may ſee the Reaſon, why Converſion runs at that Rate among the Sons of Men, that none are *converted* for their good Deeds, nor rejected for their bad, but even ſo many of both, and only ſo many, are brought home to God, as Grace is pleaſed to bring home to him.

1. None are received for their good Deeds, for then they would not be ſaved by Grace, but by Works, Works and Grace, as I have ſhewed, are in this matter oppoſite each to other; if he be ſaved by Works, then not by Grace; if by Grace, then not by Works, *Rom.* 11.

That none are received of God for their good Deeds, is evident, not only becauſe he declares his Abhorrence of the Suppoſition of ſuch a Thing, but hath alſo rejected the Perſons that have at any Time attempted to preſent themſelves to God in their own good Deeds for Juſtification. This I have ſhewed you before.

2. Men are not rejected for their bad Deeds. This is evident by *Manaſſeh*, by the Murderers of our Lord Jeſus Chriſt, by the Men that you read of in the nineteenth of the *Acts*, with many others, whoſe Sins were of as deep a Dye as the Sins of the worſt of Men, 2 *Chron.* 33. 2, 13. *Acts* 2. 23, 41. *Chap.* 19. 19.

Grace reſpecteth, in the Salvation of a Sinner, chiefly the Purpoſe of God, wherefore thoſe that it findeth under that Purpoſe, thoſe it juſtifies freely through the Redemption that is in Jeſus Chriſt.

At *Saul*'s Converſion, *Ananias* of *Damaſcus*, brought in a moſt dreadful Charge againſt him to the Lord Jeſus Chriſt, ſaying, *Lord, I have heard by many, of this Man, how much Evil he hath done to thy Saints at* Jeruſalem, *and here he hath Authority from the Chief Prieſts to bind all that call upon thy Name*: But what ſaid the Lord unto him? *Go thy Ways for he is a choſen Veſſel unto me*, Acts 9. 13, 14, 15. This Man's Cruelty, and Outrage muſt not hinder his Converſion, becauſe he was a choſen Veſſel: Men's good Deeds are no Argument with God to convert them; Men's bad Deeds are no Argument with him to reject them. I mean them that come to Chriſt by the drawings of the Father; beſides Chriſt alſo ſaith, *I will in no wiſe caſt ſuch out*, John 6. 37, 44.

Secondly, Is the Salvation of the Sinner, by the Grace of God? *Then here you ſee the Reaſon, why ſome* Sinners, *that were wonderfully averſe to Converſion by Nature, are yet made to ſtoop to the God of their Salvation: Grace* takes them to do, becauſe Grace hath deſigned them to this very Thing: Hence ſome of the Gentiles were taken from among the Reſt; God granted them Repentance unto Life, becauſe he had taken them from among the reſt, both by Election and Calling, for his Name, *Acts* 11. 18. *Chap.* 15, 14. Theſe Men, that were not a People, are thus become the People of God; theſe Men that were not beloved for their Works, were yet belov'd by the Grace of God. *I will call them my people, which were not my people, and her beloved, which was not beloved:* But their minds are averſe; But are they the People, on whom God doth magnifie the Riches of his Grace? Why then they ſhall be in the Day of his Power made willing, and be able to believe through Grace, *Pſal.* 110. 3. *Acts* 18. 27. But doth the Guilt, and Burden of Sin ſo keep them down, that they can by no Means lift up themſelves? Why God will by the exceeding greatneſs of that Power, by which he raiſed Chriſt from the dead, work in their Souls alſo by the Spirit of Grace, to cauſe them to believe and to walk in his Ways, *Epheſ.* 1. 18, 19, 20.

St. *Paul* tells us in that Epiſtle of his to the *Corinthians*, that it was by Grace he was what he was. *By the Grace of God I am what I am*, ſays he, *and his Grace which*

was

was beſtowed upon me was not in vain, 1 Cor. 15. 10. This Man kept always in his Mind a warm Remembrance, of what he was formerly by Nature, and alſo how he had added to his vileneſs by Practice; yea, moreover, he truly concluded in his own Soul, that had not God by unſpeakable Grace put a ſtop to his wicked Proceedings, he had periſhed in his Wickedneſs: Hence he lays his Call and Converſion at the Door of the Grace of God. *When it pleaſed God*, ſays he, *who ſeparated me from my Mother's Womb, and called me by his Grace, to reveal his Son in me*, Gal. 1. 14, 15. And hence it is again, that he ſaith, *He obtained Grace and Apoſtleſhip*: Grace, to convert his Soul, and the Gifts and Authority of an Apoſtle, to preach the Goſpel of the Grace of God.

This bleſſed Man aſcribes all to the Grace of God.

1. *His Call*, he aſcribes to the Grace of God.

2. *His Apoſtleſhip*, he aſcribes to the Grace of God.

3. *And all his Labour in that Charge*, he alſo aſcribes to the Grace of God.

This Grace of God, it was that which ſaved from the beginning.

1. *Noah* found Grace in the eyes of the Lord, and was therefore converted, and preſerved from the Flood, *Gen.* 6. 7. 8.

2. *Abraham* found Grace in the Sight of the Lord; and therefore he was called out of his Country, *Gen.* 12. 1, 2.

3. *Moſes* found Grace in the Eyes of the Lord; and therefore he muſt not be blotted out of God's Book, *Exod.* 33. 12, 17.

Neither may it be imagined, that theſe Men, were, before Grace laid hold on them, better than other Men; for then they would not have been ſaved by Grace: Grace ſhould not have had the Dominion and Glory of their Salvation. But as St. *Paul* ſays of himſelf, and of thoſe that were ſaved by Grace in his Day, *What, are we better than they? No, in no wiſe; for we have proved before that both* Jews *and* Gentiles *are all under Sin*, Rom. 3. 9. So it may be ſaid of theſe bleſſed ones; for indeed this Concluſion is general, and reacheth all the Children of Men, Chriſt Jeſus alone only excepted; But,

Thirdly, Is the Salvation of the Sinner by the Grace of God? *Then here you may ſee the Reaſon why one* Backſlider *is recovered, and another left to periſh in his* Backſliding.

There was *Grace* for *Lot*, but none for his Wife: Therefore ſhe was left in her Tranſgreſſion; but *Lot* was ſaved notwithſtanding. There was Grace for *Jacob*, but none for *Eſau*; therefore *Eſau* was left in his Back-ſliding, but *Jacob* found Mercy notwithſtanding. There was Grace for *David*, but none for *Saul*; therefore *David* obtained Mercy, and *Saul* periſhed in his Backſliding. There was Grace for *Peter*, but none for *Judas*; therefore *Judas* is left to periſh in his Backſliding, and *Peter* is ſaved from his Sin. That Text ſtands good to none but thoſe that are elect by Grace. *Sin ſhall not have Dominion over you; for you are not under the Law, but under Grace*, Rom. 6. 14.

It will be ſaid, Repentance was found in one, but not in the other: Well, but who granted and gave the one Repentance? The Lord turned, and looked upon *Peter*; he did not turn and look upon *Judas*; yea, the Lord told *Peter* before he fell, that he ſhould follow him to the Kingdom of Heaven; but told him, that he ſhould deny him firſt; but withal, told him alſo, he ſhould not let his Heart be troubled, that is, utterly dejected; for he would go and prepare a Place for him, and come again and receive him to himſelf, *John* 13. 36, 37, 38. *Chap.* 14. 1, 2, 3. That is a bleſſed Word of God, *The Steps of a good Man are ordered by the Lord, and he delighteth in his Way; though he fall, he ſhall not be utterly caſt down; for the Lord upholdeth him with his Hand*, Pſal. 37. 23, 24.

The Second USE.

My ſecond USE ſhall be to them that are *dejected* in their Souls at the Sight and Senſe of their Sins.

Firſt, Are they that are ſaved, ſaved by Grace? *Then they that would have their guilty Conſciences quieted, they muſt ſtudy the Doctrine of* Grace.

It is Satan's great Deſign, either to keep the Sinner ſenſeleſs of his Sins; or if God makes him ſenſible of them, then to hide and keep from his Thoughts the ſweet Doctrine of the Grace of God, by which alone the Conſcience getteth Health and Cure: *For everlaſting Conſolation, and good Hope is given through Grace*, 2 Theſ. 2. 16. How then ſhall the Conſcience of the burthened Sinner be rightly quieted, if he perceiveth not the Grace of God?

Study therefore this Doctrine of the Grace of God. Suppoſe thou haſt a Diſeaſe upon thee, which is not to be cured by ſuch or ſuch Medicines, the firſt Step to thy Cure, is to know the Medicines: I am ſure this is true, as to the Caſe in Hand; the firſt Step to the Cure of a wounded Conſcience, is for thee to know the Grace of God, eſpecially the Grace of God as to Juſtification, from the Curſe, in his Sight.

A Man under a wounded Conſcience, naturally leaneth to the Works of the Law, and thinks God muſt be pacified by ſomething that he ſhould do, whereas the Word ſays, *I will have Mercy, and not Sacrifice; for I am not come to call the Righteous, but Sinners to Repentance*, Mat. 9. 13.

Wherefore thou muſt ſtudy the Grace of God. *'Tis a good Thing* (ſaith the Apoſtle) *that the Heart be eſtabliſhed with Grace.*

Thereby

Thereby insinuating, that there is no establishment in the Soul, that is right, but by the Knowledge of the Grace of God, *Heb.* 13. 9.

I said, That when a Man is wounded in his Conscience, he naturally leaneth to the Works of the Law: Wherefore thou must therefore be so much the more heedful to study the Grace of God; yea, so to study it as rightly, not only in Notion, but in thy Practices, to distinguish it from the Law. *The Law was given by* Moses, *but Grace and Truth came by Jesus Christ*, John 1. 17. Study it, I say, so as to distinguish it, and that, not only from the Law, but from all those Things that Men blasphemously call this Grace of God.

There are many Things which Men call the *Grace* of God, that is not.

1. The Light and Knowledge that is in every Man.

2. That natural willingness that is in Man to be saved.

3. That Power that is in Man by nature, to do something, as he thinketh, towards his own Salvation.

I name these Three, There are also many other which some will have entituled the Grace of God: But do thou remember, that the Grace of God is his good-will and great Love to Sinners in his Son Jesus Christ: *by the which good will they are sanctified through the offering up of the Body of Jesus Christ, once for all*, Heb. 10. 10.

Again, When thou hast smelt out this Grace of God, and canst distinguish it from that which is not, then Labour to strengthen thy Soul with the blessed Knowledge of it. *Thou therefore, my Son*, said *Paul, be strong in the Grace that is in Christ Jesus*, 2 Tim. 2. 1. Fortifie thy Judgment and Understanding; but especially Labour to get down all into thy Conscience, that that may be *purged from dead Works, to serve the living God.*

And to enforce this Use upon thee yet farther, consider, a Man gets yet more advantage by the Knowledge of, and by growing strong in this *Grace* of God.

1. It ministreth to him matter of Joy; for he that knows this Grace aright, he knows *God* is at peace with him, because he believeth in Jesus Christ, *who by Grace tasted Death for every man; by whom also we have access by Faith into this Grace wherein we stand, and rejoyce in hope at the Glory of God*, Rom. 5. 1, 2, 3. And indeed what joy, or what rejoycing is like rejoycing here? To rejoyce in hope of the Glory of God, it is to rejoyce in hope to enjoy him for ever, with that eternal Glory that is in him.

2*ly*, As it manifesteth matter of joy and rejoycing; so it causeth much fruitfulness in all Holiness and Godliness. *For the Grace of God that bringeth Salvation, hath appeared to all men, teaching us, that denying ungodliness, and worldly Lusts, we should live soberly, righteously, and godly in this present World*, Tit. 2. 11, 12. Yea, it so naturally tendeth this way, that it can no sooner appear to the Soul, but it causeth this blessed fruit in the Heart and Life: *We our selves were sometimes foolish, disobedient, deceived, serving divers Lusts and pleasures; living in malice and envy, hateful and hating one another; but after the Love and kindness of God our Saviour appeared.* What then? Why then, *he that believeth, being justified by his Grace*, and expecting *to be an heir according to the hope of eternal Life, is careful to maintain good works*, Tit. 3. 3, 4, 5, 6, 7, 8.

See also that in St. *Paul*'s Epistle to the *Colossians*, *We give thanks*, say he, *to God and the Father of our Lord Jesus Christ, praying always for you since we heard of your Faith in Christ Jesus, and of the Love which ye have to all the Saints; for the hope which is laid up for you in Heaven; whereof ye heard before in the word of the Truth of the Gospel, which is come unto you, as it is also in all the World, and bringeth forth fruit, as it doth also in you, since the Day you heard it, and knew the Grace of God in Truth*, Col. 1. 3, 4. 5. 6.

3*ly*, The Knowledge of, and Strength that comes by the *Grace* of God, is a sovereign Antidote against all, and all manner of Delusions that are, or may come into the World. Wherefore S. *Peter* exhorting the Believers to take heed that they were not carried away with the Errors of the Wicked, and so fall from their own stedfastness, adds, as their only help, this exhortation; *But grow in Grace and in the Knowledge of our Lord and Saviour Jesus Christ*, 2 Pet. 3. 18.

1. Suppose it should be urged, That Man's own Righteousness saveth the Sinner; why then we have this at Hand, *God hath saved us, and called us, not according to our Works, but according to his own purpose and Grace, which was given us in Christ*, &c. 2 *Tim.* 1. 9.

2. Suppose it should be urged, That by the Doctrine of free Grace, we must not understand, God's extending free Forgiveness as far as we have, or do sin. The Answer is, *But where Sin abounded, Grace hath much more abounded; that as Sin hath reigned unto Death, so Grace might reign through Righteousness*, (through the Justice of God, being satisfied by his Son,) *unto eternal Life*, Rom. 5. 20, 21.

3. Suppose it should be urged, That this is a Doctrine tending to Looseness and Lasciviousness; the Answer is ready: *What shall we say then? shall we continue in sin that Grace may abound? God forbid: How shall we that are dead to sin, live any longer therein?* for the Doctrine of free Grace believed, is the most Sin-killing Doctrine

ctrine in the World, *Rom.* 6. 1, 2.

4. Suppoſe Men ſhould attempt to burthen the Church of God with unneceſſary Ceremonies, and impoſe them, even as the falſe Apoſtles urged Circumciſion of old, ſaying, unleſs you do theſe things, ye cannot be ſaved. Why, the Anſwer is ready: *Why tempt ye God to put a yoak upon the necks of the Diſciples, which neither our Fathers, nor we were able to bear; but we believe that through the Grace of our Lord Jeſus Chriſt, we ſhall be ſaved, even as they*, Acts 15. 1, 10, 11. But not to enlarge;

5*ly*, This Doctrine, *By Grace ye are ſaved*, it is the only remedy againſt deſpairing Thoughts, at the Apprehenſion of our own Unworthineſs: as,

1. Thou crieſt out, O curſed Man that I am, my Sins will ſink me into Hell.

Anſwer. Hold Man, there is a God in Heaven that is *the God of all Grace*, 1 Pet. 5. 10. Yet thou art not the Man of all Sin; if God be the God of all Grace, then if all the Sins in the World were thine, yet the God of all Grace can pardon, or elſe it ſhould ſeem, that Sin is ſtronger in a Man penitent, to damn, than the Grace of God can be to ſave.

2. But my Sins are of the worſt ſort; Blaſphemy, Adultery, Covetouſneſs, Murther, &c.

Anſwer, *All manuer of Sins and Blaſphemy ſhall be forgiven unto Men, wherewith ſoever they ſhall blaſpheme: Let the Wicked forſake his Way and the unrighteous man his Thoughts, and let him return unto the Lord, and he will have Mercy upon him, and to our God for he will abundantly Pardon*, Matt. 12. 31. Mark 3. 28. Iſa. 55. 7, 8.

3. But I have a ſtout and Rebellious Heart, a Heart that is far from good.

Anſw. *Hearken to me* (ſaith God,) *ye ſtout hearted, that are far from Righteouſneſs, I bring near my Righteouſneſs*; that is the Righteouſneſs of Chriſt, by which ſtout hearted Sinners are juſtified, though ungodly, *Iſa.* 46. 12, 13. *Philip.* 3. 7, 8. *Rom.* 4. 5.

4. But I have an heart as hard as any ſtone.

Anſwer. *A new heart alſo will I give you* (ſays God) *and a new ſpirit will I put within you, and I will take away the ſtony heart out of your fleſh, and I will give you an heart of fleſh*, Ezek. 36. 26.

5. But I am as blind as a Beetle, I cannot underſtand any thing of the Goſpel.

Anſwer. *I will bring the blind a way that they know not, I will lead them in paths that they have not known; I will make darkneſs light before them, and crooked things ſtraight; theſe things will I do unto them, and not forſake them*, Iſa. 42. 16.

6. But my heart will not be affected with the Sufferings and Blood of Chriſt.

Anſwer, *I will pour upon the houſe of* David, *and the inhabitants of* Jeruſalem, *the ſpirit of grace and ſupplication, and they ſhall look upon me whom they have pierced, and they ſhall mourn for him as one mourneth for only Son, and ſhall be in bitterneſs for him, as one that is in bitterneſs for his firſt born*, Zech. 12. 10.

7. But though I ſee what is like to become of me if I find not Chriſt, yet my Spirit, while I am thus, will be running after Vanity, Fooliſhneſs, Uncleanneſs, Wickedneſs.

Anſwer. *Then will I ſprinkle clean Water upon you, and you ſhall be clean, from all Filthineſs, and from all your Idols will I cleanſe you*, Ezek. 36. 25.

8. But I cannot believe in Chriſt.

Anſwer. But God hath promiſed to make thee believe. *I will alſo leave in the midſt of thee an afflicted and poor People, and they ſhall truſt in the Name of the Lord:* And again, *There ſhall be a Root of* Jeſſe, *and he ſhall riſe to reign over the Gentiles, and in him ſhall the Gentiles truſt*, Zeph. 3. 12. Rom. 15. 12.

9. But I cannot pray to God for Mercy.

Anſwer. But God hath graciouſly promiſed a Spirit of Prayer, yea, *Many People and ſtrong Nations, ſhall come to ſeek the Lord of Hoſts in* Jeruſalem, *and to pray before the Lord: They ſhall call on my Name, and I will hear them, I will ſay, it is my People, and they ſhall ſay, the Lord is my God*; Zech. 8. 22. chap. 13. 9. chap. 12. 10.

10. But I cannot repent.

Anſwer. *The God of our Fathers raiſed up Jeſus, whom ye ſlew, and hanged on a Tree: Him hath God exalted with his right Hand to be a Prince and a Saviour, to give Repentance to* Iſrael, *and the Forgiveneſs of Sins*, Acts 5. 30, 31.

Thus might I enlarge, for the Holy Bible is full of this exceeding Grace of God. O theſe Words, *I will* and *You ſhall*, they are the Language of a gracious God: They are Promiſes by which our God has engaged himſelf to do that for poor Sinners, which would elſe be left undone for ever.

The Third USE.

Thirdly, Are they that are ſaved, ſaved by Grace? Then let Chriſtians labour to advance God's *Grace.*

1. In Heart.

2. In Life.

Firſt in Heart, and that in this manner.

1. Believe in God's Mercy, through Jeſus Chriſt, and ſo advance the Grace of God; I mean, venture heartily, venture confidently, for there is a Sufficiency in the Grace of *God*. *Abraham* magnified the Grace of *God*, *when he conſidered not his own Body now dead, neither yet the Barrenneſs of* Sarah's *Womb: when he ſtaggered not at the Promiſe of God through Unbelief, but*

but was ſtrong in Faith, giving Glory to God, Rom. 4. 19, 20.

2. Advance it by heightning of it in thy Thoughts: Have always good and great Thoughts of the Grace of God, narrow and ſlender Thoughts of it are a great Diſparagement to it.

And to help thee in this Matter, conſider.

1. This *Grace* is compared to a Sea, *and thou wilt caſt all our Sins into the depth of the Sea*, Mich. 7. 19. now a Sea can never be filled up by caſting into it.

2. This Grace is compared to a Fountain, to an open Fountain: *In that Day there ſhall be a Fountain opened to the Houſe of* David, *and to the Inhabitants of* Jeruſalem *for Sin and for Uncleanneſs*: Now a Fountain can never be drawn dry, *Zech.* 13. 1.

3. The Pſalmiſt crys out concerning the Grace and Mercy of God, *it endureth for ever*, he ſays ſo twenty ſix Times in one Pſalm: Surely he ſaw a great deal in it, ſurely he was taken a great deal with it, *Pſal.* 136.

4. St. *Paul* ſays, the God of all Grace, *can do more than we ask, or think*, Epheſ. 3. 20.

5. Therefore as God's Word ſays, ſo thou ſhouldeſt conclude of the Grace of God.

3*dly*, Come boldly to the Throne of Grace by hearty Prayer, for this is the Way alſo to magnifie the Grace of God: This is the Apoſtle's Exhortation, *Let us therefore come boldly to the Throne of Grace, that we may obtain Mercy, and find Grace to help in Time of need*, Heb. 4. 16.

See here a little and wonder.

We have been all this while diſcourſing of the *Grace of God*; and now we are come to his *Throne*; as *Job* ſays, *even to his Seat*; and behold, *that is a Throne of Grace.* O, when a God of Grace is upon a Throne of Grace, and a poor Sinner ſtands by, and begs for Grace, and that in the Name of a gracious Chriſt, in and by the help of the Spirit of Grace, can it be otherwiſe, but ſuch a Sinner muſt obtain Mercy and Grace to help in Time of need? But not to forget the Exhortation, *Come boldly.* Indeed we are apt to forget this Exhortation; we think, being we are ſuch abominable Sinners, we ſhould not preſume to come boldly to the Throne of Grace: But yet ſo we are bidden to do; and to break a Commandment here, is as bad as to break it in another Place.

You may ask me, What is it to come *boldly?*

Anſwer 1. It is to come confidently, *Let us draw near with a true Heart, in full Aſſurance of Faith, having our Hearts ſprinkled from an evil Conſcience, and our Bodies waſhed with pure Water*, Heb. 10. 21, 22.

2. To come *boldly*, it is to come frequently, at Morning, at Noon, and at Night will I pray: We uſe to count them bold Beggars that come often to our Door.

3. To come boldly, it is to ask for great Things when we come: That's the bold Beggar, that will not only ask, but alſo chooſe the Thing that he asketh.

4. To come *boldly*, it is to ask for others as well as our ſelves, to beg Mercy and Grace for all the Saints of *God* under Heaven, as well as for our ſelves: *Praying with all Prayer and Supplication in the Spirit for all Saints*, Epheſ. 6. 18.

5. To come *boldly*, it is to come and take no nay; thus *Jacob* came to the Throne of Grace. *I will not let thee go except thou bleſs me*, Gen. 32. 26.

6. To come *boldly*, it is to plead God's Promiſes with him, both in a Way of Juſtice and Mercy, and to take it for granted, God will give us (becauſe he hath ſaid it) whatever we ask in the Name of his Son.

4*thly*, Labour to advance God's *Grace* in thy Heart, by often admiring, praiſing and bleſſing God in ſecret for it, God expects it: *He that offereth Praiſe glorifies me*, ſays he: *By Jeſus Chriſt therefore let us offer the Sacrifice of Praiſe to God continually*; that is, *the Fruit of our Lips, giving Thanks in his Name*, Pſal. 50. 23. Heb. 13. 15.

But again Secondly, As we ſhould advance this *Grace* in our Hearts, ſo we ſhould do it in our Life: We ſhould in our Converſation adorn the Doctrine of God our Saviour in all Things. 'Tis a great Word of the Apoſtle; *Only let your Converſation be as becomes the Goſpel of Chriſt*, which is the Goſpel of the Grace of *God*, *Phil.* 1. 27. God expecteth that there ſhould in our whole Life be a bleſſed Tang of the Goſpel; or that in our Life among Men, there ſhould be preached to them the Grace of the Goſpel of God.

The Goſpel ſhews us, That God did wonderfully ſtoop and condeſcend for our good, and to do accordingly it is to ſtoop and condeſcend to others.

The Goſpel ſhews us, That there was abundance of Pity, Love, Bowels, and Compaſſion in God towards us, and accordingly we ſhould be full of Bowels, Pity, Love, and Compaſſion to others.

The Goſpel ſhews us, That in God there is a great deal of willingneſs to do good to others.

The Goſpel ſhews us, That God acteth towards us, according to his Truth and Faithfulneſs, and ſo ſhould we be in all our Actions one to another.

By the Goſpel God declares, that he forgiveth us ten thouſand Talents, and we ought likewiſe to forgive our Brother the hundred Pence.

And now before I conclude this Uſe let me give you a few Heart indearing Conſiderations, to this ſo good and ſo happy a Work.

Firſt, Conſider, God hath ſaved thee, by his *Grace*: Chriſtian, God hath ſaved thee,

thee, thou haſt eſcaped the Lyon's Mouth, thou art delivered from Wrath to come, advance the Grace that ſaves thee, in thy Heart and Life.

Secondly, conſider, God left Millions in their Sins that Day he ſaved thee by his Grace: He left Millions out and pitched upon thee: It may be hundreds alſo, yea Thouſands, were in the Day of thy Converſion, lying before him under the preaching of the Word as thou wert, yet he took thee: Conſiderations of this Nature affected *David* much, and God would have it affect thee to the advancing of his Grace in thy Life and Converſation, *Pſal.* 78. 67, to 72. *Deut.* 7. 7.

Thirdly, Conſider, perhaps the moſt Part of thoſe that God refuſed, that Day that he called thee by his Grace, were as to Converſation far better than ever thou wert. *I was a Blaſphemer, I was a Perſecutor, I was an injurious Perſon, but I obtained Mercy!* O this ſhould affect thy Heart, this ſhould engage thy Heart to ſtudy to advance this Grace of *God*, 1 *Tim.* 1. 14, 15.

Fourthly, Perhaps in the Day of thy Converſion thou waſt more unruly than many; Like a Bullock unaccuſtomed to the Yoak hardly tamed, thou waſt brought home by ſtrong Hands; thou wouldeſt not drive, the Lord Jeſus muſt take thee up, lay thee upon his Shoulder, and carry thee home to his Father's Houſe, this ſhould engage thy Heart to ſtudy to advance the Grace of God, *Luke* 15. 1, to 6.

Fifthly, It may be, many did take even offence at God in his converting and ſaving of thee by his Grace, even as the elder Son was offended with his Father for killing the fatted Calf for his Brother, and yet that did not hinder the Grace of God, nor make God abate his Love to thy Soul: This ſhould make thee ſtudy to advance the Grace of God in thy Heart and Life. *Luke* 15. 25, to 33.

Sixthly, Conſider again, that God hath allowed thee but a little Time for this good Work, even the few Days that thou haſt now to live, I mean for this good Work among ſinful Men, and then thou ſhalt go to receive that Wages that Grace alſo will give thee for thy Work to eternal Joy.

Seventhly, Let this alſo have ſome Place upon thy Heart, every Man ſhews Subjection to the God that he ſerveth: Yea, though that God be none other but the Devil and his Luſts, and wilt not thou, *O Man! ſaved of the Lord*! Be much more ſubject to the Father of Spirits and Love: Alas! They are purſuing their own Damnation, yet they ſport it, and dance all the Way they go. They ſerve that God with Chearfulneſs and Delight, who at laſt will plunge them into the everlaſting Gulf of Death, and torment them in the fiery Flames of Hell: But thy God is the God of Salvation, and to God thy Lord belongs the Iſſues from Death: Wilt not thou ſerve him with Joyfulneſs in the Enjoyment of all good Things? Even him by whom thou art to be made bleſſed for ever.

Object. *This is that which kills me*, honour *God I cannot*; *my Heart is ſo wretched, ſo ſpiritleſs, and deſperately wicked I cannot.*

Anſw. What doſt thou mean by *cannot*?

1. If thou meaneſt, thou haſt no Strength to do it, thou haſt ſaid an untruth, for *ſtronger is he that is in us, than he that is in the World*, Joh. 4. 4.

1. If thou meaneſt thou haſt no Will, then thou art out alſo, for every Chriſtian (in his right Mind) is a willing Man, and the Day of God's Power hath made him ſo, *Pſal.* 110. 3.

3. If thou meaneſt, that thou wanteſt Wiſdom, that's thine own Fault: *If any Man lacks Wiſdom, let him ask it of God, who giveth to all Men liberally, and upbraideth not.* Jam. 1. 5.

Object. *I cannot do Things as I would.*

Anſwer. No more could the beſt of the Saints of old, *to will is preſent with me*, ſaid *Paul, but how to perform that which is good I find not*: And again, *the Fleſh luſteth againſt the Spirit, and the Spirit againſt the Fleſh, and theſe are contrary the one to the other, ſo that ye cannot do the Things that ye would*, Rom. 7. 18. Gal. 5. 17.

And here indeed lies a great diſcovery of this Truth, *ye are ſaved by Grace*, for the Children of God, whilſt here, notwithſtanding their Converſion to God, and Salvation by Chriſt through Grace, are ſo infirm and weak, by Reaſon of a Body of Death that yet remaineth in them, that ſhould even the Sin that is in the beſt of their Performances be laid to their Charge, according to the Tenour of a Covenant of Works, they would find it impoſſible ever to get into Glory. But why do I talk thus? 'Tis impoſſible that thoſe that are ſaved by Grace ſhould have their Infirmities laid to their Charge as afore, *for they are not under the Law*, they are included by the Grace of God, in the Death and Blood of the Son of God, who ever liveth to make Interceſſion for them at the right Hand of God. Whoſe Interceſſion is ſo prevalent with the Father, as to take away the Iniquity of our holy Things from his Sight, and to preſent us holy and unreproveable, and unblameable in his Sight: To him, by Chriſt Jeſus, through the help of the bleſſed Spirit of Grace, be given, Praiſe and Thanks, and Glory, and Dominion, by all his Saints, now and for ever, *Amen.*

A MAPP SHEWING THE ORDER & CAUSES of Salvation & Damnation

GOD

Father — Son (He is Lord of all Acts 10:36) — Spirit

When thou dost read this side then look
Into thy Heart, as in a Book
And see if thou canst read the same
In thee from God by Christ his name
If not, then fear the other side
Which not to life but death doth guide

Follow the Line by the figures over each Circle and then you will understand what you read

Those Lines are blak and so are those
That do Eternall life Oppose
Which those will do most willingly
Whom God doth leave to live and die
So would those on the other side
Alsso if God did not them guide
He helps the one then by his Grace
And leaves the other to his race

The Line of Grace — Beginning — Adam — Abel — Cain — the line of Justice

2 The Covenant of Grace 2 Sam 23:5
1 Election upon which Standeth Eph:1:4
3 To the Elect comes by the Covenant effectuall calling Rom 8:30
He that doth miss the saving call Into Gods wrath he soon will fall
Whom he did predestinate them he also called
He hath chosen us in him

2 Standeth the covenant of works Gal 4:24
1 Reprobation upon which Gal:4:23
3 to them by this covenant cometh Legall conviction for sin Ro:3:20
This Agar is mount Sinai in Arabia and answereth to Jerusalem which now is and is in bondage with her Children
Thats the Law
To be Reprobated is to be left out of Gods election
Log all conviction u when a man doth see his sin by the law yet doth not through faith and lous close with Christ for deliverance from them
by the Law is the knowledge of sin
He of was of the the bond woman was after the flesh

The passage into and out of the World

When God at first the World did make
Twas dark w[hi]ll againe he spake
Tis so with man he u all night
At first, till God doth give him light

4 by which is given the Holy Ghost and the Operations of it Gall 4:6
5 which causeth sound convictions for sinne Acts 16:30
Because we are sons he hath sent forth the spirit of his son into our hearts
I Kill and I make alive

The work begun goes sweetly on
Through casting down and making stand

6 where at the Soul is cast down Acts 16:30
7 which occasioneth Satan to tempt to Despaire 1 Pet 5:8
8 which driveth the Soul to the promise Job 13:15
what shall I do to be saved
Though he slay me yet will I trust in him
He seeth as Prisoners
As at the Lion

The prayer of Faith
Our God will heare
As the word saith
We need not fear

9 Which strengtheneth Faith Psal 119:99
10 which encourageth to Pray 2 Sam 7:27
11 which causeth God to heare Jer 31:18
12 And in Mercy to reveale Christs righteousness Gal 1:15
Remember thy word unto thy servant on which thou hast caused me to hope
Thou hast found my heart to pray
Thou hast given me an heart to know thee that I am the Lord
It pleased God to reveale his Son in me

13 which encreaseth confidence Rom 1:17
Faith is the gift of God
The righteous liveth by Faith

Have love to God
a watchfull eye
Beare you his rod
and sweetly dye

14 working true love to Holiness Psal 119:97
15 Humilitie at the sight of sinne Rom 7:24
16 Watchfullness against it Acts 24:16
17 And patience under the Crosse Rom 12:12
18 which brings more experience of Gods goodnesse
Oh how I love thy Law
O wretched man I am
Patient in tribulation
Patience worketh experience and experience hope

Though Satan Tempts
And with his fanne
Winnoweth; Gods own
By Grace shall stand

19 which worketh strong hope in an unseen world Rom 8:24
20 which begets much sweet soul Contemplation Psal 104:34
21 which bears them up in Faith about their sufferings 2 Cor 4:18
Hope wch is seene is not hope
while wee look not at the things that are seen but at things that are not seene

22 whereby they overcome the World 1 John 5:4,5
23 And have an entrance into the Kingdom of Christ 2 Pet 1:11
Here you may See that grace begun Doth keep the soul till Heaven be won
This is the Victory that overcometh the world even our faith
for so an entrance shall be administred unto you abundantly

24 Wherein it dwelleth to Eternity 1 Thes 4:17
And so shall we for ever be with the Lord
Come Weary Saint Come into light Thou didst not faint Walk thou in white
Whether to heaven God will have glory
or hell you bend in the end

4 which worketh some desires after life Num 24:10
6 to whom God in mercy gives some taste of Life Heb 6:4,5
Let me dye the death of the righteous
For men may taste But miss at last Think they hold fast Yet an out cast
they have tasted the good word of God

6 If a man think himself somthing when he is nothing he deceiveth himself
7 At which the soul groweth secure Gal 6:3
8 which causeth loosnesse of Life 2 Pet 2:20,21
At which God in Justice blasts y soul Rom 11:8
Like this his
dog to vomit
God hath given them the spirit of slumber

9 At which Satan renews his possession Mat 12:45
10 who worketh blindnesse of Heart 2 Cor 4:4
11 which begetteth impenitency Rom 2:5
12 which increaseth all manner of iniquity Rom 2:5
the God of this world hath blinded
thy hardness and impenitent heart
they enter in and dwell there
Treasurest up unto thy selfe wrath against the day of wrath

13 which strengthen th Unbeliefe into Atheisme Acts 13:41
You shall in no wise behave declare it to you
You shall in no thought a man

14 which worketh contempt of God Rom 1:30
15 which quencheth desires of Heaven Pro 17:16
16 at which God gives over to a reprobate minde Rom 1:28
17 then the soul sinneth with greedinesse Eph 4:19
18 And Abhorreth reproofe Pro 1:25
Sin is linked together One doth follow another
Haters of God
they have heart to it
To work all uncleanesse with greedinesse
They would none of my reproof

19 As Cain who was of that wicked one and slew his Brother
20 which begetteth a Spirit of Persecution 1 Joh 3:12
21 which is a shrewd sign of finall Apostacy Heb 6:5:6
And betokeneth sinne against ye Holy Ghost Mat 12:32
But whosoever speaketh against the Holy Ghost

22 For which there is no forgivenesse Mat 12:32
23 But a certain fearfull looking for Judgment Heb 10:27
it shall never be forgiven neither in this world nor in the world to come
there remaineth no more sacrifice for sin but a fearfull looking for of judgment
That man had better were have been Than to receive this fruit off sin

24 under the Reprobate lyes to Eternity
Come sinner Come Thou art my right I am the home Grace thou dost loath
Into Everlasting Fire prepared for the Divill and his Angells
Psal 55:15

By John Bunyan Author of the Pilgrims Progress

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The Epiſtle to the READER.

COURTEOUS READER,

HAVING *formerly writ ſome ſmall Matter, touching the* Doctrine of Faith; *as* Juſtification by Grace, through the Faith of Chriſt's Blood, &c. *I do here as the Second to that Doctrine, preſent thee with a few Lines, touching* Good Works, *that I might, as at firſt I ſhewed thee the* Good *and* Glory *of the one, ſo now ſhew thee the* Beauty *and* Excellency of the other: *For though we are juſtified,* (Rom. 3. 24. &c.) *freely by Grace through Chriſt before God; yet we are juſtified before Men* (Jam. 2. 18.) *by our Works: Nay, a Life of Holineſs flowing from Faith in us that are ſaved by Grace, it doth juſtifie that Grace before the World, that juſtifies us before God,* 2 Cor. 6. 1, 3. 2 Cor. 9. 12, 13. 1 Pet. 2. 11, 12.

I have not here only in general treated of this Doctrine of good Works; but particularly (after ſome Diſcourſe about Works flowing from Faith, and what makes it truly and goſpelly good,) I diſcourſe of them as we ſtand under our ſeveral Relations, in this World among Men.

As firſt, The *Duty* of the Maſter of a Family: Of the Husband to his Wife; and of hers to him: Of the Duty of Parents to their Children; and of Children to their Parents: Of Maſters alſo to their Servants; and of the Servant again to his Maſter: *with a brief Touch upon* good Neighbourhood; *and a Diſcovery of* Covetouſneſs, Pride, *and* Uncleanneſs, *which are great Obſtructions to a truly Goſpel-Converſation.*

I know there are many that have treated of good Works in large and learned Diſcourſes, but I doubt all have not ſo Goſpeliſed their Diſcourſes as becomes them, and as the Doctrine of the Grace of God calleth for.

However, I thought it my Duty to add this Diſcourſe to all that are paſt; and that for theſe Reaſons:

Firſt, *To take away thoſe Aſperſions that the Adverſaries caſt upon our Doctrine,* (Rom. 3. 8. *as alſo in the Days of* Paul,) *that becauſe we preach* Juſtification *without the Works of the Law: therefore they pretend we plead for looſneſs of Life,* whoſe Damnation is juſt.

Secondly, *Becauſe, though there be much Diſcourſe about Works in general, yet a particular Diſcourſe of them, as before is touched, is too much neglected; and by this Means every one too much left at Uncertainties (as from them) of their ſeveral Works under their particular Relations; which I think is one Reaſon of that Diſorder in Families and Places, where God's People live, to their Shame, and the Diſhonour of God.*

Thirdly, *Becauſe theſe few Books that do particularly treat thus of* good Works, *are, I think, now ſo ſcarce, or ſo big, that but few have them, and few buy them, if they may be had, eſpecially our new Converts, for whoſe Sakes principally this ſhort Diſcourſe is intended; and indeed, this is one Reaſon of my Brevity, that the Price might neither be burthenſome, nor the Reading long and tedious:* Multitude of Words drown the Memory; *and an Exhortation* in few Words, *may yet be ſo full, that the Reader may find that in the ſide of a Sheet, which ſome are forced to hunt for in a whole Quire,* &c. *The Lord teach us this Wiſdom.*

Fourthly, *I have written this Book, to ſhew that I bear a Fellow-Teſtimony and Witneſs (with all that know God,) of the Operation that Grace hath, and will have in the*

Heart that hath savingly received it.

Lastly, *I have thus written, because it is amiable and pleasant to* God, *when* Christians *keep their Rank, Relation and Station, doing all as become their Quality and Calling. When Christians stand* every one *in their Places, and do the Work of their* Relations, *then they are like the Flowers in the Garden,* that stand *and grow where the Gardiner hath* planted them, *and then they shall both honour the* Garden *in which they are planted, and the* Gardiner *that hath so disposed of them. From the* Hysop *in the Wall, to the* Cedar *in* Lebanon, *their Fruit is their Glory. And seeing the Stock into which we are planted, is the fruitfullest Stock; the Sap conveyed thereout, the fruitfullest Sap, and the Dresser of our Souls the wisest Husbandman,* John 15. 1. *How contrary to Nature, to Example, and Expectation, should we be, if we should not be* rich *in* good Works.

Wherefore take heed of being painted Fire, wherein is no warmth; and painted Flowers, which retain no Smell; and of being painted Trees, whereon is no Fruit. Whoso boasteth himself of a false Gift, is like Clouds and Wind without Rain, *Prov.* 25. 14.

FAREWELL.

The Lord be with thy Spirit, that thou mayest profit for Time to come.

J. BUNYAN.

TIT. III. 7, 8.

That being justified by his Grace, we should be made Heirs according to the Hope of eternal Life.

This is a faithful Saying; and these Things I will that thou affirm constantly, that they which have believed in God, might be careful to maintain good Works. These Things are good and profitable unto Men.

I Shall not at this Time discourse of every Particular at large, included in these Words; but shall briefly fall upon those Things that I judge most necessary for the People of God: Neither shall I need to take any great Preamble to the Words for their Explication; they themselves being plain, and without that Ambiguity that calleth for such a Thing; the general Scope being this, *That they which have believed in God, should be careful to maintain good Works.*

But yet to prosecute what I intend, with what clearness I may, I shall in a Word or two make Way for what is to be the Main of this Book.

[*This is a faithful Saying*;] This; Which? Why that which goeth before; namely, *That being justified by Grace, we should be made Heirs according to the Hope of Eternal Life. This is a faithful Saying; and these Things I will that thou affirm constantly.*

Why so?

Why, *That they which have believed in God, might be careful to maintain good Works.*

The Meaning is, that the Way to provoke others to *good Works*, is constantly (in the Evidence and Demonstration of the Spirit) to shew them the certainty of their being by Grace made Heirs of *Eternal Life.*

From this Scripture therefore I do gather these Things observable:

First, *That good Works do flow from Faith.* Yea,

Secondly, *That every one that believeth should be careful that their Works be good.*

Thirdly, *That every Believer should not only be careful that their Works be good, and for the present do them, but should also be careful to maintain them; that is, they should carefully study to keep in a constant Course of good Works.*

And lastly, *That the best Way to provoke both our selves and others to this Work; it is to be often affirming to others, the Doctrine of Justification by Grace, and to believe it our Selves.* This is a faithful Saying: And these Things I will, saith *Paul*, that thou affirm constantly, that they who have believed in God, might be careful to maintain good Works.

I begin with the First.

That good Works *do flow from* Faith.

This is evident divers Ways: First from the Impossibility of their flowing from any other Thing; they must either flow from Faith, or not at all: *For whatsoever is not of Faith, is Sin.* And again, *Without Faith it is impossible to please him,* (*Rom.* 14. 23. *Heb.* 11. 6.) Every Man by Nature, before Faith, is an evil and a corrupt Tree: *And a corrupt Tree cannot bring forth good Fruit. Do Men gather Grapes of Thorns, or Figs*

of

of Thiſtles? Mat. 7. 16, 17. Now a *Man* is made good by Faith, and by that bringeth forth the Fruits that are acceptable to God, *Heb.* 11. 4. *Col.* 1. 4, 5, 6.

Wherefore, Sinners, before Faith, are compared to the Wilderneſs, whoſe Fruits are Briars and Thorns; and whoſe Hearts are the Habitation of Dragons; that is, of Devils, *Iſa.* 35, 6, 7, *Heb.* 6, 7, 8.

And hence again it is, that they are ſaid to be *Godleſs*, *Chriſtleſs*, *Spiritleſs*, *Faithleſs*, *Hopeleſs*; without the *Covenant of Grace*, without *Strength*; Enemies in their Minds by wicked Works, and poſſeſſed by the Spirit of Wickedneſs, as a Caſtle by a Conqueror, *Epheſ.* 2. 12. *Jude* 19. 2 *Theſ.* 3. 2. *Col.* 1. 21. *Luk.* 11. 21.

Now theſe things being thus, it is impoſſible that all the Men under Heaven, that are *Unconverted*, ſhould be able to bring forth one Work rightly good; even as impoſſible, as for all the Briars and Thorns under Heaven, to bring forth one Cluſter of Grapes, or one Bunch of Figs; for indeed they want the Qualification. A Thorn bringeth not forth Figs, becauſe it wanteth the Nature of the Fig-tree; and ſo doth the Bramble the Nature of the Vine. *Good Works* muſt come from a good Heart.

Now, this the Unbeliever wanteth, becauſe he wanteth *Faith*; *for 'tis that which purifieth the Heart*, Luke 6. 45. Acts 15. 9. Good Works muſt come from Love to the Lord Jeſus; but this the Unbeliever wanteth alſo: *Becauſe he wanteth Faith: For Faith worketh by Love, and by that Means doth good*, as Gal. 5. 6.

And hence again it is, that though the carnal Man doth never ſo much which he calleth good, yet it is rejected, ſlighted, and turned as Dirt in his Face again; his Prayers are abominable, his plowing is Sin, and all his Righteouſneſs as menſtruous Rags, *Prov.* 15. 8. *Prov.* 21. 4. *Iſa.* 64. 6. Thus you ſee that without Faith there are no good Works.

Now then to ſhew you that they flow from Faith: And that,

For that Faith *is a Principle of Life, by which a Chriſtian lives* (Gal 2.20,21.) *a Principle of Motion, by which it walks towards Heaven in the Way of Holineſs*, Rom. 4. 12. 2 Cor. 5. 7. It is alſo a Principle of *Strength*, by which the Soul oppoſeth its Luſt, the Devil, and this World, and overcomes them; *This is your Victory, even your Faith*, 1 Joh. 5. 4, 5. Faith in the Heart of a Chriſtian, is like the Salt that was thrown into the corrupt Fountain, that made the naughty Waters good, and the barren Land fruitful, 2 Kings 2. 19, 20, 21. Faith, when it is wrought in the Heart, is like Leaven hid in the Meal, *Mat.* 13. 33. or like perfume that lighteth upon ſtinking Leather, turning the Smell of the Leather into the Savour of the Perfume; it being then planted in the Heart, and having its natural Inclination to Holineſs. Hence it is that there followeth an Alteration of the Life and Converſation, and ſo bringeth forth Fruit accordingly. *A good Man out of the good Treaſure of his Heart bringeth forth good Fruit*, Luke 6. 45. Which Treaſure, I ſay, is this Faith (*Jam.* 2. 5. 1 *Pet.* 1. 7.) And therefore it is that Faith is called, *The Faith according to Godlineſs*, and *the moſt holy Faith*, Tit. 1. 1. Jude 20.

2. *Good Works muſt needs flow from Faith*, or no way; becauſe *that alone carrieth in it an Argument ſufficiently prevalent to win upon our Natures, to make them comply with Holineſs.*

Faith ſheweth us that God loveth us, that he forgiveth us our Sins; that he accounteth us for his Children, *having freely juſtified us through the Blood of his Son*, Rom. 3. 24, 25. Ch. 4. Heb. 11. 13. 1 Pet. 1. 8.

Faith receiveth the Promiſe, imbraceth it, and comforteth the Soul unſpeakably with it.

Faith is ſo great an Artiſt in arguing and reaſoning with the Soul, that it will bring over the hardeſt Heart that it hath to deal with: It will bring to my Remembrance at once, both my Vileneſs againſt God, and his Goodneſs towards me; it will ſhew me, that though I deſerve not to breath in the Air, yet that God will have me an Heir of Glory.

Now, there is no Argument greater than this: This will make a Man run through ten thouſand Difficulties, to anſwer God (though he never can) for the Grace he hath beſtowed on him.

Further, *Faith* will ſhew me how diſtinguiſhingly this Love of God hath ſet it ſelf upon me: It will ſhew me, that though *Eſau* was *Jacob's* Brother, yet he loved *Jacob*, *Mal.* 1, 2. That though there were thouſands more beſides me that were as good as me, yet I muſt be the Man that muſt be *Choſen.*

Now this, I ſay, is a marvellous Argument, and unſpeakably prevaileth with the Sinner, as ſaith the Apoſtle, *For the Love of Chriſt conſtrains us, becauſe we thus judge, That if one died for all, then are all dead; and that he died for all, that they which live* (that is, by Faith) *ſhould not henceforth live unto themſelves, but to him that died for them, and roſe again*, 2 Cor. 5. 14. *Love* (ſaith the Wiſe-man) *is ſtrong as Death: Many waters cannot quench Love, neither can the floods drown it. If a Man would give all the Subſtance of his Houſe for Love, it would be utterly contemned*, Song. 8. 6, 7.

Oh! when the broken, dying, condemned Soul, can but ſee, by Faith, the Love of a tender hearted Saviour; and alſo ſee what he underwent to deliever it from under that Death, Guilt and Hell, that now it feels and fears; which alſo it knoweth it hath moſt juſtly and highly deſerved:

Then bleſs the Lord, O my Soul; and what ſhall I render unto the Lord for all his Benefits? *Pſal.* 103. 1, 2, 3. *Pſal.* 116. 1, to 14.

Thus is Faith a prevailing Argument to the Sinner, whereby he is fetched off from what he was, and conſtrained to bend and yield to what before he neither would nor could, 1 *Cor.* 2. 14. *Rom.* 8. 7.

And hence it is, that Goſpel Obedience is called the *Obedience of Faith*, as well as Obedience to the Faith, *Rom.* 16. 26. For it muſt be by the Faith of Chriſt in my Heart, that I ſubmit to the Word of Faith in the Bible, otherwiſe all is to no Profit! (as ſaith the Apoſtle) *The Word preached did not profit them, it not being mixed with Faith in them that heard it*, (Heb. 4. 2.) For Faith alone can ſee the Reality of what the Goſpel ſaith; and ſo I ſay, argue over the Heart to the imbracing of it.

4. Faith is ſuch a Grace, as will repreſent to the Soul all things in their proper Colours: It doth not (as doth Unbelief and Ignorance) ſhew us all things out of order, putting Darkneſs for Light, and Bitter for Sweet, but will ſet every thing in its proper Place before our eyes; God and Chriſt ſhall be with it, the chiefeſt Good, the moſt lovely and amiable, a Heavenly Life ſhall be of greater Eſteem, and more deſireable, than all the Treaſures of *Egypt!* Righteouſneſs and Sanctification will be the thing after which it will moſt vehemently preſs; becauſe it ſeeth not only Death and Damnation, as the Fruits of Sin, but Sin alſo in it ſelf, diſtinct from the Puniſhment belonging to it, a deteſtable, horrible, and odious thing, *Heb.* 11. 25, 26, 27. *Phil.* 3. 7, to 12. *Rom.* 12. 9.

By *Faith* we ſee this World hath no abiding in it for us, nor no Satisfaction if it were otherwiſe, *Heb.* 11. 15, 16. and 13. 14. 1 *Cor.* 7. 29, 30, 31. And hence it is, that the People of God have groaned to be gone from hence, into a ſtate that is both ſinleſs, and temptationleſs: And hence, it is again, that they have run through ſo many Trials, Afflictions and Adverſities, even becauſe of that Love to Holineſs of Life that Faith being in their Hearts did *prompt* them to, by ſhewing them the Worth and Durableneſs of that which was good, and the Irkſomeneſs and Evil of all things elſe, 2 *Cor.* 5. 1, to 8 *Heb.* 11. 33, to 39.

5. Faith layeth hold of that which is able to help the Soul to bring forth *Good Works*: It layeth hold of, and engageth the Strength of Chriſt, and by that overcometh that which oppreſſeth. *I can do all things through Chriſt that ſtrengtheneth me*, Phil. 4. 13.

In a word, a Life of Holineſs and Godlineſs in this World, doth ſo inſeparably follow a Principle of Faith, that it is both monſtrous and ridiculous to ſuppoſe the contrary. What, ſhall not he that hath Life have Motion? *Gal* 2. 20.

He that hath by Faith received the Spirit of Holineſs, ſhall not he be holy? *Gal.* 3. 2. And he that is called to Glory and Virtue, ſhall not he add to his Faith Virtue? 2 *Pet.* 1. 4, 5. We are by Faith made good Trees, and ſhall not we bring forth good Fruit? *Luke* 6. 43. They that believe are created in Chriſt Jeſus unto good Works; and God hath, before the World was, ordained that we ſhould walk in them; and ſhall both our ſecond Creation, and God's Fore-ordination be made fruſtrate? *Epheſ.* 1. 4. and 2. 10. Beſides, the Children of Faith are the Children of Light, and of the Day, 1 *Tim.* 5. 5. Lights upon a Hill, and Candles on a Candleſtick, and ſhall not they ſhine? They are the Salt of the Earth, Shall not they be ſeaſoning? *Mat.* 5. 13, 14.

The *Believer* is the alone Man, by whom God ſheweth to the World, the Power of his Grace, the Operation of his Peoples Faith, &c. The Unbelievers read indeed of the Power of Grace, of the Faith, Hope, Love, Joy, Peace, and Sanctification of the Heart of the Chriſtian, but they feel nothing of that Sin-killing Operation that is in theſe Things, theſe are to them as a Story of *Rome* or *Spain*: Wherefore, to ſhew them in others, what they find not in themſelves, God worketh Faith, Hope, Love, &c. in a Generation that ſhall ſerve him; and by them they ſhall ſee what they cannot find in themſelves; and by this Means they ſhall be convinced, that though Sin, and the Pleaſures of this Life, be ſweet to them, yet there is a People otherwiſe minded, even ſuch a People, that do indeed ſee the Glory of that which others read of, and from that Light, take Pleaſure in thoſe things which they are moſt averſe unto. To this, I ſay, are Chriſtians called; herein is God glorified; hereby are Sinners convinced; and by this is the World condemned; 1 *Theſ.* 4. 7. 1 *Pet.* 2. 12. and 3. 1. *Hebr.* 11. 7.

Object. *But if Faith doth ſo naturally cauſe* good *Works, what then is the Reaſon that God's People find it ſo hard a Matter to be faithful in good Works?*

I anſwer. *Firſt*, God's People are fruitful in *good Works according to the Proportion of their Faith*; if they be ſlender in *good Works*, it is becauſe they are weak in Faith. Little Faith is like ſmall Candles, or weak Fire, which tho' they ſhine and have Heat, yet but dim Shining and ſmall Heat, when compared with bigger Candles and greater Fire. The Reaſon why *Sardis* had ſome in it whoſe Works were not perfect before God; it was, becauſe they did not hold

hold faſt, by Faith, the Word that they have formerly heard, and received, *Rev.* 3. 1, 2, 3.

Secondly, There may be a great Miſtake in our judging of our own Fruitfulneſs: The Soul that indeed is candid and right at Heart, is taught by Grace to judge itſelf, though fruitful, yet barren upon two Accounts: 1. *When it compareth its Life to the Mercy beſtowed upon it:* For when a Soul doth indeed conſider the Greatneſs and Riches of the Mercy beſtowed upon it, then it muſt needs cry out, *O wretched man that I am!* Rom. 7. 24. for it ſeeth itſelf wonderfully to fall ſhort of a Converſation becoming one who hath received ſo great a Benefit. 2. *It may alſo judge itſelf barren*, becauſe it falleth ſo far ſhort of that it would attain unto; it cannot do the thing that it would, *Gal.* 5. 17. 3. The Heart of a Chriſtian is naturally very barren; upon which, though the Seed of Grace (that is the fruitfulleſt of all Seeds) be ſown, yet the Heart is naturally ſubject to bring forth Weeds, *Mat.* 15. 19.

Now, to have a good Crop from ſuch Ground, doth argue the Fruitfulneſs of the Seed: Wherefore I conclude upon theſe three Things.

Firſt, That the Seed of Faith is a very fruitful Seed, in that it will be fruitful in ſo barren a Soil.

Secondly, That Faith is not beholding to the Heart, but the Heart to it, for all its Fruitfulneſs.

Thirdly, That therefore the Way to be a more fruitful Chriſtian, it is to be ſtronger in believing.

Now for the ſecond thing, to wit,

That every one that Believeth, *ſhould be careful that their* Works *be good.* This followeth from what went juſt before; to wit, That the *Heart* of a Chriſtian is a Heart ſubject to bring forth Weeds.

There is Fleſh as well as Spirit in the beſt of *Saints*: And as the Spirit of Grace will be always putting forth ſomething that is good, ſo the Fleſh will be putting forth continually that which is evil.

For the Fleſh luſteth againſt the Spirit, and the Spirit againſt the Fleſh; Gal. 5. 17. Now this conſidered, is the Cauſe why you find ſo often in the Scriptures ſo many *Items* and *Cautions* to the Chriſtians to look to their Lives and Converſations; As, *Keep thy Heart with all Diligence*, Prov. 4. 23. *Watch ye, ſtand faſt in the Faith; quit you like Men, be ſtrong*, 1 Cor. 16. 13. *Be not deceived, God is not mocked; for whatever a Man ſoweth, that ſhall he reap: For he that ſoweth to the Fleſh, ſhall of the Fleſh reap Corruption: But he that ſoweth to the Spirit, ſhall of the Spirit reap Life everlaſting*, Gal. 6. 7, 8.

All *Works* are not good that ſeem to be ſo: It is one thing for a Man's ways to be right in his own eye, and another for them to be right in God's. Often that which is in high eſtimation with Men, is abomination in the ſight of God, *Prov.* 30. 12. *Luk.* 16. 15.

Seeing Corruption is not yet out of our Natures, there is a Proneneſs in us to build upon the right Foundation, Wood, Hay, and Stubble, inſtead of Gold and Silver, and precious Stones, 1 *Cor.* 3. 11, to 16. How was both *David* the King, *Nathan* the Prophet, and *Uzza* the Prieſt *deceived*, touching *good Works*? 1 *Chron.* 17. 1, 2, 3, 4. 1 *Chron.* 13. 9, 10, 11. *Peter* alſo, in both his defending his Maſter in the garden, and in diſſuading of him from his Sufferings, though both out of Love and Affection to his Maſter, was deceived touching *good Works*, Matth. 16. 22, 23. John 18. 9, 10.

Many have miſcarried both as to Doctrine, *Worſhip*, and the Proſecution of each.

1. *For Doctrine*, Chriſt tells the *Jews that they taught for the Doctrines of God the Doctrines and Traditions of Men*, Mat. 15. Mark 7. As alſo ſaith the Apoſtle, *They teach things they ought not, for filthy lucres ſake*, Tit. 1. 11.

2. Alſo, *touching Worſhip*, we find how frequently Men have *miſtaken*, both for Time, Place, and Matter, with which they worſhipped.

1. *For Time.* It hath been that which Man hath deviſed, not which God hath commanded, 1 *Kin.* 12. 32. *They change the Ordinances*, ſaith *Iſaiah*, *Iſa.* 24. 5. *They change God's Judgments into Wickedneſs*, ſaith *Ezekiel*, Ezek. 5, 6.

2. *For Place.* When they ſhould have *worſhipped* at *Jeruſalem*, they *worſhipped* at *Bethel*, at *Gilgal* and *Dan*, in *Gardens*, under *Poplars* and *Elms*, 1 Kings 12. 26, to 30. Hoſ. 4. 13, 14, 15. Iſa. 65. 2, 3, 4, 5.

3. For the *Matter* with which they *worſhipped.* Inſtead of bringing according to the *Commandment*, they brought the *Lame*, the *Torn*, and the *Sick*; they would ſanctifie themſelves in *Gardens*, with *Swines-fleſh* and *Mice*, when they ſhould have done it at *Jeruſalem*, with *Bullocks* and *Lambs*, Iſa. 66. 17.

Again, Touching Mens proſecuting their *Zeal* for their *Worſhip*, &c. that they do think right: How hot hath it been, though with no Reaſon at all. *Nebuchadnezzar* will have his *fiery Furnace*, and *Darius* his *Lions Den* for *Nonconformiſts*, Dan. 3. 6. and 6, 7, &c.

Again, They have Perſecuted Men even to ſtrange Cities; have laid Traps and Snares in every Corner, to entrap and to entangle their Words; and if they could at any time but kill the Perſons that diſſented from them, they would think they did God *good Service*, Acts 26. 11. Luke 11, 53, 54. John 16. 1, 2. But what need

need we look ſo far from Home, (were it not that I would ſeal my Sayings with Truth) we need look no farther to affirm this Poſition, than to the *Papiſts* and their Companions: How many have they in all Ages *hanged*, *burned*, *ſtarved*, *drowned*, *wracked*, *diſmembred*, and *murdered*, both openly and in Secret? And all under a Pretence of God, his Worſhip, and *good Works*.

Thus you ſee how wiſe Men and Fools, Saints and Sinners, Chriſtians and Heathens, have erred in the Buſineſs of *good Works*; wherefore every one ſhould be careful to ſee that their Works be good.

Now, Then to prevent, if God will, Miſcarriage in this Matter, I ſhall propound unto you what it is for a *Work* to be rightly *good*.

Firſt, A good Work muſt have the *Word for its Authority*.

Secondly, It muſt, as afore was ſaid, *flow from Faith*.

Thirdly, It muſt be both *rightly timed* and *rightly placed*.

Fourthly, It muſt be done *willingly*, *chearfully*, &c.

Firſt, It muſt have the Word for its Authority.

Zeal without Knowledge, is like a mettled Horſe without Eyes, or like a Sword in a mad Man's Hand, and there is no Knowledge where there is not the Word; *For if they reject the Word of the Lord*, and act not by that, *what Wiſdom is in them?* ſaith the Prophet, *Jer.* 8. 9. *Iſa.* 8. 20. Wherefore ſee thou have the Word for what thou doſt.

Secondly, As there muſt be the Word for the authorizing of what thou doſt, ſo there muſt be Faith, from which it muſt flow, as I ſhewed you before: For, *Whatever is not of Faith, is Sin*; *and without Faith it is impoſſible to pleaſe God.* Now, I ſay, without the Word there is no Faith, *Rom.* 10. 17. As without Faith there is no Good, let Mens Pretences be what they will.

Thirdly, As it muſt have theſe two aforenamed, ſo alſo it muſt have, 1*ſt*, right Time, and 2*dly*, right Place.

1*ſt*, It muſt be rightly timed: Every Work is not to be done at the ſame Time; every Time not being convenient for ſuch a Work: *There is a Time for all Things, and every Thing is beautiful in its Time*, Eccleſ. 3. 11. There is a *Time* to pray, a *Time* to hear, a *Time* to read, a *Time* to confer, a *Time* to meditate, a *Time* to do, and a *Time* to ſuffer. Now, to be hearing when we ſhould be preaching and doing, that is, yielding active Obedience to that under which we ought to ſuffer, is not good. Chriſt was very wary, that both his Doings and Sufferings were rightly timed, *John* 2. 3, 4. and 13. 1, 2. And herein we ought to follow his Steps. To be at Plough in the Field, when I ſhould be hearing the Word, is not good; and to be talking abroad when I ſhould be inſtructing my Family at home, is as bad. *Whoſo keepeth the Commandment, ſhall feel no evil Thing: And a wiſe Man's Heart diſcerneth both Time and Judgment*, Eccleſ. 8. 5. Good Things, miſs-timed, are fruitleſs, unprofitable, and vain.

2*dly*, As Things muſt have their right Time, ſo they muſt be rightly placed; for the miſs-placing of any *Work*, is as bad as the miſs-timing of it.

When I ſay Things, if good, muſt be rightly placed, I mean, we ſhould not give to any Work more than the Word of God alloweth it, neither ſhould we give it leſs: *Mint*, *Aniſe*, and *Cummin*, are not ſo weighty Matters as *Faith* and the *Love* of God; as in *Mat.* 22. 23. For a Paſtor to be exerciſing the Office of a Deacon, inſtead of the Office of a Paſtor, it is miſs-placing of Works, *Acts* 6. 2. For *Martha* to be making outward Proviſion for Chriſt, when ſhe ſhould have ſate at his Feet to hear his Word, was the miſs-placing a Work; and for her Siſter to have done it at her Requeſt, (though the Thing in it ſelf was good) had been her Sin alſo, *Luke* 10. 39, to 43.

Now to prevent the miſplacing of *good Works*.

Firſt, They miſplace them that ſet them in the room of *Chriſt*, *Rom.* 10. 1, 2, 3.

Secondly, They alſo miſplace them that make them Co-partners with him, *Rom.* 9. 31, 32. *Acts* 15. 1.

This is, *ſetting up our Poſts by God's Poſts*; *and Man's Righteouſneſs by the Righteouſneſs of Chriſt*, Ezek. 43. 7, 8. Theſe are ſaid to be Teachers of the Law, not knowing what they ſay, nor whereof they affirm, 1 *Tim.* 1. 7.

Thirdly, They alſo miſplace Works, who aſcribe to a Work of leſs Moment, that Honour that belongs to a Work more noble; and ſuch are,

1. Thoſe who count the ceremonial Part of an *Ordinance*, as good as the Doctrine and Signification of it.

2. Such who account the Dictates and Impulſes of a meer natural *Conſcience*, as good, as high, and divine, as the Leadings and Movings of the Spirit of Chriſt.

3. Thoſe alſo who count it enough to do *ſomething* of what God hath commanded, (and that *ſomething*, poſſibly the leaſt) inſtead of all, and the Things more neceſſary and weighty.

4. They alſo much miſplace them, who count Things indifferent, as high as thoſe that are abſolutely neceſſary in the Worſhip of God.

5. But the groſſer, who places Mens Traditions above them.

6. And they greateſt of all, who put *Bitter* for *Sweet*, and *Darkneſs* for *Light*.

All

All theſe Things we muſt ſhun and avoid, as Things abſolutely *obſtructive* to *good Works*.

Wherefore, touching *good Works*; *Obedience is better than Sacrifice*; that is, to do Things according to the Word of God, is better than to do them according to my Fancy and Conceit, 1 *Sam.* 15. 22. *Wherefore let all Things be done decently and in order*, 1 *Cor.* 14. 40.

Again, As *good Works* ſhould be ordered and qualified, as before is touched, ſo they ſhould be done *from the Heart willingly, chearfully, with Simplicity and Charity, according to what a Man hath*, 1 John 5. 3. 2 Cor. 9. 7. Rom. 12. 8. Col. 3. 20. 1 Cor. 10. 14. 1 Cor. 8. 12.

Farther, There are three Things that a Man ſhould have in his Eye in every *Work* he doth.

1. *The Honour of God*, 1 Cor. 6. 20.

2. *The Edification of his Neighbour*, 1 Cor. 14. 26.

3. *The Expediency* or *Inexpediency of what I am to do*, 1 Cor. 6. 12. And always obſerve it, that the Honour of God is wrapped up in the Edification of thy Neighbour; and the Edification of thy Neighbour, in the Expediency of what thou doſt.

Again, If thou wouldeſt walk to the Edification of thy Neighbour, and ſo to God's Honour, in the midſt of thy Obſervers; Beware,

1. That thou in thy Words and Carriages, doſt ſo demean thy ſelf, that Chriſt in his precious Benefits may be with clearneſs ſpoken forth by thee; and take heed, that thou doſt not enter into doubtful Points with them that are weak, *Rom.* 15. 1. but deal chiefly, lovingly, and wiſely, with their Conſciences about thoſe Matters that tend to their Eſtabliſhment in the Faith of their Juſtification, and Deliverance from Death and Hell, *Comfort the feeble-minded, confirm the Weak*, 1 Theſ. 5. 14.

2. If thou be ſtronger than thy Brother, take heed that thou do not that before him, that may offend his weak Conſcience: I mean, Things that in themſelves may be lawful; *All that is lawful is not expedient; all that is lawful edifieth not*, 1 Cor. 6. 12. Wherefore here is thy Wiſdom and Love, that thou in ſome Things deny thy ſelf for thy Brother's ſake, 1 *Cor.* 8. 13. *I will not eat meat while the World ſtandeth*, ſaith *Paul*, *leſt I make my Brother to offend*. Wherefore have this Faith to thy ſelf before *God*, *Rom.* 14. 22. But if thou walk otherwiſe, know, thou walkeſt not charitably, and ſo not to Edification, and ſo not to Chriſt's Honour, but doſt ſin againſt Chriſt, and wound thy weak Brother, for whom *Chriſt* died, *Rom.* 14. 15. 1 *Cor.* 8. 12.

But I ſay, all this while keep thy Eye upon the Word; take heed of going contrary to that under any Pretence whatever; for without the Word, there is nothing to *God*'s Glory, nor thy Brother's Edification. Wherefore, *walk wiſely in a perfect Way*, Pſal. 101. 2, 3.

Having thus, in few Words ſhewed you what are Works *rightly good*, I beſeech you in the Name of the Lord Jeſus Chriſt, that you put your ſelves into a conſcientious Performance of them, that you may, while you live here, be Veſſels of Honour, and fit for the Maſter's Uſe, and prepared to every *good Work*, 1 *Tim.* 6. 17. Study to approve Things that are excellent, that you may be ſincere, and without Offence until the Day of Chriſt, *Phil.* 1. 10. Covet Communion with *God*; covet earneſtly the beſt Gifts, 1 *Cor.* 12. 31. Ah! we that are redeemed from among Men, *Rev.* 14. 4. and that rejoice in Hope of the Glory of God, *Rom.* 5. 2. we that look, I ſay, for the bleſſed Hope, and the glorious appearing of the great God, and our Saviour Jeſus Chriſt, *Tit.* 2. 13. *What manner of Perſons ſhould we be in all holy Converſation and Godlineſs*, 2 Pet. 3. 11.

To conclude, for your further Edification, take a plain Rehearſal of your ſeveral general Duties and Works, to which *God* engageth you in his Word, according to your Places, Callings, and Relations in this World:

Touching the Maſter of a Family.

IF thou have under thee a Family, then thou art to conſider the ſeveral Relations thou ſtandeſt under; and art to know, that thou in each of them haſt a Work to do for God, and that he expecteth thy faithful Deportment under every one of them. As,

Firſt, Then in General, He that is the *Maſter* of a Family, he hath, as under that Relation, a Work to do for God; to wit, The right governing of his own Family. And his Work is twofold.

1. Touching the ſpiritual State thereof.
2. Touching the outward.

As touching the ſpiritual State of his Family; He ought to be very diligent and circumſpect, doing his utmoſt Endeavour, both to encreaſe Faith where it is begun, and to begin it where it is not.

Wherefore to this End, he ought diligently and frequently to lay before his Houſhold ſuch Things of *God*, out of his Word, as are ſuitable for each particular: And let no Man queſtion his Rule in the Word of God for ſuch a Practice; for if the Thing it ſelf were but of good Report, and a Thing tending to civil Honeſty, it is within the Compaſs and Bounds even of Nature it ſelf, and ought to be done; much more Things of a higher Nature: Beſides, the Apoſtle exhorts us to, *Whatſoever Things are honeſt, whatſoever Things are true, juſt, and of good Report, to think of them*, that is, to be mindful to do them,

Phil.

Phil. 4. 8. But to be converſant in this godly Exerciſe in our Family, is very worthy of Praiſe, and doth much become all Chriſtians. This is one of the Things for which God ſo highly commended his Servant *Abraham*, and that with which his Heart was ſo much affected: *I know Abraham*, ſaith God, (I know him to be a good Man in very Deed) *for he will command his Children, and his Houſhold after him, and they ſhall keep the Way of the Lord*, Gen. 18. 19. This was a Thing alſo which good *Joſhua* deſigned ſhould be his Practice as long as he had a breathing Time in this World: *As for me*, ſaith he, *I and my Houſhold we will ſerve the Lord*, Joſh. 24. 15.

Further, we find alſo in the New Teſtament, that they are look'd upon as Chriſtians of an inferior Rank that have not a due Regard to this *Duty*, yea, ſo inferior, as not fit to be choſen to any Office in the Church of God. *A Paſtor muſt be one that ruleth well his own Houſe, having his Children in Subjection with all Gravity: For if a Man knoweth not how to rule his own Houſe, how ſhall he take care of the Church of God? the Deacon alſo*, ſaith he, *muſt be the Husband of one Wife; ruling their Children and their own Houſe well*, 1 Tim. 3. Mark a little, the Apoſtle ſeems to lay down thus much, that a Man that governs his Family well, hath one Qualification belonging to a Paſtor or Deacon in the Houſe of God, (*For he that knoweth not how to rule his own Houſe, how ſhall he take care of the Church of God?*) which Thing conſidered, it giveth us Light into the Work of the Maſter of a Family, touching the governing of his Houſe.

1. Then a *Paſtor* muſt be ſound and incorrupt in his Doctrine: And indeed ſo muſt the Maſter of a Family, *Tit.* 1. 9. *Epheſ.* 6. 4.

2. A Paſtor ſhould be apt to teach, to reprove, and to exhort: And ſo ſhould the Maſter of a Family, 1 *Tim.* 3. 2. *Deut.* 6. 7.

3. A Paſtor muſt himſelf be exemplary in Faith and Holineſs: And ſo alſo ſhould the Maſter of a Family, 1 *Tim.* 3. 2, 3, 4. and 4. 12.

I, ſaith *David, will behave my ſelf in a perfect Way; I will walk in* (or before) *my Houſe in a perfect Way*, Pſal. 101. 2.

4. The Paſtor is for getting the Church together, and when they are ſo come together, then to pray among them, and to preach unto them: This is alſo commendable in Chriſtian Maſters of Families.

Object. *But my* Family *is ungodly and unruly touching all that is good, What ſhall I do?*

Anſw. I Anſwer, Firſt, Though this be true, yet thou muſt rule them, and not they thee: Thou art ſet over them of God, and thou art to uſe the Authority which God hath given thee, both to rebuke their Vice, and to ſhew them the evil of their rebelling againſt the Lord. This did *Eli*, though not enough; and thus did *David*, 1 *Sam.* 2. 24, 25. 1 *Chron.* 28. 9.

Alſo, thou muſt tell them how ſad thy State was when thou waſt in their Condition, and ſo labour to recover them out of the Snare of the Devil, *Mark* 5. 19.

2. Thou oughteſt alſo to labour to draw them forth to God's Publick Worſhip, if peradventure God may convert their Souls. ſaith *Jacob* to his Houſhold, and to all that were about him, *Let us ariſe and go to* Bethel, *and I will make there an Altar to God, that anſwered me in the Day of my Diſtreſs*, Gen. 35. 3.

Hannah would carry *Samuel* to *Shilo*, that he might *abide with God for ever*, 1 Sam. 1. 22. Indeed a Soul rightly touched, will labour to draw, not only their Families, but a whole City after Jeſus Chriſt, *John* 4. 28, 29.

3. If they are obſtinate, and will not go forth with thee, then do thou get godly and ſound Men to thy Houſe, and there let the Word of God be preached, when thou haſt, as *Cornelius*, gathered thy Family and Friends together, *Acts* 10.

You know that the *Jaylor*, *Lydia*, *Criſpus*, *Gaius*, *Stephanus*, and others, had not only themſelves, but their Families, made gracious by the Word preached, and that ſome of them, if not all, by the Word preached in their Houſes, *Acts* 16. 14, to 35. *Acts* 18. 7, 8. 1 *Cor.* 1. 16. And this, for ought I know, might be one Reaſon among many, why the Apoſtles taught in their Day, not only publickly, but from Houſe to Houſe. I ſay, that they might, if poſſible, bring in thoſe in ſome Family, which yet remained unconverted, and in their Sins, *Acts* 5. 24. and 20. 20, 21. for ſome, you know, how uſual it was in the Day of Chriſt, to invite him to their Houſes, if they had any afflicted, that either would not, or could not come unto him; *Luke* 7. 2, 3. and 8. 41.

If this be the Way with thoſe that have outward Diſeaſes in their Families, how much more then, where there are Souls that have need of Chriſt, to ſave them from Death and eternal Damnation?

4. Take heed that thou do not neglect Family *Duties* among them thy ſelf; as reading the Word and Prayer; if thou haſt one in thy Family that is gracious, take Encouragement; nay, if thou art alone, yet know that thou haſt both Liberty to go to God through Chriſt, and alſo art at that Time in a Capacity of having the univerſal Church join with thee, for the whole Number of thoſe that ſhall be ſaved.

5. Take heed that thou ſuffer not any ungodly, prophane or heretical Books, or Diſcourſe in thy Houſe; *Evil Communication*

tion corrupts good Manners, 1 Cor. 15. 33. I mean, such prophane, or heretical Books, &c. as either tend to provoke to looseness of Life, or such as do oppose the Fundamentals of the Gospel.

I know, that Christians must be allowed their Liberty as to Things indifferent; but for those Things that strike either at Faith or Holiness, they ought to be abandoned by all Christians, and especially by the Pastors of Churches, and Masters of Families; which Practice was figured out by *Jacob's commanding his House, and all that was with him, to put away the strange Gods from among them, and to change their Garments*, Gen. 35. 1, 2.

All those in the *Acts*, set a good Example for this, who took their curious Books and burned them before all Men, though they were worth five thousand Pieces of Silver, *Acts* 19. 18, 19.

The neglect of this fourth Particular, hath occasioned Ruine in many Families, both among Children and Servants. *It is* Tit. 1. 10. 11. *easier for vain Talkers, and their deceivable Works, to subvert whole Households, than many are aware of.*

Thus much touching the spiritual State of thy Household.

And now to its outward.

Touching the *outward State* of thy *Family*, thou art to consider these three Things.

First, That it lieth upon thee to care for them, that they have a convenient Livelihood: *If any Man provide not for his own, and especially for those of his own House, he hath denied the Faith, and is worse than an Infidel*, 1 Tim. 5. 8. But mark, when the Word saith, thou art to provide for thy House, it giveth thee no Licence to distracting Carefulness; neither doth it allow thee to strive to grasp the World in thy Heart or Coffers, nor to take Care for Years or Days to come, but so to provide for them, that they may have Food and Raiment; and if either they or thou be not content with that, you launch out beyond the Rule of God, 1 *Tim.* 6. 8. *Mat.* 6. 34. *This is to* Tit. 3. 14. *labour, that you may have wherewith to maintain good Works for necessary Uses.*

And never object, that unless you reach farther, it will never do; for that is but Unbelief. The Word saith, That *God feedeth Ravens, careth for Sparrows, and cloatheth the Grass*; in which Three, to feed, cloath, and care for, is as much as Heart can wish, *Luke* 12. 6, 24, 27, 28.

Secondly, Therefore though thou shouldest provide for thy Family, yet let all thy *Labour* be mixed with *Moderation. Let your Moderation be known unto all Men*, Phil. 4. 5. Take heed of driving so hard after this World, as to hinder thy self and Family from those *Duties* towards God, which thou art by Grace obliged to; as private Prayer, reading the Scriptures, and Christian Conference. It is a base Thing for Men so to spend themselves and Families after this World, as that they disengage their Heart to God's Worship.

Christians, *The Time is short: It remain-* 1 Cor. 7. *eth then, that they that have Wives, be as* 29, 30, 31. *those that have none; and they that weep, as though they wept not; and they that rejoyce, as those that rejoyced not; and they that use this World, as not abusing it; for the fashion of this World passeth away.*

Many Christians *live* and *do* in this World, as if Religion were but a *By-business*, and this World the one Thing necessary; when indeed all the Things of this World are but Things by the by; and Religion only the one Thing needful, *Luke* 10. 40, 41, 42.

Thirdly, if thou wouldest be such a Master of a Family as becomes thee, thou must see that there be that Christian Harmony among those under thee, as becomes that House where one ruleth that feareth God.

1. Thou must look that thy Children and Servants be under Subjection to the Word of God: for though it is of God only to rule the Heart; yet he expecteth that thou shouldest rule their outward Man; which if thou dost not, he may in a short Time *cut off all of thy Stock that pisseth against the Wall*, 1 *Sam.* 3. 11, to 15. See therefore, that thou keep them temperate in all Things, in Apparel, in Language, that they be not Gluttons, nor Drunkards; not suffering either thy Children vainly to domineer over thy Servants, nor they again to carry themselves foolishly towards each other.

2. Learn to distinguish between that Injury that in thy Family is done to thee, and that which is done to God; and though thou oughtest to be very zealous for the Lord, and to bear nothing that is open Transgression to him; yet here will be thy Wisdom, to pass by personal Injuries, and to bury them in Oblivion. *Love covereth a Multitude of Sins.* Be not then like those that will rage and stare like mad Men, when they are injured; and yet either laugh, or at least not soberly rebuke, and warn, when God is dishonoured.

Rule thy own House well, having thy 1 Tim. 3. 4. *Children (with others in thy Family) in Subjection, with all Gravity.*

Solomon was so excellent, sometimes this Way, that he made the Eyes of his Beholders to dazzle, 2 *Chron.* 9. 3, 4.

But to break off from this General, and to come to Particulars.

First, Hast thou a Wife? Thou must consider how thou oughtest to behave thy self under that Relation: and to do this aright, thou must consider the Condition of thy Wife, whether she be one that indeed believeth, or not: If she believeth, then,

First, Thou art engaged to bless God for her; *For her Price is far above Rubies, and*

The Duty of Husbands to believing Wives.

she is the Gift of God unto thee, and is for thy adorning and Glory, Prov. 12. 4. Prov. 31. 10. 1 Cor. 11. 7. *Favour is deceitful, and Beauty is vain; but a Woman that feareth the Lord, she shall be praised.*

Secondly, Thou oughtest to love her, under a double Consideration; 1. As she is thy Flesh and thy Bone; (*For never Man yet hated his own Flesh*, Ephes. 5. 29.) 2. As she is together with thee an Heir of the Grace of Life, 1 *Pet.* 3. 7. *This*, I say, should engage thee to love her with Christian Love; to love her as believing you both are dearly beloved of God and the Lord Jesus Christ, and as those that must be together with him in eternal Happiness.

Thirdly, Thou oughtest so to carry thy self to, and before her, as doth Christ, to and before his Church; as saith the Apostle, *So ought Men to love their Wives, even as Christ loved the Church, and gave himself for it.* Eph. 5. 25. When Husbands behave themselves like Husbands indeed, then will they be not only Husbands, but such an Ordinance of God to the Wife, as will preach to her the Carriage of Christ to his Spouse. *There is a sweet Scent wrapped up in the Relations of Husbands and Wives* (Ephes. 5. 32.) *that believe.* The Wife, I say, signifying the Church, and the Husband the Head and Saviour thereof; Eph. 5. 32. *For the Husband is the head of the Wife, even as Christ is the head of the Church; and he is the Saviour of the Body.*

This is one of God's chief Ends in instituting *Marriage*, that Christ and his Church, under a Figure, might be whereever there is a Couple that believe through Grace.

Wherefore that Husband that carrieth it undiscreetly toward his Wife, he doth not only behave himself contrary to the Rule, but also maketh his Wife lose the Benefit of such an Ordinance, and crosseth the Mistery of his Relation. Therefore, I say, *So ought Men to love their Wives as their own Bodies: He that loveth his Wife, loveth himself; for no Man ever yet hated his own Flesh, but nourisheth and cherisheth it, even as the Lord the Church*, Ephes. 5. 28, 29. Christ laid out his Life for his Church, covereth her Infirmities, communicates to her his Wisdom; protecteth her, and helpeth her in her Employments in this World, and so ought Men to do for their Wives.

Solomon and *Pharoah*'s Daughter had the Art of thus doing, as you may see in the Book of the *Canticles*.

1 Pet. 3. 7. Wherefore bear with their Weaknesses, help their Infirmities, and honour them as the weaker Vessels, and as being of a frailer Constitution.

In a Word, be such a Husband to thy believing Wife, that she may say, *God hath not only given me a Husband, but such a Husband, as preacheth to me every Day the Carriage of Christ to his Church.*

The Duty of Husbands, to unbelieving Wives

2. If thy Wife be unbelieving or carnal, then thou hast also a *Duty* lying before thee, which thou art engaged to perform under a double Engagement. 1. For that she lieth liable every Moment to eternal Damnation. 2. That she is thy Wife, that is in this evil Case.

Oh! how little Sense of the Worth of Souls is there in the Hearts of some Husbands, as is manifest by their unchristian Carriage to and before their Wives!

Now, to qualifie thee for a Carriage suitable,

1. Labour seriously after a Sense of her miserbale State, that thy Bowels may yern towards her Soul.

2. Beware that she take no Occasion from any unseemly Carriage of thine, to proceed in Evil: and here thou hast need to double thy Diligence, for she lyeth in thy Bosom, and therefore is capable of espying the least Miscarriage in thee.

3. If she behave herself unseemly and unruly, as she is subject to do, being Christless and Graceless, then labour thou to overcome her Evil with thy Goodness, her Frowardness with thy Patience and Meekness: It is a shame for thee who hast another Principle, to do as she.

4. Take fit Opportunities to convince her: Observe her Disposition, and when she is most likely to hear, then speak to her very Heart.

5. When thou speakest, speak to Purpose; 'tis no Matter for many Words, provided they be pertinent. *Job* in a few Words answers his Wife, and takes her off from her foolish talking; *Thou speakest*, saith he, *like one of the foolish Women; shall we receive good at the Hands of God, and shall we not receive Evil?* Job 2. 10.

6. Let all be done without Rancor, or the least appearance of Anger; *With meekness instruct those that oppose themselves, if peradventure they may recover themselves out of the Snare of the Devil, who are taken Captive by him at his Will*, 2 Tim. 2. 25, 26. *And how knowest thou, O Man, but thou mayest save thy Wife*, 1 Cor. 7. 16.

Touching Parents.

IF thou art a *Parent*, a Father, or a Mother, then thou art to consider thy Calling under this Relation.

Thy Children have Souls, and they must be begotten of God as well as of thee, or they perish.

And know, also, that unless thou be very circumspect in thy Behaviour, to and before them, they may perish through thee: The Thoughts of which should provoke thee, both to instruct, and also to correct them.

1. To instruct them as the Scripture saith, and to *bring them up in the Nurture and Admonition of the Lord; and to do this dili-*

diligently, when thou ſitteſt in thy Houſe, when thou lieſt down, and when thou riſeſt up, Epheſ. 6. 4. Deut. 6. 7.

Now to do this to purpoſe;

First, *Do it in terms and words, eaſie to be underſtood*: Affect not high Expreſſions, they will drown your Children. Thus God ſpake to his Children, and *Paul* to his, *Hoſ.* 12. 10. 1 *Cor.* 3. 2.

Secondly, *Take heed of filling their Heads with Whimzies, and unprofitable Notions*, for this will ſooner learn them to be Malepert and proud, than ſober and humble. Open therefore to them the State of Man by Nature: Diſcourſe with them of Sin, of Death, and Hell; of a crucified Saviour, and the Promiſe of Life through Faith. *Train up a Child in the Way he ſhould go; and when he is old he will not depart from it*, Prov. 22. 6.

Thirdly, there muſt be much Gentleneſs and Patience in all thy Inſtructions, *leſt they be diſcouraged*, Col. 3. 21. And

Fourthly, Labour to convince them by a Converſation anſwerable, that the Things of which thou inſtructeſt them, are not Fables, but Realities, yea, and Realities ſo far above what can be here enjoyed, that all Things, were they a thouſand Times better than they are, are not worthy to be compared with the Glory and Worthineſs of theſe Things.

Iſaac was ſo holy before his Children, that when *Jacob* remembred God, he remembred that he was the *fear of his Father* Iſaac, Gen. 31. 53.

Ah! When Children can think of their Parents, and bleſs God for that Inſtruction and Good they have received from them, this is not only profitable for Children, but honourable and comfortable to Parents. *The Father of the Righteous ſhall greatly rejoice; and he that begetteth a wiſe Child, ſhall have Joy of him*, Prov. 23. 24, 25.

Touching Correction.

Jer. 25. 4, 5. FIRST, See if fair Words will win them from Evil: This is God's Way with his *Children*.

Secondly, Let thoſe Words you ſpeak to them in your Reproof, be both ſober, few, and pertinent, adding always ſome ſuitable Sentence of the Scripture therewith; as if they lie, then ſuch as *Rev.* 21. 8, 27. If they refuſe to hear the *Word*, ſuch as 2 *Chron.* 25. 14, 15, 16.

Thirdly, Look to them that they be not Companions with thoſe that are rude and ungodly, ſhewing with Soberneſs a continual Diſlike of their Naughtineſs; often crying out to them, as God did of old unto his, *O! do not this abominable thing that I hate*, Jer. 44. 4.

Fourthly, Let all this be mixed with ſuch Love, Pity, and Compunction of Spirit, that if poſſible they may be convinced, you diſlike not their Perſons, but their Sins. This is God's Way. Pſal. 99. 8.

Fifthly, Be often endeavouring to faſten on their Conſciences the Day of their Death and Judgment to come. Thus alſo God deals with his. Deut. 32. 29.

Sixthly, If thou art driven to the Rod, then, 1. Strike adviſedly in cool Blood; and ſoberly ſhew them, 1. Their Fault; 2. How much it is againſt thy Heart thus to deal with them; 3. And that what thou doſt, thou doſt in Conſcience to God, and Love to their Souls; 4. And tell them that if fair Means would have done, none of this Severity ſhould have been: This, I have proved it, will be a Means to afflict their Hearts as well as their Bodies; and it being the Way that God deals with his, it is the moſt likely to accompliſh its End.

Seventhly, Follow all this with Prayer to God for them, and leave the Iſſue to him.

Folly is bound up in the Heart of a Child; but the Rod of Correction will fetch it out, Prov. 22. 15.

Laſtly, Obſerve theſe Cautions.

1. Take heed that thy Miſdeeds for which thou correcteſt thy *Children*, be not learned them by thee. Many Children learn that Wickedneſs of their Parents, for which they beat and chaſtiſe them.

2. Take heed thou ſmile not upon them to encourage them in ſmall Faults, leſt that thy Carriage to them, be an encouragement to them to commit greater.

3. Take heed thou uſe not unſavoury and unſeemly Words in thy chaſtiſing of them, as railing, miſcalling, and the like; this is deviliſh.

4. Take heed thou do not uſe them to many chiding Words and Threatnings, mixed with Lightneſs and Laughter; this will harden: Speak not much, not often, but pertinent to them, with all Gravity.

Of Maſters to Servants.

MAſters alſo have a Work to do as they ſtand related to their Servants. And

Firſt, If poſſible they can, to get them that fear God. *He that worketh Deceit*, ſaith *David*, *ſhall not dwell within my Houſe; And he that telleth Lies, ſhall not tarry in my Sight*, Pſal. 101. 7.

Secondly, But if none at the preſent but Unbelievers can be got to do thy Labour; Then,

1. Know that it is thy Duty ſo to behave thy ſelf to thy *Servant*, that thy Service may not only be for thy Good, but for the Good of thy Servant, and that both in Body and Soul: Wherefore deal with him, as to Admonition, as with thy Children; give him the ſame Bread of God thou giveſt to them; and who knows,

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but that thou with ſpiritual Delicates, bringeſt up thy Servant, but he may become thy Spiritual Son in the end, *Prov.* 29. 21.

2. Take Heed thou do not turn thy *Servants* into Slaves, by over-charging them in thy Work, through thy Greedineſs. To make Men ſerve with Rigour, is more like to *Iſrael*'s Enemies, than Chriſtian Maſters, *Exod.* 1. 14.

3. Take heed thou carry not thy ſelf to thy Servant, as he of whom it is ſaid, he is ſuch a Man of *Belial*, that his Servants could not ſpeak to him; 1 *Sam.* 25. 14, to 18.

And the Apoſtle bids you forbear to threaten them, becauſe you alſo have a Maſter in Heaven, *Epheſ.* 6. 9. As who ſhould ſay, your Servants cannot be guilty of ſo many Miſcarriages againſt you, as you are guilty of againſt Chriſt: Wherefore do with, and to your Servants, as you would have your Maſter do with you.

4. Take heed that thou neither circumvent him at his coming into thy Service, nor at his going out.

Servants at their going into Service, may be beguiled two ways.

Firſt, by their Maſters lying unto them, ſaying, their Work is ſo ſmall and ſo eaſy, when it is indeed, if not too burdenſome, yet far beyond what at firſt was ſaid of it. This is beguiling of them.

2. The other way is, when Maſters greedily ſeek to wier-draw their Servants to ſuch Wages, as indeed is too little and inconſiderable for ſuch Work and Labour. Both theſe the Apoſtle oppoſeth where he ſaith, *Maſters give unto your Servants that which is juſt*, juſt Labour, and juſt Wages, *knowing that you alſo have a Maſter in Heaven*, Col. 4. 1.

2. As Servants may be circumvented at their coming into their Labour, ſo alſo they may be at their going out. Which is done by Maſters that either change their Wages, like heatheniſh *Laban*, *Gen.* 31. 7. or by keeping it back, like thoſe againſt whom God will be a ſwift Witneſs. Mal. 3. 5.

3. Take heed that thou make not a Gain of thy Place, becauſe thou art gracious, or liveſt conveniently for the Means of Grace.

Servants that are truly *godly*, they care not how cheap they ſerve their Maſters, provided they may get into godly Families, or where they may be convenient for the Word. But now, if a Maſter or Miſtreſs ſhould take this Opportunity to make a prey of their Servant, this is abominable; this is making a Gain of Godlineſs, and Merchandize of the things of God, (1 *Tim.* 6. 5.) and of the Soul of thy Brother.

I have heard ſome poor Servants ſay, That in ſome Carnal Families, they have had more Liberty to God's things and more Fairneſs of Dealing, than among Profeſſors. But this ſtinketh: And as *Jacob* ſaid concerning the Cruelty of his two Sons, ſo may I ſay of ſuch Maſters, they make Religion ſtink before the Inhabitants of the Land, *Gen.* 34. 30.

In a Word, Learn of the Lord Jeſus, to carry yourſelves well to your Servants, that your Servants alſo may learn ſomething of the Kindneſs of Chriſt by your Deportment to them: Servants are *Goers* as well as *Comers*; take heed that thou give them no occaſion to ſcandal the Goſpel when they are gone, for what they obſerved thee unrighteouſly to do when they were with thee. Then Maſters carry it rightly toward their Servants, when they labour both in Word and Life to convince them, that the things of God are the *One thing neceſſary*. That which Servants, are commanded to do touching their Fear, their Singleneſs of Heart, their doing what they do as to the Lord, and not to Men; the Maſter is commanded to do the ſame Things unto them, *Eph.* 5. 6, 7, 8, 9.

The Duty of Wives.

BUT paſſing the Maſter of the Family, I ſhall ſpeak a Word or two to thoſe that are under him.

And firſt, to the Wife: The *Wife* is bound by the Law to her *Husband*, ſo long as her Husband liveth, *Rom.* 7. 2. Wherefore, ſhe alſo hath her Work and Place in the Family, as well as the reſt.

Now there are theſe things conſiderable in the carriage of a Wife toward her Husband, which ſhe ought conſcientiouſly to obſerve.

Firſt, That ſhe look upon him as her Head and Lord. *The Head of the Woman is the Man.* And ſo *Sarah* called *Abraham* Lord. 1 Cor. 11. 3. 1 Pet. 3. 6.

Secondly, She ſhould therefore be ſubject to him, as is fit in the Lord. The Apoſtle ſaith, *That the Wife ſhould ſubmit her ſelf to her Husband, as to the Lord*, 1 Pet. 3. 1. Col. 3. 18. Epheſ. 5. 22. I told you before, that if the Husband doth walk towards his Wife as becomes him, he will therein be ſuch an Ordinance of God to her, beſides the relation of an Husband, that ſhall preach to her the Carriage of Chriſt to his Church. *And now I ſay alſo, that the Wife, if ſhe walk with her Husband as becomes her, ſhe ſhall preach the obedience of the Church to her Husband. Therefore as the Church is ſubject to Chriſt, ſo let the Wives be to their own Husbands in every thing.* Eph. 5. 24.

Now for thy Performing of this work, thou muſt firſt ſhun theſe Evils:

1. The Evil of a wandring and a *Goſſiping* Spirit; this is evil in the Church, and

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is evil also in a Wife, who is the Figure of a Church. Christ loveth to have his Spouse keep at home; that is, to be with him in the Faith and Practice of his things, not ranging, and medling with the things of Satan; no more should Wives be given to wander and gossip abroad. You know that *Prov.* 7. 11. saith, *She is loud and stubborn, her Feet abide not in her House.*

Wives should be about their own Husband's Business at home; as the Apostle
Tit. 2. 5. saith, *Let them be discreet, chaste keepers at home, good, obedient to their own Husband:* And why? *Because otherwise the Word of God will be blasphemed.*

2. Take heed of an *idle, talking*, or *brangling tongue.* This also is odious either in Maids or Wives, to be like Parrots, not bridling their tongue, whereas the Wife should know, as I said before, that her Husband is her Lord, and is over her, as Christ is over the Church. Do you think it is seemly for the Church to Parrot it against her Husband? Is she not to be silent before him, and to look to his Laws, rather than her own Fictions? *Why so,* saith the Apostle, *ought the Wife to carry*
1 Tim. 2. 11, 12. *it towards her Husband. Let the Woman,* saith *Paul, learn in silence with all subjection; but I suffer not a Woman to teach, or to usurp authority over the Man; but to be in silence.*

It is an unseemly thing to see a *Woman* so much as once in all her Life time, to offer to over-top her Husband; she ought in every thing to be in Subjection to him, and to do all she doth, as having her Warrant, License, and Authority from him. And indeed here is her Glory, even to be under him, as the Church is under Christ. *Now*
Prov. 31. 26. *she openeth her Mouth in Wisdom, and in her tongue is the Law of Kindness.*

3. Take heed of affecting *immodest Apparel,* or a *wanton Gate*; this will be evil both abroad and at home; abroad, it will not only give ill Example, but also tend to tempt to Lust and Lasciviousness; and at home it will give an Offence to a godly Husband, and be cankering to ungodly Children, &c. *Wherefore,* as saith the Apostle, *Let Womens Apparel be modest, as becometh Women professing Godliness, with good Works,* 1 Tim. 2. 10. *not with broidered Hair, or Gold, or Pearls, or costly Array.* And as it is said again, *Whose adorning, let it not be that outward adorning, of plaiting the Hair, and of wearing Gold, and of putting on of Apparel; but let it be the hidden Man of the Heart, in that which is not corruptible, even the Ornament of a meek and quiet Spirit, which is in the Sight of God of great Price: For after this manner in old Time, the holy Women also, who trusted in God, adorned themselves, being in Subjection to their own Husbands,* 1 Pet. 3. 3, 4, 5, 6.

But yet, do not think that by the Subjection I have here mentioned, that I do intend Women should be their Husbands Slaves. Women are their Husbands Yokefellows, their *Flesh* and their *Bones*; and he is not a Man that hateth his own Flesh, or that is bitter against it, *Eph.* 5. 29. Wherefore *let every Man love his Wife as himself: and the Wife see that she reverence her Husband,* Eph. 5. 33.

The Wife is Master next her Husband, and is to rule all in his Absence; yea, in his Presence, she is to guide the House, to bring up the Children, provided she so do it, as the Adversary have no Occasion to speak reproachfully, 1 *Tim.* 5. 10, 13. *Who can find a virtuous Woman? For her Price is far above Rubies. A gracious Woman retaineth Honour, and guideth her Affairs with Discretion,* Prov. 31. 10. and 11. 16. and 12. 4.

Object. *But my* Husband *is an Unbeliever; what shall I do?*

Answ. If so, then what I have said before, lieth upon thee with an Engagement so much the stronger. For, 1. Thy Husband being in this Condition, he will be watchful to take thy Slips and Infirmities, to throw them as Dirt in the Face of God and thy Saviour. 2. He will be apt to make the worst of every one of thy Words, Carriages, and Gestures. 3. And all this doth tend to the possessing his Heart with more Hardness, Prejudice, and Opposition to his own Salvation. Wherefore, as *Peter* saith, *Ye Wives, be in Subjection to your own Husbands; that if any obey not the Word, they may also without the Word be won by the Conversation of the Wives, while they behold your chaste Conversation coupled with Fear,* 1 Pet. 3. 1, 2. Thy Husband's Salvation or Damnation lieth much in thy Deportment and Behaviour before him; wherefore, if there be in thee any Fear of God, or Love to thy Husband, seek, by a Carriage full of Meekness, Modesty, and Holiness, and an humble Behaviour before him, to win him to the Love of his own Salvation, and by thus doing, *how knowest thou, O Woman, but* 1 Cor. 7. 16 *thou shalt save thy Husband?*

Object. *But my* Husband *is not only an Unbeliever, but one very froward, peevish, and testy, yea, so froward,* &c. *that I know not how to speak to him, to behave myself before him.*

Answ. Indeed there are some Wives in great Slavery by reason of their ungodly Husbands: and as such should be pitied, and prayed for; so they should be so much the more watchful and circumspect in all their Ways.

1. Therefore be thou very faithful to him in all the things of this Life.

2. Bear with Patience his unruly and unconverted Behaviour; thou art alive, he is dead; thou art principled with Grace, he with Sin. Now then, seeing Grace is

ſtronger than Sin, and Virtue than Vice; be not overcome with his Vileneſs, but overcome that with thy Virtues, *Rom.* 12. 21. It is a ſhame for thoſe that are gracious, to be as laviſhing in their Words, &c. as thoſe that are graceleſs. *They that are ſlow to Wrath are of great Underſtanding; but they that are haſty in Spirit, exalt Folly*, Prov. 14. 29.

3. Thy Wiſdom therefore, if at any time thou haſt a Deſire to ſpeak to thy Husband for his Conviction concerning any thing either good or evil, it is to obſerve convenient Times and Seaſons.

There is a Time to keep Silence and a Time to ſpeak, Eccleſ. 3. 7.

Now for the right timing thy Intentions,

1. Conſider his Diſpoſition; and take him when he is fartheſt off of thoſe filthy Paſſions that are thy Afflictions. *Abigail* would not ſpeak a Word to her churliſh Husband, till his Wine was gone from him, and he in a ſober Temper, 1 *Sam.* 25. 36, 37. The Want of this Obſervation, is the Cauſe why ſo much is ſpoken, and ſo little effected.

2. Take him at thoſe times when he hath his Heart taken with thee, and when he ſheweth Tokens of Love and Delight in thee. Thus did *Eſther* with the King her Husband, and prevailed, *Eſth.* 5. 3, 6. and 7. 1, 2.

3. Obſerve when Convictions ſeize his Conſcience, and then follow them with ſound and grave Sayings of the Scriptures. Somewhat like to this dealt *Manoah*'s Wife with her Husband, *Judg.* 13. 22, 23. Yet then,

1. Let thy Words be few.

2. And none of them ſavouring of a lording it over him; but ſpeak thou ſtill as to thy Head and Lord, by way of Intreaty and Beſeeching.

3. And that in ſuch a Spirit of Sympathy, and Bowels of Affection after his Good, that the manner of thy Speech and Behaviour in ſpeaking, may be to him an Argument that thou ſpeakeſt in Love, as being ſenſible of his Miſery, and inflamed in thy Soul with Deſire after his Converſion.

4. And follow thy Words and Behaviour with Prayers to God for his Soul.

5. Still keeping thy ſelf in a holy, chaſte, and modeſt Behaviour before him.

Object. *But my Husband is a Sot, a Fool, and one that hath not wit enough to follow his outward Employment in the World.*

Anſw. 1. Though all this be true; yet thou muſt know he is thy Head, thy Lord, and thy Husband.

2. Therefore thou muſt take heed of deſiring to uſurp Authority over him; he was not made for thee; that is, for thee to have Dominion over him, but to be thy Husband and to rule over thee, 1 *Tim.* 2. 12. 1 *Cor.* 1. 3, 8.

3. Wherefore, though in truth thou maiſt have more Diſcretion than he, yet thou oughteſt to know, that thou, with all that is thine, is to be uſed as under thy Husband: *even every thing*, Epheſ. 5. 24.

Take heed therefore, that what thou doſt, goes not in thy Name, but his; not to thy Exaltation, but his; carrying all things ſo, by thy Dexterity and Prudence, that not one of thy Husband's Weakneſſes be diſcovered to others by thee. *A vertuous Woman is a Crown to her Husband; but ſhe that cauſeth Shame, is as Rottenneſs to his Bones.* For then, as the Wiſe Man ſaith, *ſhe will do him good, and not evil, all the Days of her Life*, Prov. 12. 4. Prov. 31. 14.

4. Therefore act, and do ſtill, as being under the Power and Authority of the Husband.

Now touching thy Carriage to thy Children and Servants.

Thou art a Parent, and a Miſtreſs, and ſo thou oughteſt to demean thy ſelf.

And beſides, ſeeing the believing Woman is a Figure of the Church, ſhe ought, as the *Church* to nouriſh and inſtruct her Children and Servants, as the Church, that ſhe may anſwer in that Particular alſo: And truly, the Wife being always at home, ſhe hath great Advantage that way; wherefore do it, and the Lord proſper your Proceeding.

Of Children to Parents.

THere lieth alſo a *Duty* upon *Children*, to their Parents, which they are bound both by the Law of God and Nature, conſcientiouſly to obſerve. *Children, obey your Parents in the Lord, for this is right.* And again, *Children, obey your Parents in all things; for this is well pleaſing to the Lord*, Eph. 6. 1. Col. 3. 20.

There are theſe *general things* in which Children ſhould ſhew forth that honour that is due to their Parents from them.

Firſt, They ſhould always count them better than themſelves. I obſerve a vile Spirit among ſome Children, and that is, they are apt to look over their Parents, and to have ſlighting and ſcornful Thoughts of them: this is worſe than heatheniſh; ſuch a one hath got juſt the Heart of a Dog or a Beaſt, that will bite thoſe that begot them, and her that brought them forth.

Object. *But my Father*, &c. *is now poor, and I am rich, and it will be a Diſparagement, or at leaſt a Hinderance to me, to ſhew that Reſpect to him as otherwiſe I might.*

Anſw. I tell thee thou argueſt like an Atheiſt and a Beaſt, and ſtandeſt in this full flat againſt the Son of God. *Mark* 7. 9, to 14.

Muſt a Gift, and a little of the Glory of the Butter-fly, make thee that thou ſhalt

ſhalt not do for, and honour to, thy Father and Mother? *A wiſe Son maketh a glad Father, but a fooliſh Son deſpiſeth his Mother*, Prov. 15. 20. Though thy *Parents*, be never ſo low, and thou thy ſelf never ſo high, yet he is thy Father, and ſhe thy Mother, and they muſt be in thy Eye in great Eſteem. *The Eye that mocketh at his Father, and that deſpiſeth to obey his Mother, the Ravens of the Valley ſhall pick it out, and the young Eagles ſhall eat it.* Prov. 30. 17.

Secondly, Thou oughteſt to ſhew thy Honour to thy Parents, by a Willingneſs to help them with ſuch Neceſſaries and Accommodations which they need. *If any have Nephews or Children, let them learn to ſhew Pity at home, and to requite their Parents*, ſaith *Paul, for that is good and acceptable before God*, 1 Tim. 5. 4.

And this Rule *Joſeph* obſerved to his poor Father, though he himſelf was next the King in *Egypt*, *Gen.* 47. 12. *Gen.* 41. 39, to 44.

But mark; *Let them requite their Parents.*

There are three things, for which, as long as thou liveſt thou wilt be a Debtor to thy Parents.

1. For thy Being in this World: They are they from whom immediately under God thou didſt receive it.

2. For their Care to preſerve thee when thou waſt helpleſs, and couldſt neither care for, nor regard thyſelf.

3. For the Pains they have taken with thee to bring thee up. Until thou haſt Children of thy own, thou wilt not be ſenſible of the Pains, Watchings, Fears, Sorrow and Affliction, that they have gone under to bring thee up; and when thou knoweſt it, thou wilt not eaſily yield, that thou haſt recompenced them for their Favour to thee: How often have they ſuſtained thy Hunger, cloathed thy Nakedneſs? What Care have they taken that thou mighteſt have wherewith to live and do well when they were dead and gone? They poſſibly have ſpared it from their own Belly and Back for thee, and have alſo impoveriſhed themſelves, that thou mighteſt live like a Man. All theſe things ought duly, and like a Man to be conſidered by thee, and Care ought to be taken on thy Part to requite them; the Scripture ſaith ſo; Reaſon ſaith ſo; and there be none but Dogs and Beaſts that deny it. *It is the Duty of Parents to lay up for their Children; and the Duty of Children to requite their Parents.*

Thirdly, Therefore ſhew by all humble and Son-like Carriage, that thou doſt to this Day, with thy Heart, remember the Love of thy Parents.

Thus much for Obedience to Parents in general.

Again, If thy *Parents* be godly and thou wicked (as thou art if thou haſt not a ſecond Work or Birth from God upon thee) then thou art to conſider, that thou art more ſtrongly engaged to reſpect and honour thy Parents, not now only as a Father in the Fleſh; but as godly Parents, thy Father and Mother is now made of God thy Teachers and Inſtructors in the way of Righteouſneſs: Wherefore to allude to that of *Solomon*, *My Son, hearken to the Law of thy Father, and forſake not the Law of thy Mother; bind them continually upon thy Heart, and tie them about thy Neck*, Prov. 6. 20, 21.

Now to provoke thee here to conſider.

Firſt, That this hath been the practice always of thoſe that are and have been obedient Children; yea, of Chriſt himſelf to *Joſeph* and *Mary*, though he himſelf was God bleſſed for ever, *Luke* 2. 51.

Secondly, Thou haſt alſo the ſevere Judgments of God upon thoſe that have been diſobedient, to awe thee. As,

1. *Iſhmael*, for but mocking at one good Carriage of his Father and Mother, was both thruſt out of his Father's Inheritance, and the Kingdom of Heaven, and that with God's Approbation, *Gen.* 21. 8, to 14. *Gal.* 4. 30.

2. *Hophni* and *Phinehas*, for refuſing the good Counſel of their Father, provoked the great God to be their Enemy. *They hearkened not to the Voice of their Father, becauſe the Lord would ſlay them*, 1 Sam. 2. 23, 24, 25.

3. *Abſolom* was hanged, as I may ſay, by God himſelf, for rebelling againſt his Father. 2 Sam. 18. 9.

Beſides, little doſt thou know how heart-aching a Conſideration it is to thy Parents, when they do but ſuppoſe *thou mayeſt be damned*: How many Prayers, Sighs, and Tears are there wrung from their Hearts upon this Account?

Every Miſcarriage of thine goeth to their Heart, for fear God ſhould take an Occaſion thereat to ſhut thee up in Hardneſs for ever.

How did *Abraham* groan for *Iſhmael*? O, ſaith he to God, *That* Iſhmael *might live before thee.* Gen. 17. 18

How was *Iſaac* and *Rebekah* grieved for the Miſcarriage of *Eſau*? *Gen.* 26. 34, 35.

And how bitterly did *David* mourn for his Son, who died in his Wickedneſs? 2 *Sam.* 18, 32, 33.

Laſtly, And can any imagine, but that all theſe Carriages of thy godly Parents, will be to thee the increaſe of thy Torments in Hell, if thou die in thy Sins, notwithſtanding?

Again, If thy Parents, and thou alſo be godly, how happy a thing is this? How ſhouldeſt thou rejoyce, that the ſame Faith ſhould dwell both in thy Parents and thee? Thy Converſion, poſſibly, is the Fruits of

of thy Parents Groans and Prayers for thy Soul; and they cannot chuſe but rejoyce; do thou rejoyce with them: 'Tis true, in the Salvation of a Natural Son, which is mentioned in the Parable; *This my Son was dead, and is alive again; was loſt, and is found; and they began to be merry*, Luke 15. 24.

Let therefore the Conſideration of this, that thy Parents have Grace as well as thee, ingage thy Heart ſo much the more to honour, reverence, and obey them.

Thou art better able now to conſider the Pains and Care that thy Friends have been at, both for thy Body and Soul; wherefore ſtrive to requite them: Thou haſt Strength to anſwer in ſome meaſure the Command: wherefore do not neglect it.

It is a double Sin in a gracious Son not to remember the Commandment, yea, the firſt Commandment with Promiſe, *Epheſ.* 6. 1, 2.

Take heed of giving thy ſweet Parents one ſnappiſh word, or one unſeemly Carriage. Love them becauſe they are thy Parents; becauſe they are godly; and becauſe thou muſt be in Glory with them.

Again, If thou be godly, and thy parents wicked, as often it ſadly falls out: Then,

Firſt, Let thy Bowels yearn towards them, 'tis thy Parents that are going to Hell.

Secondly, As I ſaid before to the Wife, touching her Unbelieving Husband, ſo now I ſay to thee, Take heed of a Parroting Tongue: ſpeak to them wiſely, meekly, and humbly; do for them faithfully without repining; and bear, with all child-like Modeſty, their reproaches, their railing, and evil ſpeaking. Watch fit Opportunities to lay their Condition before them. *O! how happy a thing would it be, if God ſhould uſe a Child to beget his Father to the Faith! Then indeed might the Father ſay, With the fruit of my own Bowels hath God converted my Soul.* The Lord, if it be his Will, convert our poor Parents, that they, with us, may be the Children of God.

Concerning Servants.

Servants alſo, they have a Work to do for God, in their Place and Station among Men.

The Apoſtles aſſert *Maſters* under a threefold Conſideration.

1. The *Believing Maſter.*
2. The *Unbelieving Maſter.*
3. The *Froward Maſter.*

For all which, Servants are furniſhed with Counſel and Advice in the Word, for the demeaning of themſelves under each of them.

But before I ſpeak in particular to any of theſe, I will in general, ſhew you the Duty of Servants.

Firſt, Thou art to look upon thy ſelf as thou art; that is, as a Servant, not a Child, nor a Wife, thou art inferior to theſe; wherefore count thy ſelf under them, and be content with that ſtation. *For three things the Earth is diſquieted, and for four which it cannot bear: One is a Servant when he reigneth*, Prov. 30. 21, 22.

It is out of thy Place, either to talk or do, as one that reigneth.

Secondly, Conſider, that thou being a Servant, what is under thy Hand, is not thy own, but thy Maſter's: Now becauſe it is not thy own, thou oughteſt not to diſpoſe of it; but becauſe it is thy Maſter's, thou oughteſt to be faithful. Thus it was with *Joſeph*, Gen. 39. 7, 8, 9. But if thou do otherwiſe, know that thou ſhalt receive of God for the Wrong that thou doeſt; and there is with God no reſpect of Perſons, *Col.* 3. 25. Wherefore,

Thirdly, Touching thy Work and Employment, thou art to do it as unto the Lord, and not for Man; and indeed then Servants do their Buſineſs as becomes them, when they do all in Obedience to the Lord, as knowing that the Place in which they now are, it is the Place where Chriſt hath put them, and in which he expecteth they ſhould be faithful.

Servants (ſaith *Paul*) *be obedient to them that are your Maſters----with Fear and Trembling, in Singleneſs of Heart as unto Chriſt; not with Eye-ſervice, as Men-pleaſers, but as the Servants of Chriſt, doing the Will of God from the Heart*, Eph. 6. 5, 6.

Obſerve a little the Word of God to Servants.

1. Servants muſt be obedient. *Yet*,
2. Not with that Obedience that will ſerve Man only: Servants muſt have their Eye on the Lord, in the Work they do for their Maſters.
3. That their Work in this Service is the Will and Ordinance of God.

From which I conclude, That thy Work in thy Place and Station, as thou art a Servant, is as really God's Ordinance, and as acceptable to him, in its Kind, as is Preaching, or any other Work for God; and that thou art as ſure to receive a Reward for thy Labour, as he that hangs, or is burnt for the Goſpel. Wherefore ſaith the Apoſtle to Servants, *Whatſoever ye do, do it heartily, as to the Lord, and not to Men, knowing that of the Lord you ſhall receive the Reward of Inheritance; for ye ſerve the Lord Chriſt*, Col. 3. 22, 23, 24.

And now touching the three Sorts of Maſters mentioned before.

Firſt, For the Believing *Maſter*; ſaith Paul, *They that have believing Maſters, let them not deſpiſe them becauſe they are Brethren, but rather do them Service becauſe they*

they are faithful and beloved, and Partakers, (with the Servants) *of the heavenly Benefits*, 1 Tim. 6. 2. (Servants, if they have not a Care of their Hearts, will be so much in the Consideration of the Relation that is betwixt their Masters and they, as Brethren, that they will forget the Relation that is between them as Masters and Servants: Now, though they ought to remember the one, yet let them take heed of not forgetting the other: *Know thy Place as a Servant, while thou considerest that thy Master and thee are Brethren, and do thy Work for him faithfully, humbly, and with Meekness, because he is a Master faithful and beloved, and Partaker of the heavenly Benefit.*) *If any Man teach otherwise*, saith the Apostle Paul, *and consent not to wholsome Words, even the Words of our Lord Jesus Christ, and the Doctrine which is according to Godliness, he is proud, knowing nothing, but doting about Questions, and Strife of Words, whereof cometh Envy, Strife, Railings, evil Surmisings, perverse Disputings of Men of corrupt Minds, and destitute of the Truth, supposing that Gain is Godliness, from such withdraw thyself.*

1 Tim. 6. 3, 4, 5.

Secondly, For the unbelieving *Masters* (for of them *Paul* speaks in the first *Verse* of this 6th of *Timothy*) *Let as many Servants*, saith he, *as be under the Yoke, count their own Masters worthy of all Honour, that the Word of God and his Doctrine be not blasphemed.*

Servants living with unbelieving Masters, are greatly engaged to be both watchful, faithful and trusty. Ingaged, I say, 1. From the Consideration of the Condition of their Master; for he being unbelieving, will have an evil Eye upon thee, and upon thy Doings, and so much the more because thou professest: As in the Case of *Saul* and *David*, 1 *Sam.* 18. 8, 9, &c.

2. Thou art ingaged because of the Profession thou makest of the Word of God; for by thy Profession, thou dost lay both God and his Word before thy Master, and he hath no other Wit but to blaspheme them, if thou behave thyself unworthily. Wherefore *Paul* bids *Titus*, *Exhort Servants to be obedient to their own Masters, and to please them well in all things, not answering again* (not giving parroting Answers, or such as are crols or provoking) *not purloining, but shewing all good Fidelity, that they may adorn the Doctrine of God our Saviour in all things*, Tit. 2. 9, 10.

That Servant, who in an Unbeliever's Family, doth his Work before God, as God's Ordinance, he shall adorn the Doctrine of God, if not save his Master by so doing; but if he doth otherwise, he shall both stumble the Unbeliever, dishonour God, offend the Faithful, and bring Guilt upon his own Soul.

Thirdly, For the froward *Master*, though I distinguish him from the Unbeliever, yet it is not because he may not be such, but because every Unbeliever doth not properly go under that Name. Now with this froward and peevish Fellow, thou art to serve as faithfully for the time thou standest bound, as with the most pleasant and rational Master in the World. *Servants*, saith *Peter*, *be subject to your Masters with all Fear, not only to the good and gentle, but also to the froward*, Pet. 2. 18. And if thy peevish Master will still be froward, either out of Spite to thy Religion, or because he is without Reason concerning thy Labour, (thou to the utmost of thy Power labouring faithfully) God then reckoneth thee a Sufferer for well-doing, as truly as if thou wert called upon the Stage of this World before Men for the Matters of thy Faith. Wherefore *Peter* adds this Encouragement to Servants, to the Exhortation he gave them before: *This is thank-worthy*, saith he, *if a Man for Conscience toward God endureth Grief, suffering wrongfully; for what Glory is it, if when ye be buffeted for your Faults, you take it patiently? But if when you do well, and suffer for it, you take it patiently, this is acceptable with God*, 1 Pet. 2. 19, 20.

Wherefore be comforted concerning thy Condition, with considering that God looks upon thee, as on *Jacob* in the Family of *Laban*; and will right all thy Wrongs, and recompence thee for thy faithful, wise, and Godly Behaviour, before, and in the Service of thy froward Master.

Wherefore, be patient, I say, and abound in Faithfulness in thy Place and Calling, till God make a way for thy Escape from this Place; and when thou mayst be made free, use it rather. 1 Cor. 7. 21

Of Neighbours *each to other.*

HAving thus in few Words shewed you what is Duty under your several *Relations*, I shall now at last speak, in a Word or two, touching *good Neighbourhood*, and then draw towards a Conclusion.

Touching *Neighbourhood*, there are these things to be considered and practised, if thou wilt be found in the practical Part of *good Neighbourhood.*

First, Thou must be of a good and sound Conversation in thy own *Family*, *Place*, and *Station*, shewing to all, the *Power* that the Gospel and the things of another World hath in thy Heart, *That ye may be blameless and harmless, the Sons of God, without rebuke, in the midst of a crooked and perverse Nation, among whom ye shine as Lights in the World*, Phil. 2. 15, 16.

Secondly, As Persons must be of Good Behaviour at home, that will be good Neighbours, so they must be full of *Courtesy* and *Charity* to them that have need about them, *Luke* 10. 36, 37.

Right good Neighbourhood, is, for Men

readily to Communicate, as of their Spirituals, ſo of their Temporalities, as Food, Rayment, and Help to thoſe that have need; to be giving to the poor as thou ſeeſt them go by thee, or to enquire after their Condition, and according to thy Capacity to ſend unto them, *Job* 31. 15, 16, 17, &c.

Thirdly, Thou muſt be always humble and meek among them, as alſo grave and gracious; not light and frothy, but by thy Words and Carriage, *Miniſtring Grace to the Hearers*, Eph. 4. 29.

Thus alſo *Job* honoured God among his Neighbours, *Job* 30. 6, to 12.

Fourthly, Thy Wiſdom will be, rightly to diſcountenance Sin, and to reprove thy Neighbour for the ſame, *Levit.* 19. 17. denying thy ſelf in ſome things, for the preventing an Injury to thy Neighbour, that thou mayeſt pleaſe him for his Edification, *Rom.* 15. 2.

Fifthly, If thou wouldeſt be a good Neighbour, take heed of thy Tongue upon two Accounts.

1. That thou with it give no offenſive *Language* to thy Neighbour, to the provoking of him to Anger: Bear much, put up wrongs, and ſay little: *It is an Honour for a Man to ceaſe from Strife: But every Fool will be medling*, Prov. 20. 3. Prov. 17. 19. And again, *He loveth Tranſgreſſion that loveth Strife.*

And as thou ſhouldeſt take heed that thou be not the Original of Contention and Anger, ſo alſo take heed that thou be not an Inſtrument to beget it between Parties, by tale bearing and goſſiping Spirit: *He that paſſeth by, and medleth with Strife belonging not to him, is like one that taketh a Dog by the Ears. As Coals are to burning Coals, and Wood to Fire: ſo is a contentious Man to kindle Strife.* —26. 17, 21.

I do obſerve two things very *odious* in many *Profeſſors*, the one is a head-ſtrong and ſtiff-necked Spirit, that will have its own Way. And the other is, a great deal of tatling and Talk about Religion, and but a very little, if any thing, of thoſe Chriſtian Deeds that carry in them the Croſs of a Chriſtian in the doing thereof, and Profit to my Neighbour.

1. When I ſay a head-ſtrong and ſtiff-necked Spirit, I mean, they are for pleaſing themſelves and their own Fancies, in things of no Weight, though their ſo doing be as the very Slaughter-knife to the weak Conſcience of a Brother or Neighbour. Now this is baſe: A Chriſtian in all ſuch things as intrench not the Matters of *Faith* and *Worſhip*, ſhould be full of ſelf-denial, and ſeek to pleaſe others rather than themſelves; *Giving none offence to the* Jew, *nor to the* Greek, *nor to the Church of God; not ſeeking their own Profit, but the Profit of many, that they may be ſaved*, 1 Cor. 10. 32, 33.

And the Second is as bad, to wit, when Profeſſors are great Pratlers, and Talkers, and Diſputers, but do little of any thing that beſpeaketh Love to the Poor, or ſelf-denyal in outward things. Some People think Religion is made up of Words; a very wide Miſtake: Words without Deeds, is but a half-faced Religion: *Pure Religion, and undefiled before God and the Father, is this; To viſit the Fatherleſs and Widows in their affliction, and to keep thy ſelf unſpotted from the World*, Jam. 1. 27. Again, *If a Brother or a Siſter be deſtitute of daily food, and one of you ſay unto them, Depart in Peace, be warmed and filled* (which are very fine Words,) *yet if you give them not thoſe things that are neceſſary to the Body, what doth it profit?* Jam. 2. 15, 16.

Now then, before I go any farther, I will here take an occaſion to touch a little upon thoſe Sins that are ſo rife in many *Profeſſors* in this Day; and they are, *Covetouſneſs*, *Pride*, and *Uncleanneſs*; I would ſpeak a Word to them in this Place, the rather, becauſe they are they which ſpoil both Chriſtian Brotherhood, and Civil Neighbourhood, in too great a Meaſure.

Firſt, For Covetouſneſs.

1. *Covetouſneſs*, it is all one with *Deſire*; he that deſires, covets; whether the thing he deſires be evil or good. Wherefore that which is called *coveting*, in *Exod.* 20. 17. is called *Deſire*, in *Deut.* 5. 21. As the Apoſtle alſo ſaith, *I had not known Luſt except the Law had ſaid, Thou ſhalt not covet*, Rom. 7. 7. That is, I had not known *Luſt* to be a Sin, unleſs the Law had forbid it. Wherefore though lawful Deſires are good, 1 *Cor.* 12. 31. and to be commended; yet *Covetouſneſs* as commonly underſtood, is to be fled from, and abhorred, as of the Devil.

2. *Covetouſneſs*, or *evil Deſire*, it is the firſt Mover, and giveth to every Sin its Call, as I may ſay, both to move, and act; as was ſaid before, the Apoſtle had not known Sin, except the Law had ſaid, *Thou ſhalt not deſire, or covet*; for where there is no Deſire to ſin, there appears no Sin.

3. Therefore *Covetouſneſs* carrieth in it every Sin, (we ſpeak of Sins againſt the Second Table) even as a Serpent carrieth her young ones in her Belly. This the Scripture affirms, where it ſaith, *Thou ſhalt not covet thy Neighbour's Wife, nor his Man-ſervant, nor his Maid-ſervant, nor his Ox, nor his Aſs, nor any thing that is thy Neighbour's* Exod. 20. 17. *Covetouſneſs* will meddle with any thing.

Now there are in my Mind at preſent, theſe eight Notes of *Covetouſneſs*, which hinder *good Works*, and a Chriſtian Converſation among Men, where-ever they are harboured.

Firſt, When Men, to whom God hath given a comfortable Livelihood, are yet not content therewith. This is againſt the Apoſtle,

Apoſtle, where he ſaith, *Let your Converſation be without Covetouſneſs, and be content with ſuch Things as ye have, for he hath ſaid, I will never leave thee nor forſake thee*, Heb. 13. 5.

Secondly, It is *Covetouſneſs* in the Seller, that puts him to ſay of his Traffick, it is better than it is, that he may heighten the Price of it; and *Covetouſneſs* in the Buyer, that prompts him to ſay worſe of a thing, than he thinks in his Conſcience it is, and that for an Abatement of a reaſonable Price. This is that which the Apoſtle forbids under the Name of *Defraud*, 1 Cor. 6. 7, 8. And that which *Solomon* condemns.

Prov. 20. 14.

Thirdly, It is through *Covetouſneſs*, that Men think much of that which goeth beſide their own Mouth, though poſſibly it goeth to thoſe that have more Need than themſelves, and alſo that better deſerve it than they.

Fourthly, It argueth *Covetouſneß*, when Men will deprive themſelves, and thoſe under them, of the Privileges of the Goſpel, for more of this World, and is condemned by Chriſt.

Luke 14. 18, 19, 20.

Fifthly, It argueth *Covetouſneß*, when Men that have it, can go by, or hear of the Poor, and ſhut up their Bowels and Compaſſions from them, 1 *John* 3. 17.

Sixthly, Alſo when Men are convinced it is their Duty to communicate to ſuch and ſuch that have need; yet they defer it, and if not quite forget it, yet linger away the Time, as being loth to diſtribute to the Neceſſities of thoſe in Want. This is forbidden by the Holy Ghoſt. *Withhold not Good from them to whom it is due, when it is in the Power of thy Hand to do it.* Now, it is due from thee to the Poor, by the Commandment of God, if they want, and thou haſt it: *Say not then to thy Neighbour, go, and come again To-morrow, and I will give, when thou haſt it by thee*, Prov. 3. 27, 28.

Seventhly, It argueth a greedy Mind alſo, when, after Men have caſt in their Minds what to give, they then from that will be pinching, and clipping, and taking away; whereas the Holy Ghoſt ſaith, *Every one, as he purpoſeth in his Heart, ſo let him give, not grudgingly, nor of Neceſſity; for God loveth a chearful Giver*, 2 Cor. 9. 7.

Laſtly, It argueth a filthy greedy Heart alſo when a Man, after he hath done any Good, then in his Heart to repent, and ſecretly wiſh that he had not ſo done, or at leaſt, that he had not done ſo much: This is to be weary of well-doing; (I ſpeak now of communicating) and carrieth in it two Evils, Firſt, It ſpoileth the Work done: And, Secondly, It (if entertained) ſpoileth the Heart for doing any more ſo. *The vile Perſon ſhall be no more called Liberal, nor the Churl ſaid to be bountiful; for the Liberal deviſeth liberal Things, and by liberal Things he ſhall ſtand.* Iſa. 32. 6, 8.

Now then, to diſſuade all from this poiſonous Sin, obſerve, that above all Sins in the New Teſtament, *this* is called *Idolatry*, *Eph.* 5. 5. *Col.* 3. 5. And therefore God's People ſhould be ſo far from being taken with it, that they ſhould be much afraid of the naming of it one among another, leſt it ſhould as adulterous Thoughts, infect the Heart, by the talking of it, *Eph.* 5. 3.

Queſt. *But why is* Covetouſneſs *called Idolatry?*

Anſw. 1. Becauſe it engageth the very Heart of a Man in it, to mind earthly Things; it gets our Love, which ſhould be ſet on God; and ſets it upon poor empty Creatures; it puts our Affections out of Heaven, where they ſhould be, and ſets them on Earth, where they ſhould not be, *Ezek.* 33. 31. *Phil.* 3. 18, 19. *Col.* 3. 1, 2, 3. Thus it changeth the Object on which the Heart ſhould be ſet, and ſetteth it on that on which it ſhould not: It makes a Man forſake God, *The Fountain of living Water*, and cauſeth him to *hew to himſelf Ciſterns, broken Ciſterns, which can hold no Water*, Jer. 2. 11, 12, 13.

For, 2. It rejecteth the Care, Government, and Providence of God towards us, and cauſeth us to make of our Care and Induſtry a *God*, to whom, inſtead of God, we fly continually, both for the keeping what we have, and for getting more.

This was *Iſrael*'s Idolatry of old, and the Original of all her idolatrous Practices, *Hoſ.* 2. 5. *For their Mother hath played the Harlot*; (that is, committed Idolatry) *ſhe that conceived them hath done ſhamefully; for ſhe ſaid, I will go after my Lovers, that gave me my Bread and my Waters, my Wooll and my Flax, my Oil and my Drink.*

3. It diſalloweth of God's Way of diſpoſing his Creatures, and would have them ordered and diſpoſed of otherwiſe than his heavenly Wiſdom ſeemeth meet; and hence ariſeth all Diſcontents about God's dealing with us. *Covetouſneſs* never yet ſaid, *It is the Lord, let him do what he pleaſeth*; but is ever objecting, like God, againſt every Thing that goeth againſt it; and it is that which, like a God, draweth away the Heart and Soul from the true God, and his Son Jeſus Chriſt. *And he went away ſorrowful; for he had great Poſſeſſions*, Mat. 19. 16, to 23. Now then, that which engageth the Heart, that rejecteth the Providence of God, and that is for ordering and diſpoſing of Things contrary to God, and for breaking with God upon theſe Terms, is *Idolatry*; and all theſe do *Covetouſneſs*. *The Wicked boaſteth of his Heart's Deſire, and bleſſeth the Covetous, whom the Lord abhorreth*, Pſal. 10. 3. Now the Way to remedy this Diſeaſe, is,

is, to learn the Lesson which *Paul* had got by Heart; to wit, *In whatsoever State you are, therewith to be content.* Phil. 4. 11, 12, 13.

I come in the second Place, to speak a Word of *Pride* and *Loftiness* of Heart and Life.

Of Pride.

1. PRIDE in general, it is that, *which causeth a Man to think of Man and his Things, above what is written*, 1 Cor. 4. 6.

2. It hath its Seat in the Heart among these Enormities, *Fornications*, *Adulteries*, *Lasciviousness*, *Murders*, *Deceit*, &c. *Mark* 7. 21, 22, 23. and sheweth it self in these following Particulars.

First, When you slight this or that Person, though gracious; that is, look over them, and shun them for their Poverty in this World, and chuse rather to have Converse with others, that possibly are less gracious, because of their Greatness in this World. This the Apostle *James* writes against, *James* 2. 1, 2, 3. under the Name of *Partiality*; for indeed the Fruits of a puffed up Heart, is to deal in this Manner with Christians, 1 *Cor.* 4. 6, 7.

Now this Branch of *Pride* floweth from Ignorance of the Vanity of the Creature, and of the Worth of a gracious Heart: Wherefore get more of the Knowledge of these two, and this Sprig will be nipt in the Head, and you will learn to *condescend to Men of low Degree*, Rom. 12. 16.

Secondly, It argues *Pride of Heart*, when Men will not deny themselves in Things what they may, for the Good and Profit of their Neighbours. And it argueth now, that Pride is got so much up into Self-Love and Self-Pleasing, that they little care who they grieve or offend, so they may have their Way, *Obad.* 12. 13, 14, 15.

Thirdly, It argueth *Pride of Heart*, when *sober Reproofs for Sin*, and *unbeseeming Carriages* will not down with thee, but that rather thou snuffest, and givest Way to thy Spirit to be peevish, and to retain Prejudice against those that thus reprove thee. Saith the Prophet, *Hear ye, and give Ear, be not proud, for the Lord hath spoken*: That is, Hear the Reproofs of God for your Sins, and break them off by Repentance. *But if you will not hear, my Soul shall weep in Secret for your Pride*, &c. Jer. 13. 15, 16, 17. So also in *Hosea*, *They will not frame their Doing to turn unto their God; for the Spirit of Whoredom is in the midst of them: They have not known the Lord; and the Pride of Israel doth testify to his Face*, &c. Hos. 5. 4, 5.

This argueth great Senselesness of God, and a Heart greatly out of Frame.

Fourthly, It argueth *Pride* also, when a Reproof or Admonition will not down as well from the poorest Saint, as from the greatest Doctor; and it argueth a Glory *in* Men, 1 *Cor.* 3. 21. and that they would, that *their Faith should stand in their Wisdom, and not in the Power of God*: That is, of naked Truth, 1 *Cor.* 2. 5.

Fifthly, It argueth *Pride of Heart*, when a Man that hath this or that in his Heart to do, in reference to God, but yet will slight a sober asking Counsel and Direction of God in this Matter. *The Wicked, through the Pride of his Countenance, will not seek after God*, saith *David*, Psal. 10. 4.

Sixthly, It argueth *Pride of Heart*, when Persons are tickled with Thoughts of their own Praise, that secretly Lust after it; that think of themselves and others above what is written; which those do, who do not acknowledge that *Man in his best Estate is altogether Vanity*: But such kind of People have forgot the Exhortation, *Be not high-minded, but fear*, Rom. 11. 10. And also, *That there is a Knowledge that puffeth up, and edifieth neither themselves nor others.* 1 Cor. 8. 1. 2.

Wherefore, to such the Apostle saith, *Be not desirous of Vain-glory, but in Lowliness of Mind, let each esteem others better than themselves*, Phil. 2. 3. Gal. 5. 26.

Pride also there is in outward *Carriage*, *Behaviour*, and *Gesture*, which is odious for *Christians* to be tainted with; and this Pride is discovered by mincing Words, a made Carriage, and an affecting the Toys and Baubles that Satan, and every light-headed Fool bringeth into the World. As God speaketh of the Daughters of *Zion*, *They walk with stretched-out Necks, wanton Eyes, mincing as they go, and making a tinkling with their Feet*, Isa. 3. 16. A very unhandsome Carriage for People that profess Godliness, and that use to come before God to *confess* their Sins, and to bemoan themselves for what they have done: How can a Sense of thy own Baseness, of the Vileness of thy Heart, and of the Holiness of God, stand with such a Carriage? Dost thou see the Vileness of thy Heart, the Fruit of Sin? And art thou afflicted with that Disagreement that is between God and thy Heart, that layest the Reins on the Neck of thy Lusts, and lettest them run whither they will? Be not deceived; *Pride ariseth from Ignorance of these things*, 1 Tim. 6. 3, 4. A Sense of my Vileness, of what I have deserved, and of what continually in my Heart oppoeth God, cannot stand with a foolish, light, and wanton Carriage: thou wilt then see there is other things to mind than to imitate the *Butterfly*: Alas, all these kind of things, are but a *painting the Devil*, and setting a carnal Gloss upon a Castle of his; thou art but making gay the *Spider*: is thy Heart ever the sounder for thy fine Gate, thy mincing Words, and thy lofty Looks? Nay, doth not this argue; that thy Heart is a rotten, cankered and besotted Heart? Oh! that God would but let thee see a little of thy own Inside,

as

as thou hast others to behold thy Outside: thou painted Sepulchre; thou whited Wall, will these things be found Vertues in the Day of God? Or, is this the Way that thou takest to mortifie Sin? *An high Look, a proud Heart, and the plowing of the Wicked is Sin*, Prov. 21. 4. *Pride is the Ring-leader of the seven Abominations that the wise Man nameth*, Prov. 6. 16, 17. And is that above all that causeth to fall into the Condemnation of the Devil, 1 *Tim.* 3. 6.

Of Adultery or Uncleanness.

NOW I come in the last Place to touch a Word or two of *Adultery*, and then to draw towards a Conclusion.

Adultery, it hath its Place in the Heart among the rest of those Filthinesses I mentioned before, *Mark* 7. 21, 22. of which Sin I observe two things.

First, That almost in every Place where the Apostle layeth down a Catalogue of Wickednesses, he layeth down *Adultery*, *Fornication*, and *Uncleanness*, in the Front; as that in *Mark* 7. 21. *Rom.* 1. 29. 1 *Cor.* 6. 9. *Gal.* 5. 19. *Eph.* 5. 3. 1 *Thes.* 4. 3, 4, 5. *Heb.* 12. 16. *Jam.* 2. 11. 1 *Pet.* 2. 11. 2 *Pet.* 2. 10.

From this I gather that the Sin of *Uncleanness* is a very predominant and master *Sin*, easy to overtake the Sinner, as being one of the first that is ready to offer itself at all Occasions to break the Law of God.

Secondly, I observe, that this Sin is committed unawares to many, even so soon as a Man hath but looked upon a Woman. *I say unto you*, saith Christ, *that whosoever looketh on a Woman to lust or desire after her, he hath already committed Adultery with her in his Heart*, Mat. 5. 28.

This Sin of Uncleanness, I say, is a very taking Sin, it is natural above all Sins to Mankind; as it is most natural, so it wants not tempting Occasions, having Objects for to look on in every Corner: Wherefore there is need of a double and treble Watchfulness in the Soul against it. It is better here to make a Covenant with our Eyes, like *Job*, (Job. 31. 1.) than to let them wander to God's Dishonour, and our own Discomfort.

There are these three Things which discover a Man or Woman too much inclining to the Uncleanness of their own Hearts.

The first is a wanton Eye, or an Eye that doth secretly affect it self with such Objects as are tickling of the Heart with the Thoughts of Immodesty and Uncleanness. *Isaiah* calls this *a wanton Eye*; and *Peter*, *an Eye full of Adultery, that cannot cease from Sin*, 2 Pet. 2. 14. Isa. 3. 16. This is that also which Christ calleth *an evil Eye*; and *John*, *the Lust of the Flesh*, and *of the Eyes*, and doth defile those who are not very watchful over their own Hearts, *Mark* 7. 22. 1 *John* 2. 16.

This wanton Eye, is that which the most holy Saints should take Heed of, because it is apt to seize upon them also. When *Paul* bids *Timothy* beseech the younger Woman to walk as becomes the Gospel, he bids him do it with all *Purity*: As who should say, Take Heed that while thou instructest them to Holiness, thou thy self be not corrupted with the Lust of thy Eye, 1 *Tim.* 5. 1, 2. O how many Souls in the Day of God, will curse the Day that ever they gave Way to a wanton Eye!

2. The second Thing that discovereth one much inclining to the Lusts of Uncleanness, it is *wanton and immodest Talk*; such as that brazen-faced Whore in the seventh of the *Proverbs* had, or such as they in *Peter*, who *allured, through the Lust of the Flesh, through much Wantonness, those who were clean escaped from them, who live in Error*, 2 Pet. 2. 18. *Out of the Abundance of the Heart the Mouth speaketh*: Wherefore if we be Saints, let us take Heed, as of our Eye, so of our Tongue, and let not the Lust of Uncleanness, or of Adultery, be once named among us, *named among us as becometh Saints*, Ephes. 5. 3. Mark: Let it not be once named. This implies, that the Lusts of Uncleanness are devilishly taking; they will both take the Heart with Eyes and Tongue: *Let it not be once named among you*, &c.

Thirdly, Another Thing that bespeaks a Man or Woman inclining to Wantonness and Uncleanness, it is an adorning themselves in *light and wanton Apparel*. The Attire of an Harlot is too frequently in our Day the Attire of Professors; a vile Thing, and argueth much Wantonness and Vileness of Affections. If those that give way to a wanton Eye, wanton Words, and immodest Apparel, be not *Whores*, &c. in their Hearts, I know not what to say. Doth a wanton Eye argue Shamefacedness? Doth wanton Talk argue Chastity? And doth immodest Apparel, with stretched-out Necks, naked Breasts, a made Speech, and mincing Gates, &c. argue mortification of Lusts?

If any say that these Things may argue Pride as well as carnal Lusts. Well: But why are they proud? Is it not to trick up the Body? And why do they with Pride trick up the Body, if it be not to provoke both themselves and others to Lusts: God knoweth their Hearts without their Outsides; and we know their Hearts by their Outsides.

My Friends, I am here treating of *Good Works*, and persuading you to fly those Things that are Hinderances to them; wherefore bear with my Plainness when I speak against *Sin*; I would strike it through

1 Tim. 6. 9, 10. with every Word, because else it will strike us through with many Sorrows.

I do not treat of good Works as if the doing of them would save us, (*For we are justified by his Grace, according to the Hope of Eternal Life*;) yet our Sins and Evil Works will lay us obnoxious to the Judgments both of God and Man. He that walketh not uprightly, according to the Truth of the Gospel, is like to have his Peace assaulted often, both by the Devil, the Law, Death, and Hell; yea, and is like to have God hide his Face from him also, for the Iniquity of his Covetousness, *Isa.* 57. 17.

How can he that carrieth himself basely in the Sight of Men, think he yet well-behaveth himself in the Sight of God? And if so dim a Light as is in Man, can justly count thee as a Transgressor, How shall thy Sins be hid from him, whose Psal. 11. 4. Eye-Lids try the Children of Men?

'Tis true, Faith without Works justifies us before God: Yet that Faith that is alone, will be found to leave us Sinners in the Sight both of God and Man, *Rom.* 3. 28. and 4. 5. *James* 2. 18. And though thou addest nothing to that which saveth thee by what thou canst do, yet thy Righteousness may profit the Son of Man; as also saith the Text: But if thou shalt be so careless as to say, What care I for being righteous to profit others? I tell thee, that the Love of God is not in thee, *Job* 35. 18. 1 *John* 3. 17. 1 *Cor.* 13. 1, 2, 3.

Walk therefore in God's Ways, and do them, for this is your Wisdom, and your Understanding in the sight of the Nations, which shall hear of all these Statutes, and say, this great Nation is a wise and understanding People, *Deut.* 4. 6.

Observat. 3. Every Believer should not only take heed that their Works be good, and so for the present do them, but should carefully study to maintain them; that is, to keep in a continual exercise of them.

It is an easier matter to begin to do good, than it is to continue therein; and the Reason is, there is not so much of a Christian's Cross in the beginning of a Work, as there is in a continual, hearty, conscientious Practice thereof. Therefore Christians have need, as to be pressed to do good, so to continue the Work: Man by Nature, is rather a hearer than a doer, *Athenian* like, continually listning after some new Thing; seeing many Things, but observing nothing, *Acts* 17. 20. *Isa.* 42. 20. It is observable, that after Christ had divided his Hearers into four Parts, he condemned three of them for fruitless Hearers, *Luk.* 8. 5, 6, 7, 8. O it is hard continuing believing, continuing loving, continuing resisting all that opposeth; we are subject to be weary of well-doing, *Gal.* 6. 7. To pluck out right Eyes, to cut off right Hands and Feet, is no pleasant Thing to Flesh and Blood: and yet none but these shall have the Promise of Life; because none but these will be found to have the effectual Work of God's Grace in their Souls: *If ye continue in my Word, then are you my Disciples* [*indeed*] Mat. 18. 8, 9. and 24. 13. *John* 8. 31. And hence it is that you find so many *Ifs* in the Scripture about Men's Happiness; as, *if* you be Sons, then Heirs, and *if* you continue in the Faith; and *if* we hold the beginning of our Confidence stedfast to the End, *Rom.* 8. 17. *Col.* 1. 23. *Heb.* 3. 14. Not that their continuing in the Way of God, is the Cause of the Work being right; but the Work being right; causeth the continuance therein. As *John* saith in another Place, *They went out from us, because they were not of us; for had they been of us*, [*no doubt*] saith he, *they would have continued with us*, 1 John 2. 19. But I say, where the Work of God indeed is savingly begun, even there is Flesh, Corruption, and the Body of Death to oppose it: Therefore should Christians take heed, and look that against these Opposites, they maintain a continual course of *good Works* among Men.

Besides, as there is that in our own Bowels that opposeth *Goodness*, so there is the the Tempter, the wicked One, both to animate these Lusts, and to join with them in every Assault against every Appearance of God in our Souls. And hence it is, that he is called the Devil, the Enemy, the Destroyer, and him that seeks continually to devour us, 1 *Pet.* 5. 8. I need say no more but this; he that will walk like a Christian indeed, as he shall find it is requisite, that he continue in good Works; so his continuing therein, will be oppos'd; if therefore he will continue therein, he must make it his Business to study how to oppose those that oppose such a Life, that he may continue therein. Now then to help in this, here fitly comes in the *last Observation*: to wit,

That the best Way both to provoke our selves and others to good Works, it is to be often affirming to others, *the Doctrine of Justification by* Grace, and to believe it our selves, *This is a faithful saying; and these Things I will that thou affirm constantly, that those which have believed in God, might be careful to maintain good Works.*

I told you before, that *good Works* must flow from *Faith*: And now I tell you, that the best Way to be fruitful in them, is to be much in the exercise of the *Doctrine of Justification by Grace*; and they both agree; for as *Faith* animates to *good Works*, so the *Doctrine of Grace* animates *Faith*: Wherefore, the Way to be rich in *good Works*, it is to be rich in *Faith*; and the Way to be rich in *Faith*, is to be conscientiously affirming the *Doctrine of Grace*

to

to others, and believing it our ſelves.

Firſt, To be conſtantly affirming it to others. Thus *Paul* tells *Timothy*, that if he put the *Brethren* in mind of the *Truths* of the *Goſpel*, he himſelf ſhould not only be a good Miniſter of Chriſt, but ſhould be nouriſhed up in the Words *of Faith* and of *good Doctrine*, 1 Tim. 4. 6.

It is the Ordinance of God, that Chriſtians ſhould be often aſſerting the Things of God each to others; and that by their ſo doing, they ſhould edifie one another, *Heb.* 10. 24, 25. 1 Theſ. 5. 11.

The Doctrine of the Goſpel is like the Dew and the ſmall Rain that diſtilleth upon the tender Graſs, wherewith it doth flouriſh, and is kept green, *Deut.* 32. 1.

Chriſtians are like the ſeveral Flowers in a Garden, that have upon each of them the Dew of Heaven, which being ſhaken with the Wind, they let fall their Dew at each others Roots, whereby they are jointly nouriſhed, and become Nouriſhers of one another, for Chriſtians to commune ſavourly of God's Matters one with another, it is as if they opened to each others Noſtrils Boxes of Perfume. Saith *Paul* to the Church at *Rome*, *I long to ſee you, that I may impart unto you ſome ſpiritual Gift, to the end you may be eſtabliſhed*; that is, *that I may be comforted together with you, by the mutual Faith both of you and me*, Rom. 1. 11, 12.

Chriſtians ſhould be often affirming the *Doctrine of Grace*, and *Juſtification* by it, one to another.

Secondly, As they ſhould be thus doing, ſo they ſhould live in the Power of it themſelves, they ſhould by Faith ſuck and drink in this Doctrine, as the good Ground receiveth the Rain; which being done, forthwith there is proclaimed *good Works*. *Paul* to the *Coloſſians*, ſaith thus, *We give Thanks to God, and the Father of our Lord Jeſus Chriſt, praying always for you, ſince we heard of your Faith in the Lord Jeſus, and Love to all the Saints; for the Hope which is laid up in Heaven for you, whereof ye heard before in the Word of the Truth of the Goſpel, which is come unto you, as it is alſo in all the World, and bringeth forth Fruit, as it doth alſo in you.* But how long ago? Why, *ſince the Day ye heard it*, ſaith he, *and knew the Grace of God in Truth*, Col. 1. 3, to 7.

Apples and Flowers are not made by the Gardiner; but are an effect of the planting and watering. Plant in the Sinner good Doctrine, and let it be watered with the Word of Grace; and as the effect of that, there is the Fruits of Holineſs, and the end everlaſting Life, *Rom.* 6. 22.

Good Doctrine is the Doctrine of the Goſpel, which ſheweth to Men, that God cloatheth them with the Righteouſneſs of his Son, freely, and maketh him with all his Benefits over to them; by which free Gift the Sinner is made righteous before God; and becauſe he is ſo, therefore there is infuſed a Principle of Grace into the Heart, whereby it is both quickened, and bringeth forth Fruit, *Rom.* 3. 21, to 26. 1 *Cor.* 1. 30. 2 *Cor.* 5. 21. *John* 1. 16.

Now then, ſeeing *good Works* do flow from Faith, and ſeeing Faith is nouriſhed by an affirming of the Doctrine of the Goſpel, &c. take here theſe few Conſiderations from the Doctrine of the Goſpel, for the Support of thy Faith, that thou mayeſt be indeed fruitful and rich in *good Works*.

Firſt, The whole Bible was given for this very End, that thou ſhouldeſt both believe this Doctrine, and live in the Comfort and Sweetneſs of it: *For whatſoever Things was written afore-time, was written for our learning, that we through Patience and Comfort of the Scriptures might have Hope.* Rom. 15. 4. Joh. 20. 31

Secondly, That therefore every Promiſe in the Bible is thine, to ſtrengthen, quicken, and encourage thy Heart in believing.

Thirdly, Conſider that there is nothing that thou doſt, can ſo pleaſe God as believing: *The Lord takes Pleaſure in them that fear him, in them that hope in his Mercy*, Pſal. 147. 11.

They pleaſe him becauſe they imbrace his Righteouſneſs, &c.

Fourthly, Conſider that all the Withdrawings of God from thee, are not for the weakening, but for the Tryal of thy Faith; and alſo, that what-ever he ſuffers Satan, or thy own Heart, to do, it is not to weaken Faith. Job 23. 8, 9, 10. 1 Pet. 1. 7.

Fifthly, Conſider, that believing is *that* which will keep in thy view the Things of Heaven and Glory; and that at which the Devil will be diſcouraged, Sin weakened, and thy Heart quickened and ſweetened, *Heb.* 11. 27. *Jam.* 4. 7. 1 *Pet.* 5. 9. *Eph.* 6. 16. *Rom.* 15. 13.

Laſtly, By believing, the Love of God is kept with warmth upon the Heart, and that this will provoke thee continually to bleſs God for Chriſt, for Grace, for Faith, Hope, and all theſe Things, either in God, or thee, that doth accompany Salvation; 2 *Cor.* 2. 14. *Pſal.* 103. 1, 2, 3, 4. The Doctrine of the Forgiveneſs of Sins received by Faith, will make notable Work in the Heart of a Sinner, to bring forth *good Works*.

But Secondly, Foraſmuch as there is a Body of Death and Sin in every one that hath the Grace of God in this World; and becauſe this Body of Death will be ever oppoſing that which is good, as the Apoſtle ſaith, *Rom.* 7. 21. therefore take theſe few Particulars further, for the ſuppreſſing that which will hinder a fruitful Life.

1. Keep a continual Watch over the wretchedneſs of thy own Heart (not to be diſcouraged at the Sight of thy Vileneſs) but to prevent its Wickedneſs; for that will labour

labour either to hinder thee from doing *good Works*, or elſe will hinder thee in the doing thereof; for Evil is preſent with thee for both theſe Purpoſes; Take heed, then, that thou do not liſten to that at any Time, but deny, though with much ſtruggling, the workings of Sin to the contrary.

2. Let this be continually before thy Heart, that God's Eye is upon thee, and ſeeth every ſecret turning of thy Heart, either too or from him: *All Things are naked and bare before the Eyes of him with whom we have to do*, Heb. 4. 13.

3. If thou deny to do that *good* which thou oughteſt, with what thy God hath given thee; then conſider, that though he love thy Soul, yet he can chaſtiſe; *Firſt*, Thy inward Man with ſuch Troubles, that thy Life ſhall be reſtleſs and comfortleſs: *Secondly*, And can alſo ſo blow upon thy outward Man, that all thou getteſt, ſhall be put in a Bag with Holes, *Pſal.* 89. 31, 32, 33. *Hag.* 1.6. And ſet the Caſe he ſhould licenſe but one Thief among thy Subſtance, or one Spark of Fire among thy Barns, how quickly might that be ſpent ill, and againſt thy Will, which thou ſhouldeſt have ſpent to God's Glory, and with thy Will? And I tell thee further, that if thou want a Heart to do good when thou haſt about thee, thou mayeſt want Comfort in ſuch Things thy ſelf from others, when thine is taken from thee. See *Judg.* 1. 6, 7.

4. Conſider, that a Life full of *good Works*, is the only Way, on thy Part, to anſwer the Mercy of God extended to thee; God hath had Mercy on thee, and hath ſaved thee from all thy Diſtreſſes; God hath not ſtuck to give thee his Son, his Spirit, and the Kingdom of Heaven: Saith *Paul, I beſeech you therefore by the Mercies of God, that you preſent your Bodies a living Sacrifice to God, holy, acceptable, which is your reaſonable Service*, Rom. 12. 1. See Mat. 18. 32, 33.

5. Conſider, that this is the Way to convince all Men, that the Power of God's Things hath taken hold of thy Heart (I ſpeak to them that hold the Head) and ſay what thou wilt, if thy Faith be not accompanied with a holy Life, thou ſhalt be judged a withered Branch, a wording Profeſſor, Salt without Savour, and as lifeleſs as a ſounding Braſs, and a tinkling Cymbal, *Joh.* 15. *Mat.* 13. 1 *Cor.* 13. 1, 2. For, ſay they, ſhew us your Faith by your Works, for we cannot ſee your Hearts, *Jam.* 2. 18. But I ſay on the contrary, if thou walk as becomes *thee* who art ſaved by Grace, then thou wilt witneſs in every Man's Conſcience, that thou art a good Tree; now thou leaveſt Guilt on the Heart of the Wicked, 2 *Sam.* 24. 16, 17. Now thou takeſt off Occaſion from that deſire Occaſion, and now thou art clear from the Blood of all Men, 2 *Cor.* 11. 12. *Acts* 20. 26, 31, to 35. This is the Man alſo that provoketh others to *good Works: The Ear that heareth ſuch a Man, ſhall bleſs him; and the Eye that ſeeth him, ſhall bear Witneſs to him. Surely*, ſaith *David, he ſhall never be moved: The Righteous ſhall be had in everlaſting Remembrance*, Heb. 10. 24. Job 29. 11. Pſal. 112. 6.

6. Again, the Heart that is fulleſt of *good Works*, hath in it leaſt room for Satan's Temptations: And this is the meaning of *Peter*, where he ſaith, *Be ſober, be vigilant*; that is, be buſying thy ſelf in Faith and Holineſs, *for the Devil, your Adverſary, goeth about like a roaring Lion, ſeeking whom he may devour*, 1 Pet. 5. 8. He that walketh *uprightly*, walketh *ſafely*; and they that add to *Faith, Vertue*; to *Vertue Knowledge*; to *Knowledge, Temperance*; to *Temperance, Brotherly Kindneſs*; and to theſe *Charity*, and that *abounds* therein, he ſhall neither be *barren* nor *unfruitful*; he ſhall never fall, but ſo an *entrance* ſhall be miniſtred to him abundantly, into the *everlaſting Kingdom of our Lord and Saviour Jeſus Chriſt*. 2 Pet. 1. 5, to 12. Prov. 10. 9.

7. The Man who is fulleſt of *good Works*, he is fitteſt to live, and fitteſt to die: *I am now* (at any Time) *ready to be offered up*, ſaith fruitful *Paul*, 2 Tim. 4. 6. Whereas he that is barren, he is neither fit to live, nor fit to die: To die, he himſelf is convinced he is not fit; and to live, God himſelf ſaith, he is not fit; *Cut him down, Why doth he cumber the Ground?* Luke 13. 7.

Laſtly, Conſider, to provoke thee to *good Works*, thou ſhalt have of God when thou comeſt to Glory, a Reward for every Thing thou doſt for him on Earth. Little do the People of God conſider, how richly God will reward, what from a right Principle and to a right End, is done for him here; not a bit of Bread to the poor, not a draught of Water to the meaneſt of them that belong to Chriſt, or the loſs of a hair of your Head, ſhall in that Day go without its Reward, *Luke* 14. 13, 14. *Mat.* 10. 42.

For this light Affliction (and ſo all other Pieces of Self-denial) *which is but for a Moment, worketh out for us a far more exceeding and eternal weight of Glory*, 2 Cor. 4. 17. I tell thee Chriſtian, be but rich in *good Works*, and thou ſhalt have more than Salvation; thy Salvation thou haſt freely by Grace through Chriſt, without *Works*. *Epheſ.* 2. 8, 9, 10. but now being juſtified and ſaved, and as the Fruits hereof, reviewed by the Holy Ghoſt; after this, I ſay, thou ſhalt be rewarded for every Work that proves good; *For God is not unrighteous to forget your Works and Labour of Love, which you have ſhewed to his Name, in that you have miniſtred to his Saints, and do Miniſter*. Heb. 6. 10. 1 Cor. 3. 14.

Moſes

Moſes counted the Reward that he was to have, for a ſhort ſuffering with the People of God, of greater worth, than the Treaſures of *Egypt*, the Smiles of the King, or the Honour of his Kingdom. *Heb.* 11. 25, 26, 27.

The fruitleſs Profeſſor muſt meet with diſappointments.

In a Word, Let the Diſappointments that do, and ſhall moſt ſurely befal the *fruitleſs Profeſſors*, provoke thee to look with all Diligence to thy ſtanding. For

Firſt, Such a one is but deceived and diſappointed touching the *Work* of *Grace* he ſuppoſeth to be in his Heart, he thinks he is a Chriſtian, and hath Grace, as Faith, Hope, and the like, in his Soul, yet no Fruits of theſe Things manifeſt themſelves in him; indeed his Tongue is tipt with a Talk and Tattle of Religion: Poor Man, poor empty Man! Faith without Works is dead; thy Hope ſhall be as the giving up of the Ghoſt; thy Gifts with which thy Soul is poſſeſſed, are but ſuch as are common to Reprobates; thou art therefore diſappointed, God reputes thee ſtill but wicked, though thou comeſt and goeſt to the Place of the Holy, *Jam.* 2. 19, 20. *Job* 11. 20. 1 *Cor.* 13. 1, 2, 3.

Secondly, Therefore all thy Joy and Comfort muſt needs fall ſhort of ſaving Comfort, and ſo leave thee in the Suds notwithſtanding; thy Joy is the Joy of the *Phariſees*, *Joh.* 5. 33. and thy Gladneſs as that of *Herod*; *Mark* 6. 20. and the longeſt Time it can laſt, it is but a Scripture Moment, *Job* 20. 5. Alas, in all thy Gladneſs and Content with thy Religion, thou art but like the Boy that plays with Braſs inſtead of Gold; and with Counters inſtead of that which will go for currant Coin: Thus, *If a Man think himſelf to be ſomething when he is nothing, he deceiveth or diſappoints himſelf*, Gal. 6. 3.

Thirdly, This is not all, but look thou certainly for an eternal Diſappointment in the Day of God, for it muſt be; thy Lamp will out at the firſt Sound the Trump of God ſhall make in thine Ears; thou canſt not hold up at the Appearance of the Son of God in his Glory; his very Looks will be to thy Profeſſion, as a ſtrong Wind is to a *blinking* Candle, and thou ſhalt be left only to ſmoak.

Oh the *Alteration* that will befal a fooliſh Virgin! She thought ſhe was happy, and that ſhe ſhould have received Happineſs with thoſe that were right at the Heart; but behold the contrary, her Lamp is going out, ſhe is now to ſeek for ſaving Grace, when the Time of Grace is over; her Heaven ſhe thought of, is proved a Hell, and her God is proved a Devil; God hath caſt her out of his Preſence, and claps the Door upon her; ſhe pleads her Profeſſion, and the like, and ſhe hath for her Anſwer repulſes from Heaven: *So are the Paths of all that forget God; and the Hypocrites Hope ſhall periſh; whoſe Hope ſhall be cut off, and whoſe Truſt ſhall be the Spiders Web; though he lean upon his Houſe, it ſhall not ſtand; he ſhall hold it faſt, but it ſhall not endure*, Mat. 25. 1, to 10. Luk. 13. 25, to 29. Job 8. 13, 14, 15.

Take heed therefore; thy Soul, Heaven, and Eternity lies at Stake; yea, they turn either to thee or from thee upon the Hinge of thy Faith: If it be right, all is thine; if wrong, then all is loſt, however thy Hopes and Expectations are to the contrary; *For in Chriſt Jeſus neither Circumciſion availeth any Thing, nor Uncircumciſion, but Faith which worketh by Love: Let no Man therefore deceive you with vain Words, for becauſe of theſe Things cometh the Wrath of God upon the Children of Unbelief: For the Earth that drinketh in the Rain that cometh oft upon it, and bringeth forth Herbs meet for them by whom it is dreſſed, receiveth bleſſing from God; but that which beareth Briars and Thorns, is [rejected] and is nigh unto curſing, whoſe end is to be burned*, Gal. 5. 6. Eph. 5. 3, 4, 5, 6. Heb. 6. 7, 8.

Object. *But what ſhall I do, who am ſo cold, ſlothful and* heartleſs, *that I cannot find any Heart to do any Work for God in this World? Indeed Time was when his Dew reſted all Night upon my Branches, and when I could with Deſire, with earneſt Deſire, be doing and working for God; but alas, now it is otherwiſe.*

Anſwer. If this be true, thy Caſe is ſad, thou art to be pitied; the Lord pity thee: And for thy recovery out of this Condition, I would give thee no other Counſel, than was given to *Epheſus*, when ſhe had loſt her firſt Love; *Remember*, ſaith Chriſt, *from whence thou art fallen, and repent, and do thy firſt Works*, &c. Rev. 2. 5.

Mark: Thy *firſt Works*, is to enter into a ſerious conſidering, and remembrance from whence thou art fallen: Remember that thou haſt left thy God, the Stay of thy Soul, and him without whom there is no Stay, Comfort, or Strength, for thee either to do or ſuffer any Thing in this World. *Without me*, ſaith he, *you can do nothing*, John 15. 5. A ſad Condition; the remembrance of this, for certain, is the firſt Step to the recovering a back-ſliding Heart; for the right Remembrance of this, doth bring to Mind what Loſs that Soul hath ſuſtained that is in this Condition, how it hath loſt its former Viſits, Smiles, and Conſolations of God: When thy Conſcience was ſupplied with the Blood of thy Saviour; when every Step thou tookeſt, was, as it were in Honey and Butter; and when thy Heart could meditate Terror with Comfort, *Job* 29. 2, to 7. *Iſa.* 33. 14, to 19. Inſtead of which, thou feeleſt darkneſs, hardneſs of Heart, and the Thoughts of God are terrible to thee, *Pſal.* 77. 3. Now God never viſits thee; or if he doth, it is but as a wayfaring Man, that tarrieth but for a Night. Jer. 14. 8, 9.

This alſo brings to mind, how the Caſe is altered with thee, touching thy Confidence in God for thy future Happineſs, how uncertain thou now art of thy Hopes for Heaven, how much this Life doth hang in doubt before thee, *Deut.* 28. 65, 66.

2. *Remember therefore from whence thou art fallen, and repent.*] Theſe are Words well put together; for a ſolid conſidering of what I have loſt in my declining, will provoke in my Heart a Sorrow, and godly heavineſs, whereby I ſhall be forced to bemoan my Condition, and ſay, *I will go and return to my firſt Husband, for then it was better with me than now*, Hoſ. 2. 7.

And believe it, the Reaſon of God's ſtanding off from giving thee comfortable Communion with himſelf, it is, that thou mighteſt firſt ſee the difference between ſticking cloſe to God, and forſaking of him; and next, that thou mighteſt indeed acknowledge thy Offence, and ſeek his Face, *Hoſ.* 5. 15. He taketh no Pleaſure in thy forlorn Condition; he had rather thou ſhouldeſt have him in thy Boſom, only he will have it in his own Way: *He looketh down upon Men, and if any ſay, I have ſinned, and perverted that which is right, and it profiteth me not; then he will deliver his Soul from going down into the Pit, and his Life ſhall ſee the Light*, Job 33. 27, 28.

3. *Remember from whence thou art fallen, and repent, and do thy firſt Works.*

As there ſhould be a *remembring* and a *repenting*; ſo there ſhould be a hearty doing our *firſt Works*; a believing as before; a laying hold of the Things of Heaven and Glory, as at the firſt; for now is God returned to thee, as before; *Zech.* 1. 16. And tho' thou maiſt thro' the Loſs of thy Locks, with *Samſon*, be weak at the firſt, yet, in ſhort time, thy Hair will grow again; that is, thy former Experience will in ſhort Space be as long, large and ſtrong as in the former times; indeed at the firſt thou wilt find all the Wheels of thy Soul ruſty, and all the Strings of thine Heart out of tune; as alſo when thou firſt beginneſt to ſtir, the Duſt and Filth of thy Heart, will, like Smoak, trouble thee from that clear beholding the Grace of thy God, and his Love to thy Soul; but yet wait, and go on, and though thou findeſt thyſelf as unable to do any thing as thou formerly couldeſt; yet I ſay, *up, and be doing, and the Lord will be with thee*; for *he hath not deſpiſed the Day of thy ſmall things*, 1 Chron. 22. 16. Zech. 4. 10.

I know thou wilt be afflicted with a thouſand Temptations, to drive thee to deſpair, that thy Faith may be faint, &c. But againſt all them ſet thou the Word of God, the Promiſe of Grace, the Blood of Chriſt, and the Examples of God's Goodneſs to the great Back-ſliders, that are for thy Encouragement, recorded in the Scriptures of Truth; and remember, that turning to God after Back-ſliding, is the greateſt Piece of Service thou canſt do for him, and the greateſt Honour thou canſt bring to the Blood of Chriſt; and know farther, that God, to ſhew his willing Reception of ſo unworthy a Creature, ſaith, *There ſhall be Joy in Heaven at thy Converſion to him again*, Luke 15. 7, 10.

To Conclude.

IF thou yet, notwithſtanding what hath been ſaid, doſt remain a Back-ſlider.

Firſt, Then remember that thou muſt die; and remember alſo, that when the Terrors of God, of Death, and a Back-ſlidden Heart meet together, there will be ſad Work in that Soul; this is the Man that hangeth tilting over the Mouth of Hell, while Death is cutting the Thread of his Life.

Secondly, Remember, that though God doth ſometimes, yea, often, receive Back-ſliders; yet it is not always ſo: *Some draw back unto Perdition*; for becauſe they have flung up God, and would none of him, he in Juſtice flings up them and their Souls for ever, *Prov.* 1. 24, 25, 26, 27, 28.

I have obſerved that ſometimes God, as it were, in Revenge for Injury done him, doth ſnatch away Souls in the very Nick of their Back-ſliding; as he ſerved *Lot*'s Wife, when he turned her into a *Pillar of Salt*, even while ſhe was looking over her Shoulder to *Sodom*, Gen. 19. 26. An Example that every Back-ſlider ſhould remember with Aſtoniſhment, *Luke* 17. 32.

Thus have I in few Words, written to you, (before I die) a Word to provoke you to *Faith* and *Holineſs*, becauſe I deſire that you may have the Life that is laid up for all them that believe in the Lord Jeſus, and love one another when I am deceaſed; though there I ſhall reſt from my Labours, and be in *Paradiſe*, as through Grace I comfortably believe; yet it is not there, but here, I muſt do you good; wherefore I not knowing the ſhortneſs of my Life, nor the Hindrance that hereafter I may have of ſerving my God and You, I have taken this Opportunity to preſent theſe few Lines unto you for your Edification.

Conſider what hath been ſaid, and the Lord give you Underſtanding in all things.

Farewel.

A Diſ-

A Diſcourſe touching PRAYER.

Wherein is briefly Diſcovered,

1. What PRAYER is.
2. What it is to PRAY with the Spirit.
3. What it is to PRAY with the Spirit, and with the Underſtanding alſo.

But, we know not what we ſhould pray for as we ought; only the Spirit helpeth our Infirmities, ROM. VIII. 26.

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1 CORINTHIANS XIV. 15.

I will pray with the Spirit, and I will pray with the Underſtanding alſo.

PRAYER is an *Ordinance* of God, and that to be uſed both in Publick and Private; yea, ſuch an Ordinance, as brings thoſe that have the Spirit of Supplication, into great Familiarity with God; and is alſo ſo Prevalent an Action, that it getteth of God, both for the Perſon that Prayeth, and for them that are Prayed for, great things. It is the Opener of the Heart of God, and a Means by which the Soul though empty, is filled. By Prayer, the Chriſtian can open his Heart to God, as to a Friend, and obtain freſh Teſtimony of God's Friendſhip to him. I might ſpend many Words in diſtinguiſhing between Publick and Private Prayer; as alſo between that in the Heart, and that with the Vocal Voice: Something alſo might be ſpoken to diſtinguiſh between the Gifts and Graces of Prayer; but eſchewing this Method, my Buſineſs ſhall be at this time only to ſhew you the very Heart of Prayer, without which, all your lifting up, both of Hands, and Eyes, and Voices, will be to no Purpoſe at all, *I will Pray with the Spirit.*

The Method that I ſhall go in at this time, ſhall be, *Firſt*, To ſhew you what true Prayer is. *Secondly*, To ſhew you, what it is to pray with the Spirit. *Thirdly*, What it is to Pray with the Spirit, and Underſtanding alſo. And ſo, *Fourthly*, To make ſome ſhort Uſe and Application of what ſhall be ſpoken.

What Prayer is.

FOR the *Firſt*, What *Prayer* is.

Prayer is a ſincere, ſenſible, affectionate pouring out of the Heart or Soul to God, through Chriſt, in the Strength and Aſſiſtance of the Holy Spirit, for ſuch things as God hath Promiſed, or according to the Word, for the Good of the Church, with Submiſſion, in Faith, to the Will of God.

In this Deſcription are theſe ſeven things.

1. It is a Sincere. 2. A Senſible. 3. An Affectionate pouring out of the Soul to God, through Chriſt. 4. By the ſtrength or Aſſiſtance of the Spirit. 5. For ſuch things as God hath promiſed, or, according to his Word. 6. For the Good of the Church. 7. With Submiſſion in Faith to the Will of God.

For the *Firſt* of theſe, *It is a ſincere* pouring out of the Soul to God. *Sincerity* is ſuch a Grace as runs through all the Graces of God in us, and through all the Actings of a Chriſtian, and hath the Sway in them too, or elſe their Actings are not any thing regarded of God, and ſo of and in Prayer, of which particularly *David* ſpeaks, when he mentions Prayer. *I cried unto the Lord with my Mouth, and he was extolled with my Tongue. If I regard Iniquity in my Heart, the Lord will not hear my Prayer.* Part of the Exerciſe of *Prayer* is Sincerity, without which, God looks not upon it as Prayer in a good Senſe: *Then ſhall you ſeek me and find me, when you ſhall ſearch for me with your whole Heart*, Jer. 29. 12, 13. The want of this made the Lord reject their Prayers in *Hoſea* 7. 14. where he ſaith, *They have not cryed unto me with their Heart*, (that is, in Sincerity) *when they howled upon their Beds.* But for a Pretence, for a ſhew in Hypocriſie, to be ſeen of Men, and applauded for the ſame, they Pray. *Sincerity* was that which Chriſt commended in *Nathaniel*, when he was under the Fig-tree;

Pſal. 66. 17, 18.

Pſal. 17. 1, 2, 3, 4.

Fig-tree; *Behold an Iſraelite indeed, in whom there is no Guile.* Probably this good Man was Pouring out of his Soul to God in Prayer under the Fig-tree, and that in a Sincere, and unfained Spirit before the Lord. The Prayer that hath this in it as one of the principal Ingredients, is the Prayer that God looks at. Thus, *The Prayer of the upright is his Delight*, Prov. 15. 8.

And why muſt Sincerity be one of the Eſſentials of prayer, which is accepted of God, but becauſe Sincerity carries the Soul in all Simplicity to open its Heart to God, and to tell him the Caſe plainly without Equivocation; to condemn it ſelf plainly without diſſembling; to cry to God heartily, without complementing. *I have ſurely heard* Ephraim *bemoaning himſelf thus.* Jer. 31. 18. *Thou haſt chaſtized me, and I was chaſtized, as a Bullock unaccuſtomed to the Yoke.* Sincerity is the ſame in a corner alone, as it is before the Face of all the World. It knows not how to wear two Vizards, one for an Appearance before Men, and another for a ſhort ſnatch in a Corner; but it muſt have God, and be with him in the Duty of Prayer. It is not a Lip-labour that it doth regard, for it is the Heart that God looks at, and that which Sincerity looks at, and that which Prayer comes from, if it be that Prayer which is accompanied with Sincerity.

2. It is a ſincere *and ſenſible* pouring out of the Heart or Soul. It is not as many take it to be, even a few babling, prating, complementory Expreſſions, but a ſenſible Feeling there is in the Heart. Prayer hath in it a Senſibleneſs of divers things: Sometimes Senſe of Sin, ſometimes of Mercy received, ſometimes of the Readineſs of God to give Mercy, &c.

Firſt a Senſe of the Want of Mercy, by Reaſon of the Danger of Sin. The Soul I ſay, feels, and from feeling ſighs, groans, and breaks at the Heart. For right *Prayer* 1 Sam. 1. 10. bubleth out of the Heart when it is over-Pſal. 69. 3. preſſed with Grief and Bitterneſs, as Blood Pſal. 38. 8, 9, 10. is forced out of the Fleſh, by reaſon of Iſa. 38. 14. ſome heavy Burthen that lieth upon it. Jer. 31. 18. *David* roars, cries, weeps, faints at Heart, Mat. 26. 75. fails at the Eyes, loſeth his Moiſture, &c. *Hezekiah* mourns like a Dove. *Ephraim* bemoans himſelf. *Peter* weeps bitterly, Heb. 5. 7. Chriſt hath ſtrong cryings and Tears, and all this from a Senſe of the Juſtice of God, the Guilt of Sin, the Pains of Hell and De-Pſ. 116. 3. ſtruction. *The Sorrows of Death compaſſed me about, the Pains of Hell got hold upon me, and I found Trouble and Sorrow. Then cried* Pſ. 77. 2. *I unto the Lord.* And in another Place, *My* Pſ. 38. 6. *Sore ran in the Night.* Again, *I am bowed down greatly, I go mourning all the Day long.* In all theſe Inſtances, and in Hundreds more that might be named, you may ſee that Prayer carrieth in it a ſenſible feeling Diſpoſition, and that firſt from a Senſe of Sin.

Secondly, Sometimes there is a ſweet Senſe of Mercy received; encouraging, comforting, ſtrengthening, enlivening, enlightening Mercy, &c. Thus *David* pours out the Soul to bleſs, and praiſe, and admire the great God for his loving Kindneſs to ſuch poor vile Wretches. *Bleſs the* Pſ. 103. *Lord, O my Soul, and all that is within me* 1, 2. *bleſs his holy Name. Bleſs the Lord, O my Soul, and forget not all his Benefits. Who forgiveth all thine Iniquities, who healeth all thy Diſeaſes, and crowneth thee with Loving-kindneſs and tender Mercies; who redeemeth thy Life from Deſtruction, who ſatisfieth thy Mouth with good things, ſo that thy Youth is renewed as the Eagles.* And thus is the Prayer of Saints ſometimes turned into Praiſe and Thankſgiving, and yet are Prayers ſtill. *This is a Myſtery*, God's People pray with their Praiſes, as it is written, *Be careful for nothing, but in every* Phil. 4. 6. *thing by Prayer with Supplication and thankſgiving, let your Requeſt be made known to God.* A ſenſible Thankſgiving for Mercies received, *is a mighty Prayer in the Sight of God*; It Prevails with him unſpeakably.

Thirdly, In *Prayer*, there is ſometimes in the Soul, a Senſe of Mercy to be received. This again ſets the Soul all on a Flame. *Thou O Lord God*, (ſaith *David*) *haſt re-* 2 Sam. 7. *vealed to thy Servant ſaying, I will build* 27. Gen. 31. 9. *thee an Houſe; therefore hath thy Servant* Iſa. 11. 12. *found in his Heart to pray unto thee.* This Dan. 9. 2, provoked *Jacob, David, Daniel*, with o-3, 4. thers, even a Senſe of Mercies to be received; which cauſed them, not by Fits and Starts, nor yet in a fooliſh, frothy way to babble over a few Words written in a Paper; but mightily, fervently, and continually, to groan out their Conditions before the Lord, as being ſenſible; ſenſible, I ſay, of their Wants, their Miſery, and the Willingneſs of God to ſhew Mercy.

A good Senſe of Sin, and the Wrath of God, with ſome Encouragement from God to come unto him, is a better *Common-Prayer*-Book than that which is taken out of the * *Papiſtical* Maſs-Book; being the Scraps and Fragments of the Devices of ſome Popes, ſome Friars, and I wot not what.

* See Mr. *Fox*'s Citation of the Maſs, in the laſt Volume of the Book of *Martyrs*.

3. Prayer is a ſincere, ſenſible, and an *affectionate* pouring out of the Soul to God. O the Heat, Strength, Life, Vigour, and *Affection* that is in right Prayer! *As the* Pſ. 42. 1. *Hart panteth after the Water-Brooks, ſo longeth my Soul after thee, O God. I have longed for thy Precepts: I have longed after thy Salvation. My Soul longeth, yea, faint-* Pſ. 119. *eth for the Courts of the Lord; my Heart* 40. Pſ. 84. 2. *and my Fleſh crieth out for the living God. My Soul breaketh for the Longing that it* Pſ. 119. 20 *hath unto thy Judgments at all Times.* Mark ye here, *My Soul longeth, it longeth, it longeth*, &c. O what Affection is here diſcovered in Prayer! The like you have in *Daniel*:

Dan. 9. 19. *Daniel*; *O Lord hear*; *O Lord forgive*; *O Lord hearken and do*; *defer not for thy Names ſake, O my God.* Every Syllable carrieth a mighty *Vehemency* in it. This is called the *fervent*, or the *working* Prayer, James 5. by *James*. And ſo again, *Luke* 22. 44. *And being in an Agony, he prayed more earneſtly*, or had his Affections more and more drawn out after God for his helping Hand. O how wide are the moſt of *Men* with their Prayers from this Prayer, that is *Prayer* in God's Account. Alas! the greateſt Part of Men make no Conſcience at all of the Duty; and as for them that do, it is to be feared that many of them are very great Strangers to a ſincere, ſenſible and *affectionate* pouring out their Hearts or Souls to God; but even content themſelves with a little Lip-Labour and bodily Exerciſe, mumbling over a few imaginary Prayers. When the Affections are indeed engaged in Prayer, then the whole Man is engaged, and that in ſuch ſort, that the Soul will ſpend itſelf to nothing, as it were, rather than it will go without that Good deſired, even Communion and Solace with Chriſt. And hence it is that the Saints have ſpent their Strengths, and loſt their Lives, rather than go without the Bleſſing, *Pſal.* 69. 3. and 38. 9, 10. *Gen.* 32. 24, 25, 26.

All this is too too evident by the Ignorance, Prophaneneſs, and Spirit of Envy, that reigns in the Hearts of thoſe Men that are ſo hot for the Forms, and not the Power of Praying: Scarce one of forty among them know what it is to be born again, to have Communion with the Father through the Son; to feel the Power of Grace ſanctifying their Hearts; but for all their Prayers, they ſtill live curſed, drunken, whoriſh, and abominable Lives, full of Malice, Envy, Deceit, perſecuting of the dear Children of God. O what a dreadful After-clap is coming upon them! which all their hypocritical aſſembling themſelves together, with all their Prayers, ſhall never be able to help them againſt, or ſhelter them from.

Again, *It is a pouring out of the Heart or Soul.* There is in Prayer an unboſoming of a Man's ſelf, an opening of the Heart to God, an affectionate pouring out of the Soul in Requeſts, Sighs, and Groans. *All my Deſires are before thee* (ſaith *David*) Pſ. 38. 9. *my Groanings are not hid from thee.* And again, *My Soul thirſteth for God, even for the living God: When ſhall I come and appear before God? When I remember theſe Things, I pour out my Soul in me*, Pſal. 42. 2, 3. Mark, I pour out my Soul: It is an Expreſſion, ſignifying, that in Prayer there goeth the very Life and whole Strength to God. — 62. 8. As in another Place, *Truſt in him at all Times ye People; pour out your Hearts before him.* This is the Prayer to which the Promiſe is made, for the delivering of a poor Creature out of Captivity and Thraldom. *If from thence thou ſhalt ſeek the Lord, thou ſhalt find him, if thou ſeekeſt him with all thy Heart, and with all thy Soul*, Deut. 4. 29.

Again, It is a pouring out of the Heart or Soul to *God*. This ſheweth alſo the Excellency of the Spirit of Prayer: It is the great God to which it retires: *When ſhall I come and appear before God?* And it argueth that the Soul that thus prayeth indeed, ſees an Emptineſs in all Things *under Heaven*; that in God alone there is Reſt and Satisfaction for the Soul. *Now ſhe that is a Widow, and deſolate, truſteth* 1 Tim. 5. 5. *in God.* So ſaith *David*, *In thee, O Lord, do I put my Truſt; let me never be put to Confuſion: Deliver me in thy Righteouſneſs, and cauſe me to eſcape; incline thine Ear to me and ſave me: Be thou my ſtrong Habitation, whereunto I may continually reſort. For thou art my Rock and my Fortreſs; deliver me, O God, out of the Hand of the unrighteous and cruel Man: For thou art my Hope, O Lord my God, thou art my Truſt from my Youth.* Many in a wording Way ſpeak of God; but right Prayer makes *God* his Hope, Stay, and ALL. Right Prayer ſees nothing ſubſtantial, and worth the looking after, but God. And that (as I ſaid before) it doth in a *ſincere, ſenſible, and affectionate Way.*

Again, It is a ſincere, ſenſible, affectionate pouring out of the Heart or Soul to God, through *Chriſt*. This *through Chriſt* muſt needs be added, or elſe it is to be queſtioned, whether it be *Prayer*, though in Appearance it be never ſo eminent and eloquent.

Chriſt is the Way through whom the John 14. 6. Soul hath Admittance to God, and without whom it is impoſſible, that ſo much as one Deſire ſhould come into the Ears of the Lord of Sabbath. *If you ask any Thing in my Name: Whatſoever you ask the Father in my Name, I will do it.* Ver. 13. 14 This was *Daniel*'s Way in praying for the People of God, he did it in the Name of Chriſt. *Now therefore, O our God, hear the Prayer* Dan. 9. 27. *of thy Servant, and his Supplications, and cauſe thy Face to ſhine upon thy Sanctuary that is deſolate, for the Lord's ſake.* And ſo *David*, *For thy Name ſake*, (that is, for thy Chriſt's ſake) *pardon mine Iniquity; for* Pſ. 25. 11. *it is great.* But now, it is not every one that maketh mention of Chriſt's Name in Prayer, that doth indeed, and in Truth effectually pray to God in the Name of Chriſt, or *through him.* This coming to God *through Chriſt*, is the hardeſt Part that is found in *Prayer*. A Man may more eaſily be ſenſible of his Works, ay, and ſincerely too deſire Mercy, and yet not be able to come to God by Chriſt. That Man that comes to God by Chriſt, he muſt *firſt* have the Knowledge of him. *For he that* Heb. 11. 6. *comes to God, muſt believe that he is.* And

ſo he that comes to God through Chriſt, must be enabled to know Chriſt. *Lord,* (ſaith *Moſes*) *ſhew me thy Way, that I may know thee.* Exod. 33. 13.

This Chriſt, none but the Father can reveal. And to come through Chriſt, is for the Soul to be enabled of God to ſhroud it ſelf under the Shadow of the Lord Jeſus, as a Man ſhroudeth himſelf under a Thing for ſafeguard. Hence it is that *David* ſo often terms Chriſt his *Shield, Buckler, Tower Fortreſs, Rock of Defence,* &c. Not only, becauſe by him he overcame his Enemies; but, becauſe through him he found Favour with God the Father. And ſo he ſaith to *Abraham, Fear not, I am thy Shield,* &c. The Man then that comes to God through Chriſt, muſt have Faith, by which he puts on Chriſt, and in him appears before God. Now he that hath Faith, is born of God, born again, and ſo becomes one of the Sons of God; by vertue of which, he is joyned to Chriſt, and made a *Member of him.* And therefore, *Secondly,* He as a Member of Chriſt, comes to God; I ſay, as a Member of him, ſo that God looks on that Man as Part of Chriſt, part of his Body, Fleſh, and Bones, united to him by Election, Converſion, Illumination, the Spirit being conveyed into the Heart of that poor Man by God. So that now he comes to God in Chriſt's Merits, in his Blood, Righteouſneſs, Victory, Interceſſion, and ſo ſtands before him; being accepted in his beloved. And becauſe this poor Creature is thus a Member of the Lord Jeſus, and under this Conſideration hath admittance to come to God: Therefore, by vertue of this Union, alſo is the holy Spirit conveyed into him, whereby he is able to pour out himſelf, (to wit) his Soul before God, with his Audience. And this leads me to the next, or Fourth Particular.

Mat. 11. 27. Mat. 16. 16. Pſ. 18. 2. Pſ. 27. 1. Pſ. 28. 1. Gen. 15. 1 Joh. 3. 5, 7. Joh. 1. 12. Eph. 5. 30. Eph. 1. 6.

4. Prayer is a ſincere, ſenſible, affectionate pouring out of the Heart or Soul to God through Chriſt, *by the Strength or Aſſiſtance of the Spirit.* For theſe Things do ſo depend one upon another, that it is impoſſible that it ſhould be Prayer, without there be a joint Concurrence of them; for though it be never ſo famous, yet without theſe Things, it is only ſuch Prayer as is rejected of God. For without a ſincere, ſenſible, affectionate pouring out of the Heart to God, it is but Lip-labour; and if it be not through Chriſt, it falleth far ſhort of ever ſounding well in the Ears of God. So alſo, if it be not in the Strength and Aſſiſtance of the *Spirit,* it is but like the Sons of *Aaron,* offering with ſtrange Fire. But I ſhall ſpeak more to this under the Second Head; and therefore in the mean Time, That which is not petitioned through the teaching and aſſiſtance of the Spirit, it is not poſſible that it ſhould be according to the Will of God.

Lev. 10. 1, 2. Rom. 8. 26 27.

5. Prayer is a ſincere, ſenſible, affectionate pouring out of the Heart or Soul to God through Chriſt, *in the Strength, and Aſſiſtance of the Spirit, for ſuch Things as God hath promiſed,* &c. *Prayer* it is, when it is within the Compaſs of God's Word; and it is Blaſphemy, or at beſt, vain Babling, when the Petition is beſide the Book. *David* therefore ſtill, in his Prayer, kept his Eye on the Word of God. *My Soul,* ſaith he, *cleaveth to the Duſt; quicken me according to thy Word.* And again, *My Soul melteth for heavineſs; ſtrengthen me according to thy Word.* And, *Remember thy Word unto thy Servant, on which thou haſt cauſed me to hope.* And indeed, the holy Ghoſt doth not immediately quicken and ſtir up the Heart of the Chriſtian without, but by, with, and through the Word, by bringing that to the Heart, and by opening of that, whereby the Man is provoked to go to the Lord, and to tell him how it is with him; and alſo to argue, and ſupplicate, according to the Word. Thus it was with *Daniel,* that mighty Prophet of the Lord. He underſtanding by Books, that the Captivity of the Children of *Iſrael* was hard at an end; then according unto that Word, he maketh his Prayer to God. *I Daniel* (ſaith he) *underſtood by Books,* (*viz.* the Writings of *Jeremiah,*) *the number of the Years whereof the Word of the Lord came to* Jeremiah, *that he would accompliſh ſeventy Years on the Deſolation of* Jeruſalem, *And I ſet my Face to the Lord God, to ſeek by Prayer and Supplication, with Faſting, and Sackcloth and Aſhes.* So that I ſay, as the Spirit is the helper and the governour of the Soul, when it prayeth according to the Will of God; ſo it guideth by and according to the Word of God, and his Promiſe. Hence it is that our Lord Jeſus Chriſt himſelf did make a Stop, although his Life lay at Stake for it; *I could now pray to my Father, and he ſhould give me more than twelve Legions of Angels; but how then muſt the Scripture be fulfilled, that thus it muſt be.* As who ſhould ſay, were there but a Word for it in the Scripture, I ſhould ſoon be out of the Hands of mine Enemies, I ſhould be help'd by Angels; but the Scripture will not warrant this kind of praying, for that ſaith otherwiſe. It is a praying then according to the Word and Promiſe. The Spirit by the Word muſt direct, as well in the Manner, as in the Matter of Prayer. *I will pray with the Spirit, and I will pray with the Underſtanding alſo.* But there is no underſtanding without the Word: *For if they reject the Word of the Lord, what Wiſdom is in them?*

Mat. 6. 6, 7, 8. Pſ. 119. 25, 28. See alſo, Pſ. 119. 41, 42, 58, 65, 74, 81, 82, 105, 147, 154, 169, 170. Dan. 5. 2. Verſ. 3. Mat. 26. 53, 54. 1 Cor. 14. 15. Jer. 8. 9.

6. *For the Good of the Church.* This Clauſe reacheth in whatſoever tendeth either to the honour of God, Chriſt's Advancement, or his People's Benefit. For God, and Chriſt, and his People are ſo linked together, that if the Good of one be

prayed

prayed for, to wit, the Church, the Glory of God, and Advancement of Chriſt muſt needs be included. For as Chriſt is in the Father, ſo the Saints are in Chriſt; and he that toucheth the Saints, toucheth the Apple of God's Eye; and therefore pray for the *Peace of Jeruſalem*, and you pray for all that is required of you. For *Jeruſalem* will never be in perfect Peace until ſhe be in Heaven; and there is nothing that Chriſt doth more deſire than to have her there. That alſo is the Place that God through Chriſt hath given her. He then that prayeth for the Peace and Good of *Sion*, or the Church, doth ask that in Prayer which Chriſt hath purchaſed with his Blood; and alſo that which the Father hath given to him as the Price thereof. Now he that prayeth for this, muſt pray for abundance of Grace for the Church, for help againſt all its Temptations, that God would let nothing be too hard for it, that all Things might work together for its good; that God would keep them blameleſs and harmleſs, the Sons of God, to his Glory, in the midſt of a crooked and perverſe Nation. And this is the Subſtance of Chriſt's own Prayer in *John* 17. And all *Paul*'s Prayers did run that Way, as one of his Prayers do eminently ſhew. *And this I pray, that your Love may abound yet more and more in all Knowledge, and all Judgment; that ye may approve Things that are excellent; that you may be ſincere, and without offence until the Day of Chriſt. Being filled with the Fruits of Righteouſneſs, which are by Jeſus Chriſt, to the Glory and Praiſe of God.*

Joh. 17. 23. Deut. 32. 10. Pſ. 17. 8. Zech. 2. 8. Pſ. 122. 6. Pſ. 51. 18. Iſa. 62. 6, 7. Eph. 1. 16, to 21. and Ch. 3. 14, to 19. Col. 1. 9, to 14. Phil. 1. 9, 10, 11.

But a ſhort Prayer you ſee, and yet full of good Deſires for the Church, from the beginning to the end; That it may ſtand and go on, and that in the moſt excellent Frame of Spirit, even without blame, ſincere, and without Offence until the Day of Chriſt, let its Temptations or Perſecutions be what they will. And becauſe, as I ſaid, Prayer doth *ſubmit to the Will of God*, and ſay, *Thy Will be done*, as Chriſt hath taught; therefore the People of the Lord in all Humility are to lay themſelves and their Prayers, and all that they have, at the foot of their God, to be diſpoſed of by him as he in his heavenly Wiſdom ſeeth beſt. Yet not doubting but God will anſwer the Deſire of his People, that Way that ſhall be moſt for their Advantage, and his Glory. When the Saints therefore do pray with Submiſſion to the Will of God, it doth not argue, that they are to doubt or queſtion God's Love and Kindneſs to them. But becauſe they at all Times are not ſo wiſe, but that ſometimes Satan may get Advantage of them, as to tempt them to pray for that, which if they had it, would neither prove to God's Glory, nor his Peoples good: *Yet, this is the Confidence we have in him, that if we ask any Thing according to his Will, he heareth us: And if we know, that he heareth us, whatſoever we ask, we know that we have the Petition that we ask of him*; That is, we asking in the Spirit of Grace and Supplication. For, as I ſaid before, that Petition that is not put up in and through the Spirit, it is not to be anſwered, becauſe it is beſide the Will of God. For the Spirit only knoweth that, and ſo conſequently knoweth how to pray according to that Will of God. *For what Man knoweth the Things of a Man, ſave the Spirit of a Man that is in him; even ſo the Things of God knoweth no Man, but the Spirit of God.* But more of this hereafter.

Mat. 6. 10. 1 Joh. 5. 14, 15. 1 Cor. 2. 11.

Thus you ſee, firſt, what Prayer is. Now to proceed:

II. *I will pray with the Spirit.*

Now to *pray* with the *Spirit*; for that's the praying Man, and none elſe, ſo as to be accepted of God: It is for a Man (as aforeſaid) ſincerely, and ſenſibly, with Affection to come to God through Chriſt, &c. which ſincere, ſenſible, and affectionate coming, muſt be by the working of God's Spirit.

There is no Man, nor Church in the World, that can come to God in Prayer, but by the Aſſiſtance of the holy Spirit; *For through Chriſt we all have acceſs by one Spirit unto the Father.*

Eph. 2. 18

Wherefore *Paul* ſaith, *We know not what we ſhould pray for as we ought; but the Spirit it ſelf maketh Interceſſion for us with groanings which cannot be uttered. And he that ſearcheth the Heart, knoweth the meaning of the Spirit, becauſe he maketh Interceſſion for the Saints according to the Will of God.* And becauſe there is in this Scripture ſo full a Diſcovery of the Spirit of Prayer, and of Man's inability to pray without it; therefore I ſhall in a few Words comment upon it.

For we] Conſider firſt, the Perſon ſpeaking, even *Paul*, and in his Perſon, all the Apoſtles. We Apoſtles, we extraordinary Officers, the wiſe Maſter-Builders, that have ſome of us been caught up into *Paradiſe*: We know not what we ſhould pray for.

Rom. 15, 16. 1 Cor. 3. 10. 2 Cor. 12. 4.

Surely there is no Man but will confeſs, that *Paul* and his Companions were as able to have done any Work for God, as any *Pope* or proud *Prelate* in the Church of *Rome*, and could as well have made a *Common-Prayer-Book*, as thoſe who at firſt compoſed this; as being not a whit behind them, either in Grace or Gifts.

See Mr. Fox's Acts and Mon. Vol. 2.

For we know not what we ſhould pray for.] We know not the Matter of the Things for which we ſhould pray, neither the Object to whom we pray, nor the *Medium* by, or through whom we pray; none of theſe Things know we, but by the Help and Aſſiſtance of the Spirit. Should we pray for

Mat. 11. 27. 1 Cor. 2. 9, 10, 11.

for Communion with God through Chriſt; ſhould we pray for Faith, for Juſtification by Grace, and a truly ſanctified Heart? None of theſe Things know we. For,

1 Cor. 2. 11. *As no Man knoweth the Things of a Man, ſave the Spirit of a Man that is in him; even ſo the Things of God knows no Man, but the Spirit of God.*

Iſa. 29. 11. But here, alas, the Apoſtles ſpeak of inward and ſpiritual Things, which the World knows not.

Again, As they know not the Matter, &c. of *Prayer*, without the help of the Spirit, ſo neither know they the Manner thereof without the ſame; and therefore he adds. *We know not what we ſhould pray for as we ought*; but, *the Spirit helpeth our Infirmities, with Sighs and Groans which cannot be uttered.* Mark here, they could not ſo well and ſo fully come off in the Manner of performing this Duty, as theſe in our Days think they can.

The Apoſtles, when they were at the beſt, yea, when the Holy Ghoſt aſſiſted them, yet then they were fain to come off with Sighs and Groans, falling ſhort of expreſſing their Mind, but with *Sighs and Groans which cannot be uttered.*

But here now, the wiſe Men of our Days are ſo well skill'd, as that they have both the Manner and Matter of their Prayers at their Finger ends; ſetting ſuch a Prayer for ſuch a Day, and that twenty Years before it comes. One for *Chriſtmas*, another for *Eaſter*, and ſix Days after that. They have alſo bounded how many Syl-

* At their publick Exerciſes. lables muſt be ſaid in every one * of them. For each Saints Day alſo, they have them ready for the Generations yet unborn to ſay. They can tell you alſo, when you ſhall kneel, when you ſhall ſtand, when you ſhould abide in your Seats, when you ſhould go up into the Chancel, and what you ſhould do when you come there. All which the Apoſtles came ſhort of, as not being able to compoſe ſo profound a Manner. And that for this Reaſon included in the Scripture, becauſe the Fear of God tied them to pray *as they ought.*

For we know not what we ſhould pray for as we ought.] Mark this; *as we ought.* For the not thinking of this Word, or at leaſt, the not underſtanding it in the Spirit

1 King 12. 26, to 34. and Truth of it; hath occaſioned theſe Men to deviſe, as *Jeroboam* did, another Way of Worſhip, both for Matter and Manner, than is revealed in the Word of God. But ſaith *Paul, We* muſt pray as we ought; and this *we* cannot do by all the Art, Skill, Cunning, and Device of Men or Angels. For we know not what we ſhould pray for as we ought; but the *Spirit*: Nay farther, it muſt be *the Spirit it ſelf* that helpeth our Infirmities; not the Spirit and Man's Luſts, what Man of his own Brain may imagine and deviſe, is one Thing, and what they are commanded, and ought to do, is another. *Many ask and have not, becauſe they ask amiſs*, Jam. 4. 3. and ſo are never the nearer the enjoying of thoſe Things they petition for. It is not to pray at random, that will put off God, or cauſe him to anſwer. While Prayer is making, God is ſearching the Heart, to ſee from what Root and Spirit it doth ariſe. *And he that ſearcheth the* Joh. 15. 14. *Heart, knoweth*, (that is, approveth only) *the meaning of the Spirit, becauſe he maketh Interceſſion for the Saints according to the Will of God.* For in that which is according to his Will only he, heareth us, and in nothing elſe. And it is the Spirit only that can teach us ſo to ask: It only being able to ſearch out all Things, even the deep Things of God. Without which Spirit, though we had a thouſand *Common-Prayer-Books*, yet we know not what we ſhould pray for as we *ought*, being accompanied with thoſe Infirmities that make us abſolutely uncapable of ſuch a Work. Which Infirmities, although it is a hard Thing to name them all, yet ſome of them are theſe that follow.

Firſt, Without the *Spirit*, Man is ſo infirm, that he cannot with all other means whatſoever, be enabled to think one right ſaving Thought of God, of Chriſt, or of his bleſſed Things; and therefore he ſaith of the Wicked, *God is not in all their Thoughts*, Pſal. 10. 4. Unleſs it be that they *imagine him altogether ſuch a one as themſelves*, Pſal. 50. 20. *For every Imagination of the Thought of their Heart is only Evil, and that continually*, Gen. 6. 5. Gen. 8. 21. They then, not being able to conceive aright of God to whom they *pray*, of Chriſt through whom they pray, nor of the Things for which they pray, as is before ſhewed, how ſhall they be able to addreſs themſelves to God, without the Spirit help this Infirmity? Peradventure you will ſay, by the help of the *Common-Prayer-Book*; but, that cannot do it unleſs it can open the Eyes, and reveal to the Soul all theſe Things before touched. Which, that it cannot, it is evident; becauſe that is the Work of the Spirit only: The Spirit it ſelf is the revealer of theſe Things to poor Souls and that which doth give us to underſtand them; wherefore, Chriſt tells his Diſciples when he promiſed to ſend the Spirit, the Comforter, *He ſhall take of mine and ſhew unto you*; as if he had ſaid, I know, you are naturally dark and ignorant, as to the underſtanding any of my Things; though ye try this Courſe and the other, yet your ignorance will ſtill remain; the Vail is ſpread over your Heart, and there is none can take away the ſame, nor give you ſpiritual underſtanding, *but the Spirit.* The *Common-Prayer-Book* will not do it, neither can any Man expect that it ſhould be inſtrumental that Way, it being none of God's Ordinances; but a Thing ſince the Scriptures were written, patched together

one

one Piece at one Time, and another at that; a meer humane Invention and Inſtitution, which God is ſo far from owning of, that he expreſly forbids it, with any other ſuch like, and that by manifold Sayings in his moſt holy and bleſſed Word. See *Mark* 7. *verſ.* 7, 8. and *Col.* 2. *verſ.* 16, to 24. *Deut.* 12. 30, 31, 32. *Prov.* 30. 6. *Deut.* 4. 2. *Revel.* 22. 18. For right Prayer, muſt as well in the outward Part of it, in the outward Expreſſion, as in the inward Intention, come from what the Soul doth apprehend in the Light of the Spirit; otherwiſe it is condemned as vain and an Abomination; becauſe the Heart and Tongue do not go along jointly in the ſame; neither indeed can they, unleſs the Spirit help our Infirmities. And this *David* knew full well, which did make him cry, *Lord open thou my Lips, and my Mouth ſhall ſhew forth thy Praiſe.* I ſuppoſe, there is none can imagine, but that *David* could ſpeak, and expreſs himſelf as well as others, nay, as any in our Generation, as is clearly manifeſted by his Word, and his Works. Nevertheleſs when this good Man, this Prophet, comes into God's Worſhip, then the Lord muſt help, or he can do nothing; *Lord open thou my Lips, and then my Mouth ſhall ſhew forth thy Praiſe.* He could not ſpeak one right Word, except the Spirit it ſelf gave utterance: *For we know not what we ſhould pray for as we ought, but the Spirit it ſelf helpeth our Infirmities.* But

Mar. 7. Prov. 28. 9 Iſa. 29. 13.

Pſ. 51. 10, 11.

Secondly, It muſt be a praying with the Spirit, that is, the effectual praying; becauſe, without that, as Men are ſenſeleſs, ſo *hypocritical*, cold, and unſeemly in their *Prayers*; and ſo, they with their Prayers are both rendered abominable to God. It is not the excellency of the Voice, nor the ſeeming Affection, and Earneſtneſs of him that prayeth, that is any Thing regarded of God without it. For Man, as Man, is ſo full of all manner of Wickedneſs, that as he cannot keep a Word, or Thought, ſo *much leſs a Piece of Prayer clean, and acceptable to God through Chriſt.* And for this Cauſe, the *Phariſees*, with their Prayers, were rejected. No Queſtion, but they were excellently able to expreſs themſelves in Words, and alſo for length of Time too they were very notable; but they had not the Spirit of Jeſus Chriſt to help them, and therefore they did what they did with their Infirmities or Weakneſſes only, and ſo fell ſhort of a ſincere, ſenſible, affectionate pouring out of their Souls to God, through the Strength of the Spirit. That is the Prayer that goeth to Heaven, that is ſent thither in the Strength of the Spirit. For,

Mat. 23. 14. Mar. 12. 40. Luke 18. 11, 12. Iſa. 58. 2, 3.

Thirdly, Nothing but the *Spirit* can ſhew a Man clearly his Miſery by Nature, and ſo put a Man into a Poſture of Prayer. Talk is but Talk, as we uſe to ſay, and ſo it is but Mouth-worſhip, if there be not a Senſe of Miſery, and that effectually too. O the curſed Hypocriſie that is in moſt Hearts, and that accompanieth many Thouſands of praying Men that would be ſo looked upon in this Day, and all for want of a Senſe of their Miſery! But now the Spirit, that will ſweetly ſhew the Soul its Miſery, where it is, and what is like to become of it; alſo the intolerableneſs of that Condition: For it is the Spirit that doth effectually *convince of Sin and Miſery, without the Lord Jeſus*, and ſo puts the Soul into a ſweet, ſerious, ſenſible, affectionate Way of Praying to God according to his Word.

Joh. 16. 7, 8, 9.

Fourthly, If Men did ſee their Sins, yet without the Help of the *Spirit*, they would not Pray. For they would run away from God, with *Cain* and *Judas*, and utterly deſpair of Mercy, were it not for the Spirit. When a Man is indeed ſenſible of his Sin, and God's Curſe, then it is an hard thing to perſwade him to Pray; For ſaith his heart, *There is no hope, It is in vain to ſeek God*; I am ſo vile, ſo wretched, and ſo curſed a Creature, that I ſhall never be regarded. Now here comes the Spirit, and ſtayeth the Soul, helpeth it to hold up its Face to God, by letting into the Heart ſome ſmall Senſe of mercy to encourage it to go to God; and hence it is called the *Comforter*.

Jer. 2. 25. Jer. 18. 12. Joh. 14. 26

Fifthly, It muſt be in, or with the *Spirit*; For without that, no Man can know how he ſhould come to God the right Way. Men may eaſily ſay, they come to God in his Son: But it is the hardeſt thing of a thouſand to come to God aright and in his own Way, without the Spirit. *It is the Spirit that ſearcheth all things, yea, the deep things of God.* It is the Spirit, that muſt ſhew us the Way of coming to God, and alſo what there is in God that makes him deſireable. *I beſeech thee* (ſaith *Moſes*) *ſhew me thy Way that I may know thee*, Exod. 33. 13. And *Joh.* 16. 14. *He ſhall take of mine, and ſhall ſhew it unto you.*

1 Cor. 2. 12.

Sixthly, Becauſe without the *Spirit*, though a Man did ſee his Miſery, and alſo the Way to come to God; yet he would never be able to claim a Share in either God, Chriſt, or Mercy, with God's Approbation. O how great a task is it, for a poor Soul that comes ſenſible of Sin and the Wrath of God, to ſay in Faith, but this one Word, *Father*! I tell you, however Hypocrites think, yet the Chriſtian, that is ſo indeed, finds all the Difficulty, in this very thing it cannot ſay, God is its *Father*. Oh! ſaith he, I dare not call him Father; and hence it is that the Spirit muſt be ſent into the Hearts of God's People for this very thing, to cry *Father*; it being too great a Work for any Man to do knowingly, and believingly without it. When I ſay, knowingly, I mean, know-

Gal. 4. 6.

ing what it is to be a Child of God and to be born again. And when I ſay believingly, I mean, for the Soul to believe, and that from good Experience, that the Work of Grace is wrought in him: This is the right calling of God *Father*: and not as many do, to ſay in a babling Way, the Lord's Prayer, (ſo called) by Heart, as it lieth in the Words of the Book. No, here is the Life of Prayer, when in, or with the Spirit, a Man being made ſenſible of Sin, and how to come to the Lord for Mercy; he comes, I ſay, in the Strength of the Spirit, and crieth *Father*. That one word ſpoken in Faith, is better than a thouſand Prayers, as Men call them, written and read, in a formal, cold, luke-warm way. O how far ſhort are the People of being ſenſible of this, who count it enough to teach themſelves and Children, to ſay the Lord's prayer, the Creed, with other Sayings; when as God knows they are ſenſeleſs of themſelves, their Miſery, or what it is to be brought to God through Chriſt! Ah poor Soul! Study your Miſery, and cry to God to ſhew you your confuſed Blindneſs, and Ignorance, before you be too rife in calling *God* your Father, or learning your Children either ſo to ſay. And know, that to ſay, God is your Father, in a Way of Prayer, or Conference, without an Experiment of the Work of Grace on your Souls, it is to ſay, you are *Jews* and are not, and ſo to lie. You ſay, *Our Father*, God ſaith you blaſpheme. You ſay, you are *Jews*, that is, true
Rev. 3. 9. Chriſtians: God ſaith, You lye. *Behold I will make them of the Synagogue of Satan, which ſay, they are Jews, and are not,*
Rev. 2. 9. *but do lie. And I know the Blaſphemy of them that ſay, they are Jews, and are not, but are the Synagogue of Satan.* And ſo much the greater the Sin is, by how much the more the Sinner boaſts it with a pretended Sanctity, as the *Jews* did to
Joh. 8. 41, Chriſt, in the 8th. of *John*, which made
to 45. Chriſt even in plain Terms to tell them their Doom, for all their hypocritical pretences. And yet for ſooth, every curſed Whore-Maſter, Thief, and Drunkard, Swearer, and Perjured Perſon, they that have not only been ſuch in times paſt, but are even ſo ſtill; theſe I ſay, by ſome muſt be counted the only honeſt Men, and all becauſe with their Blaſphemous Throats, and hypocritical Hearts, they will come to Church and ſay *Our Father*. Nay further, theſe Men though every time they ſay to God, *Our Father*, do moſt abominably blaſpheme, yet they muſt be compelled thus to do. And becauſe others that are of more ſober Principles, ſcruple the Truth of ſuch vain Traditions; therefore they muſt be looked upon to be the only Enemies of God and the Nation; when as it is their own curſed Su-
Iſa. 53. 10. perſtition, that doth ſet the great God againſt them, and cauſe him to count them for his Enemies. And yet juſt like to *Bonner*, that Blood-red Perſecutor, they commend (I ſay) theſe Wretches, although never ſo vile (if they cloſe in with their Traditions) to be good Church-men, the honeſt Subjects; while God's People are (as it hath always been) looked upon to
Ezra 4. 12 to 16. be a turbulent ſeditious, and factious People.

Therefore give me leave a little to reaſon with thee, thou poor, blind, ignorant Sot: It may be, thy great Prayer is to ſay, *Our Father which art in Heaven*, &c. Doſt thou know the Meaning of the very firſt Words of this Prayer? Canſt thou indeed, with the reſt of the Saints, cry, *Our Father?* Art thou truly born again? Haſt thou received the Spirit of Adoption? Doſt thou ſee thyſelf in Chriſt, and canſt thou come to God as a Member of him? Or, art thou ignorant of theſe things, and yet dareſt thou ſay, *Our Father?* Is not the Devil
Joh. 8. 44. thy Father? And doſt thou not do the Deeds of the Fleſh? and yet dareſt thou ſay to God, *Our Father?* Nay, art thou not a deſperate Perſecutor of the Children of God? Haſt thou not curſed them in thine Heart many a time? And yet doſt thou out of thy blaſphemous Throat ſuffer theſe Words to come, even *Our Father?* He is their Father whom thou hateſt and perſecuteſt. But as the Devil preſented himſelf amongſt the Sons of God, *Job* 1. when they were to preſent themſelves before the Father, even our Father; ſo it is now, becauſe the Saints are commanded to ſay, *Our Father*; therefore all the blind, ignorant Rabble in the World, they muſt alſo uſe the ſame Words, *Our Father.*

Secondly, And doſt thou indeed ſay, *Hallowed be thy Name*, with thy Heart? Doſt thou ſtudy by all honeſt and lawful Ways, to advance the Name, Holineſs and Majeſty of God? Doth thy Heart and Converſation agree with this Paſſage? Doſt thou ſtrive to imitate Chriſt in all the Works of Righteouſneſs, which God doth command of thee, and prompt thee forward to? It is ſo, if thou be one that can truly with God's Allowance cry, *Our Father.* Or is it not the leaſt of thy Thoughts all the Day? And doſt thou not clearly make it appear, that thou art a curſed Hypocrite, by condemning that with thy daily Practice which thou pretendeſt in thy praying, with thy diſſembling Tongue.

Thirdly, Wouldeſt thou have the *Kingdom of God come indeed*, and alſo his Will to be done in Earth as it is in Heaven? Nay, notwithſtanding, thou, according to the Form, ſayeſt, *Thy Kingdom come*, yet would it not make thee ready to run mad, to hear the Trumpet ſound, to ſee the Dead ariſe, and thy ſelf juſt now to go and appear before God, to reckon for all the

the Deeds thou haſt done in the Body? Nay, are not the very Thoughts of it altogether diſpleaſing to thee? and if God's will ſhould be done on Earth as it is in Heaven, muſt it not be thy Ruine? There is never a Rebel in Heaven, againſt *God*, and if he ſhould ſo deal on Earth, muſt he not whirle thee down to Hell? And ſo of the reſt of the Petitions. Ah! How ſadly would even thoſe Men look, and with what Terrour would they walk up and down the World, if they did but know the Lying and Blaſpheming that proceedeth out of their Mouth, even in their moſt pretended Sanctity? The Lord awaken you, and learn you, poor Souls, in all Humility, to take heed, that you be not raſh and unadviſed with your Heart, and much more with your Mouth; when you appear before *God*, (as the wiſe Man ſaith) *Be not raſh with thy Mouth, and let not thine Heart be haſty to utter any thing*; eſpecially to call God *Father*, without ſome bleſſed Experience when thou comeſt before God. But I paſs this.

Seventhly, It muſt be a *Praying* with the Spirit if it be accepted, becauſe, there is nothing but the *Spirit* that can lift up the Soul or Heart to *God* in Prayer. *The Preparation of the Heart in Man, and the anſwer of the Tongue is from the Lord*, Prov. 16. 1. That is, In every Work for *God* (and eſpecially in Prayer) if the Heart run with the Tongue, it muſt be prepared by the Spirit of *God*. Indeed the Tongue is very apt (of it ſelf) to run without either Fear or Wiſdom. But when it is the Anſwer of the Heart, and that ſuch an Heart as is prepared by the Spirit of God; then it ſpeaks ſo as God commands and doth deſire.

They are mighty Words of *David*, where he ſaith, *That he lifteth his Heart, and his Soul to God*, Pſal. 25. 1. It is a great Work for any Man without the Strength of the Spirit; and therefore I conceive that this is one of the great Reaſons why the Spirit of *God* is called, a Spirit of *Supplication*, becauſe it is that which helpeth the Heart when it ſupplicates indeed, to do it. And therefore ſaith *Paul*, *Praying with all Prayer and Supplication in the Spirit*. And ſo in my Text, *I will pray with the Spirit*, Epheſ. 6. 18. Zac. 12. 11

Prayer, without the Heart be in it, is like a Sound without Life; and an Heart, without it be lifted up of the Spirit, will never pray to God.

Eighthly, As the Heart muſt be lifted up by the Spirit, if it pray aright, ſo alſo it muſt be held by the Spirit when it is up, if it continue to pray aright. I do not know what, or how, it is with others Hearts, whether they be lifted up by the Spirit of God, and ſo continued, or no: But this I am ſure of;

Firſt, That it is impoſſible that all the Prayer-books that Men have made in the World ſhould lift up, or prepare the Heart; that is the Work of the great God himſelf.

And in the *Second* Place, I am ſure, that they are as far from keeping it up, when it is up. And indeed, here is the Life of Prayer, to have the Heart kept with God in the Duty. It was a great Matter for *Moſes* to keep his Hands lifted up to God in Prayer; but how much more then to keep the Heart in it. Exod. 17. 12.

The want of this is that which God complains of; *That they draw nigh to him with their Mouth, and honour him with their Lips, but their Hearts were far from him* (but chiefly) *they that walk after the Commandments and Traditions of Men*, as the Scope of *Matth.* 15. 8, 9. doth teſtify. And verily, may I but ſpeak *my* own *Experience*, and from that tell you the Difficulty of *praying* to God as I ought; it is enough to make your poor, blind, carnal Men to entertain ſtrange Thoughts of me. For, as for my Heart, when I go to pray, I find it ſo loth to go to God, and when it is with him, ſo loth to ſtay with him, that many times I am forced in my Prayers, *firſt*, to beg of God that he would take mine Heart, and ſet it on himſelf in Chriſt, and when it is there, that he would keep it there. Nay, many times I know not what to pray for, I am ſo blind, nor how to pray I am ſo ignorant; *only* bleſſed be Grace, *the Spirit helps our Infirmities*. Ezek. 33. Pſ. 86. 11.

Oh, the Starting-holes, that the Heart hath in the time of Prayer! None knows how many By-ways the Heart hath, and Back-lanes to ſlip away from the Preſence of God. How much Pride alſo, if enabled with Expreſſions? How much Hypocriſy if before others? And how little Conſcience is there made of Prayer between God and the Soul in Secret, unleſs the *Spirit of Supplication* be there to help.

When the Spirit gets into the Heart, then there is Prayer indeed, and not till then.

Ninthly, The Soul that doth rightly *pray*, it muſt be in and with the Help and Strength of the Spirit; becauſe it is impoſſible that a Man ſhould expreſs himſelf in Prayer without it: When I ſay, it is impoſſible for a Man to expreſs himſelf in Prayer without it, I mean, that it is impoſſible, that the Heart in a ſincere, and ſenſible, affectionate Way, ſhould pour out itſelf before God, with thoſe Groans and Sighs, that come from a truly *praying* Heart, without the Aſſiſtance of the Spirit. It is not the Mouth that is the main thing to be looked at in Prayer, but whether the Heart be ſo full of Affection, and Earneſtneſs in Prayer with God, that it is impoſſible to expreſs their Senſe and Deſire. For then a Man deſires indeed,

when

when his Deſires are ſo ſtrong, many, and mighty, that all the Words, Tears, and Groans, that can come from the Heart cannot utter them. *The Spirit helps our Infirmities, and makes Interceſſion for us, with Sighs and Groans that cannot be uttered.*

That is but poor Prayer, which is only diſcovered in ſo many Words.

A Man that truly prays one Prayer, ſhall after that never be able to expreſs with his Mouth or Pen, the unutterable Deſires, Senſe, Affection, and Longing, that went to God in that Prayer.

The beſt Prayers have often more Groans than Words; and thoſe Words that it hath, are but a lean and ſhallow Repreſentation of the Heart, Life, and Spirit of that Prayer. You do not find any Words of Prayer that we read of, come out of the Mouth of *Moſes*, when he was
Ex. 14. 15. gone out of *Ægypt*, and was followed by *Pharaoh*, and yet he made Heaven ring
Numb. 16. 22. again with his Cry: But it was the unexpreſſible and unſearchable Groans and
1 Sam. 16. 7. Cryings of his Soul, in and with the Spirit. God is *the God of Spirits*, and his Eyes look further than at the Outſide of any Duty whatſoever. I doubt this is but little thought on by the moſt of them that would be looked upon as a praying People.

The nearer a Man comes in any Work that God commands him, to the doing of it according to his Will; ſo much the more hard and difficult it is. And the Reaſon is, becauſe Man as Man is not able to do it. But Prayer (as aforeſaid) is not only a Duty, but one of the moſt eminent Duties; and therefore ſo much the more difficult. Therefore *Paul* knew what he ſaid, when he ſaid, *I will pray with the Spirit.* He knew well it was not what others writ or ſaid, that could make him a praying Perſon, nothing leſs than the Spirit could do it.

Tenthly, It muſt be with the Spirit, or elſe, as there will be a Failing in the Act it ſelf, ſo there will be a Failing, yea, a Fainting in the Proſecution of the Work. *Prayer* is an Ordinance of God, that muſt continue with a Soul, ſo long as it is on this ſide Glory. But as I ſaid before, it is not poſſible for a Man to get up his Heart to God in Prayer; ſo it is as difficult to keep it there, without the Aſſiſtance of the Spirit. And if ſo, than for a Man to continue from Time to Time in Prayer with God, it muſt of Neceſſity be with the Spirit.

Chriſt tells us, That *Men ought always to pray and not to faint*, Luke 18. 1, 2. And again tells us, that this is one Definition of an Hypocrite, that either he will not continue in *Prayer*, or elſe if he do it, *it will not be in the Power*, (Job 27. 10.) that is, in the Spirit of Prayer, but in the Form for *a Pretence only*, Mat. 23. 14. It is the eaſieſt Thing of an hundred, to fall from the Power to the Form; but it is the hardeſt Thing of many, to keep in the Life, Spirit, and Power of any one Duty, eſpecially Prayer: That is ſuch a Work that a Man, without the Help of the Spirit, cannot ſo much as pray once, much leſs continue, without it, in a ſweet praying Frame, and in Praying, ſo to pray, as to have his Prayers aſcend into the Ears of the Lord of Sabboath.

Jacob did not only *begin*, but held it: *I will not let thee go, unleſs thou bleſs me*, Gen. 32. So did the reſt of the Godly, *Hoſ.* 12. 4. But this could not be without the Spirit of Prayer: *It is through the Spirit that we have Acceſs to the Father*, Epheſ. 2. 18.

That ſame is a remarkable Place in *Jude*, when he ſtirreth up the Saints by the Judgment of God upon the Wicked, to ſtand faſt, and continue to hold out in the Faith of the Goſpel, as one excellent Means thereto, without which he knew they would never be able to do it. Saith he, *Build up yourſelves in your moſt holy Faith, praying in the Holy Ghoſt*, Jude 20. As if he had ſaid, *Brethren, as eternal Life is laid up for the Perſons that hold out only, ſo you cannot hold out unleſs you continue praying in the Spirit.* The great Cheat that the Devil and Antichriſt deludes the World withal, it is to make them continue in the Form of any Duty, the Form of Preaching, of Hearing, of Praying, &c. *Theſe are they that have a Form of Godlineſs, but deny the Power*; *from ſuch turn away*, 2 Tim. 3. 5.

Here followeth the Third Thing; to wit,

What it is to pray with the Spirit, and with the Underſtanding.

And now to the next Thing, what it is to pray with the Spirit, and to pray with the Underſtanding alſo. For the Apoſtle put a clear Diſtinction between praying with the Spirit, and praying with the Spirit and Underſtanding. Therefore when he ſaith he will pray with the Spirit, he adds, *and will pray with the Underſtanding* [*alſo*]. This Diſtinction was occaſioned through the *Corinthians* not obſerving, that it was their Duty to do what they did to Edification of themſelves and others too; whereas they did it for their own Commendations: So I judge: For many of them having extraordinary Gifts, *as to ſpeak with divers Tongues*, &c. therefore therefore they were more for thoſe mighty Gifts, than they were for the Edifying of their Brethren; which was the Cauſe that *Paul* wrote this Chapter to them, to let them underſtand, that though extraordinary Gifts were excellent, yet, to do what they

Read the Scope of the whole Chapter. 1 Cor. 14.

did

did for the Edification of the Church was more excellent. *For I will pray in an unknown Tongue, my Spirit prayeth, but my Underſtanding* (and alſo the Underſtanding of others) *is unfruitful.* Therefore, *I will pray with the Spirit, and I will pray with the Underſtanding alſo.*

It is expedient then that the Underſtanding ſhould be occupied in Prayer, as well as the Heart and Mouth; *I will pray with the Spirit, and I will pray with the Underſtanding alſo.* That which is done with Underſtanding, is done more effectually, ſenſibly, and heartily, as I ſhall ſhew farther anon, than that which is done without it. Which made the Apoſtle pray for the *Coloſſians, That God would fill them with the Knowledge of his Will, in all Wiſdom and ſpiritual Underſtanding*, Col. 1. 9. And for the *Epheſians, That God would give unto them the Spirit of Wiſdom and Revelation, in the Knowledge of him*, Eph. 1. 17. And ſo for the *Philippians, That God would make them abound in Knowledge, and in all Judgment*, Phil. 1. 9. A ſuitable Underſtanding is good in every Thing a Man undertakes, either Civil or Spiritual; and therefore it muſt be deſired by all them that would be a praying People. In my ſpeaking to this, I ſhall ſhew you what it is to pray with Underſtanding.

Underſtanding is to be taken both for ſpeaking in our Mother-Tongue, and alſo experimentally.

I paſs the firſt, and treat only on the ſecond.

For the making of right *Prayers*, it is to be required that there ſhould be a good or ſpiritual Underſtanding in all them who pray to God.

Firſt, To pray with Underſtanding, *is to pray as being inſtructed by the Spirit, in the underſtanding of the Want of thoſe Things which the Soul is to pray for.* Though a Man be in never ſo much need of Pardon of Sin, and Deliverance from Wrath to come, yet if he underſtand not this, he will either not deſire them at all, or elſe be ſo cold and lukewarm in his Deſires after them that God will even loath their Frame of Spirit in asking for them. Thus it was with the Church of the *Laodiceans*, they wanted Knowledge of ſpiritual Underſtanding: They knew not that they were *poor, wretched, blind, and naked.* The Cauſe whereof made them, and all their Services, ſo loathſome to Chriſt, that he threatens *to ſpue them out of his Mouth*, Rev. 3. 17. Men without Underſtanding, may ſay the ſame Words in Prayer as others do; but if there be an Underſtanding in the one, and none in the other, there is, O there is a mighty Difference in ſpeaking the very ſame Words! The one ſpeaking from a ſpiritual Underſtanding of thoſe Things that he in Words deſires, and the other words it only, and there is all.

Secondly, Spiritual underſtanding *eſpieth in the Heart of God a readineſs and willingneſs to give thoſe Things to the Soul that it ſtands in need of. David* by this could gueſs at the very Thoughts of God towards him, *Pſal.* 40. 5. And thus it was with the Woman of *Canaan*, (Mat. 15. 22, to 29.) ſhe did by Faith and a right Underſtanding, diſcern, (beyond all the rough Carriage of Chriſt) tenderneſs and willingneſs in his Heart to ſave, which cauſed her to be vehement and earneſt, yea, reſtleſs until ſhe did enjoy the Mercy ſhe ſtood in need of.

An underſtanding of the willingneſs that is in the *Heart* of God to ſave Sinners, there is nothing will preſs the Soul more to ſeek after God, and to cry for Pardon, than it. If a Man ſhould ſee a Pearl, worth an hundred Pounds lie in a Ditch; yet, if he underſtood not the value of it, he would lightly paſs it by; but if he once get the Knowledge of it, he would venture up to the Neck for it. So it is with Souls concerning the Things of God: If a Man once get an underſtanding of the worth of them, then his Heart, nay the very Strength of his Soul runs after them, and he will never leave crying till he have them. The two blind Men in the Goſpel, becauſe they did certainly know that Jeſus, who was going by them, was both able and willing to heal ſuch Infirmities as they were afflicted with; therefore they cried, *and the more they were rebuked, the more they cried*, Mat. 20. 29, 30, 31.

Thirdly, The Underſtanding being ſpiritually enlightned, *hereby there is the Way* (as aforeſaid) *diſcovered, through which the Soul ſhould come unto God*; which gives great Encouragement unto it.

It is elſe with a poor Soul, as with one who hath a Work to do, and if it be not done, the Danger is great; if it be done, ſo is the Advantage: But he knows not how to begin, nor how to proceed; and ſo through diſcouragement, lets all alone, and runs the Hazard.

Fourthly, The enlightned Underſtanding *ſees largeneſs enough in the Promiſes to encourage it to pray*; which ſtill adds to it Strength to Strength. As when Men promiſe ſuch and ſuch Things to all that will come for them, it is great Encouragement to thoſe that know what Promiſes are made to come and ask for them.

Fifthly, The Underſtanding being enlightned, *Way is made for the Soul to come to God with ſuitable Arguments*, Sometimes in a Way of Expoſtulation; as *Jacob*, Gen. 32. 9. Sometimes in Way of Supplication; yet not in a verbal Way only, but even from the Heart there is forced by the Spirit, through the Underſtanding, ſuch effectual Arguments, as moveth the Heart of God. When *Ephraim* gets a right Underſtanding of his own unſeemly Carriages towards

the Lord, then he begins to *bemoan himſelf*, Jer. 31. 18, 19, 20. And in bemoaning of himſelf, he uſed ſuch Arguments with the Lord, that it affects his Heart, draws out Forgiveneſs, and makes *Ephraim* pleaſant in his Eyes through Jeſus Chriſt our Lord. *I have ſurely heard* Ephraim *bemoaning himſelf thus*, (ſaith God) *Thou haſt chaſtiſed me, and I was chaſtiſed; as a Bullock unaccuſtomed to the Yoak; turn thou me, and I ſhall be turned; for thou art the Lord my God. Surely after I was turned, I repented, and after I was inſtructed*, (or had a right underſtanding of my ſelf) *I ſmote upon my Thigh, I was aſhamed; yea, even confounded; becauſe I did bear the Reproach of my Youth.* Theſe be *Ephraim*'s Complaints and Bemoanings of himſelf; at which the Lord breaks forth into theſe Heart-melting Expreſſions; ſaying, *Is* Ephraim *my dear Son? Is he a pleaſant Child? For ſince I ſpake unto him, I do earneſtly remember him ſtill; therefore my Bowels are troubled for him; I will ſurely have Mercy upon him, ſaith the Lord.* Thus you ſee, that as it is required to pray with the Spirit, ſo it is to pray with the Underſtanding alſo. And to illuſtrate what hath been ſpoken by a Similitude. Set the Caſe, there ſhould come Two a *begging* to your Door, the one is a poor, lame, wounded, and almoſt ſtarved Creature; the other is a healthful luſty Perſon, theſe two uſe the ſame Words in their begging; the one ſaith, he is almoſt ſtarved, ſo doth the other; but yet the Man that is indeed the poor, lame, or maimed Perſon, he ſpeaks with more Senſe, Feeling, and Underſtanding of the Miſery that is mentioned in their begging, than the other can do; and it is diſcovered more by his affectionate ſpeaking, his bemoaning himſelf: His Pain and Poverty makes him ſpeak more in a Spirit of Lamentation than the other, and he ſhall be pitied ſooner than the other, by all thoſe that have the leaſt Dram of natural Affection or Pity. Juſt thus it is with God, there are ſome who out of Cuſtom and Formality, go and pray; there are others who go in the bitterneſs of their Spirits: The one he prays out of bare Notion, and naked Knowledge, the other hath his Words forced from him by the anguiſh of his Soul: Surely, that is the Man that God will look at, even *him that is of an humble and contrite Spirit, and that trembleth at his Word*, Iſa. 66. 2.

Sixthly, An Underſtanding well enlightned is of admirable uſe alſo, *both as to the matter and manner of Prayer.* He that hath his Underſtanding well exerciſed, to diſcern between good and evil, and in it placed a Senſe, either of the miſery of Man, or the mercy of God; that Soul hath no need of the Writings of other Men, to teach him by Forms of Prayer: For as he that feels the Pain, needs not to be learned to cry Oh! Even ſo he that hath his Underſtanding opened by the Spirit, needs not ſo to be taught of other Mens Prayers, as that he cannot Pray without them: the preſent Senſe, Feeling, and Preſſure that lieth upon his Spirit, provokes him to groan out his requeſt unto the Lord. When *David* had the Pains of Hell catching hold on him, and the Sorrows of Hell compaſſing him about, he needs not a *Biſhop in a Surplice*, to learn him to ſay, *O Lord I beſeech thee, deliver my Soul*, Pſal. 116. 3, 4. Or to look into a Book, to teach him in a *Form* to pour out his Heart before God. It is the Nature of the Heart of ſick Men, in their Pain and Sickneſs to vent it ſelf for Eaſe, by dolorous Groans and Complainings to them that ſtand by. Thus it was with *David*, in *Pſal.* 38 to the 12. *verſ.* And thus Bleſſed be the Lord it is with them that are indued with the Grace of God.

Seventhly, It is neceſſary that there be an enlightned Underſtanding, to the end that the Soul be kept in a Continuation of the Duty of *Prayer*.

The People of God are not ignorant how many Wiles, Tricks, and Temptations the Devil hath to make a poor Soul, who is truly willing to have the Lord Jeſus Chriſt, and that upon Chriſt's terms too; I ſay to tempt that Soul to be weary of ſeeking the Face of God, and to think that God is not willing to have Mercy on ſuch a one as him. I ſaith *Satan*, thou mayeſt Pray indeed, but thou ſhalt not prevail. Thou ſeeſt thine Heart is hard, cold, dull and dead, thou doſt not Pray with the Spirit, thou doſt not Pray in good earneſt, thy Thoughts are running after other things, when thou pretendeſt to Pray to God. Away Hypocrite, go no further, it is but in vain to ſtrive any longer. Here now, if the Soul be not well informed in its Underſtanding, it will preſently cry out, *The Lord hath forſaken me, and my God hath forgotten me.* Whereas the Soul rightly informed and enlightened, ſaith, *Iſa.* 45. 27. *Well I will ſeek the Lord and wait; I will not leave off, though the Lord keep Silence, and ſpeak not one Word of Comfort.* He loved *Jacob* dearly, and yet he made him *Wreſtle* before he had the Bleſſing. Seeming Delays in God are no tokens of his Diſpleaſure; he may hide his Face from his deareſt Saints. He loves to keep his People praying, and to find them ever knocking at the Gate of Heaven; it may be, ſays the Soul, the Lord tries me, or he loves to hear me groan out my Condition before him.

Iſa. 49. 14.

Gen. 32. 25, to 28.

Iſa. 8. 17.

The Woman of *Canaan* would not take ſeeming Denials for real ones; ſhe knew the Lord was gracious, and, the Lord will avenge his People, though he bear long with

Luk. 18. 1, to 6.

with them. The Lord hath waited longer upon me, than I have waited on him; and thus it was with *David*; *I waited patiently*, ſaith he: That is, It was long before the Lord anſwered me, though at the laſt *he inclined his Ear unto me, and heard my Cry*, Pſ. 40. 1. And the moſt excellent Remedy for this, is an underſtanding well informed and enlightened. Alas, how many poor Souls are there in the World, that truly fear the Lord, who, becauſe they are not well informed in their underſtanding, are oft ready to give up all for loſt, upon almoſt every Trick and Temptation of Satan. The Lord pity them, and help them to pray with the Spirit, and with the Underſtanding alſo. Much of *mine* own *Experience* could I here diſcover; when I have been in my Fits of Agonies of Spirit, I have been ſtrongly perſuaded to leave off, and to ſeek the Lord no longer; but being made to underſtand, what great Sinners the Lord hath had Mercy upon; and how large his Promiſes were ſtill to Sinners; and that it was not the whole, but the ſick, not the Righteous, but the Sinner, not the Full, but the Empty, that he extended his Grace and Mercy unto. This made me through the Aſſiſtance of his holy Spirit, to cleave to him, to hang upon him, and yet to cry, though for the preſent he made no anſwer; and the Lord help all his Poor, tempted and afflicted People to do the like, and to continue though it be long, according to the Saying of the Pro-
Hab. 2. 3 phet; and to help them (to that End) to pray, not by the Inventions of Men, and their ſtinted Forms, but with the Spirit, and with Underſtanding alſo.

And now to anſwer a Query or two, and ſo to paſs on to the next Thing.

Query 1. *But what would you have us poor Creatures to do, that cannot tell how to* pray; *the Lord knows I know not either how to pray, or what to pray for.*

Anſw. Poor Heart! Thou canſt not (thou complaineſt) pray, canſt thou ſee thy Miſery? Hath God ſhewed thee that thou art by Nature under the Curſe of his Law? If ſo, do not miſtake, I know thou doſt groan, and that moſt bitterly. I am perſuaded, thou canſt ſcarcely be found doing any Thing in thy calling but Prayer breaketh from thy Heart. Have not thy Groans gone up to Heaven from every
Rom. 8. 28 corner of thy Houſe; I know 'tis thus; and ſo alſo doth thine own ſorrowful Heart, witneſs thy Tears, thy Forgetfulneſs of thy calling, &c. Is not thy Heart ſo full of Deſires after the things of another World, that many times thou doſt even forget the things of this World; Prithee read this Scripture, *Job* 23. 12.

Query 2. *Yea, but when I go into ſecret, and intend to pour out my Soul before God, I can ſcarce ſay any thing at all.*

Anſwer. Ah ſweet Soul! It is not thy Words that God ſo much regards, as that he will not mind thee except thou comeſt before him with ſome eloquent Oration. His Eye is on the Brokenneſs of thine Heart; and that it is, that makes the very Bowels of the Lord run over; *A broken and a contrite Heart, O God, thou wilt not deſpiſe*, Pſal. 51. 17.

2. The ſtopping of thy Words may ariſe from overmuch trouble in thy Heart. *David* was ſo troubled ſometimes, *that he could not ſpeak*, Pſal. 77. 3, 4. But this may comfort all ſuch ſorrowful Hearts as thou art, that though thou canſt not through the Anguiſh of thy Spirit, ſpeak much, yet the Holy Spirit ſtirs up in thine Heart Groans and Sighs, ſo much the more vehement; when the Mouth is hindred, yet the Spirit is not.

Moſes, as aforeſaid, made Heaven ring again with his Prayers, (that we read of) not one Word came out of his Mouth. But,

3. If thou wouldeſt more fully expreſs thy ſelf before the Lord; ſtudy, *Firſt*, Thy filthy Eſtate. *Secondly*, God's Promiſes. *Thirdly*, The Heart of Chriſt. Which thou maiſt know or diſcern, 1. By his Condeſcention and Blood ſhed. 2. By the Mercy he hath extended to great Sinners formerly; and plead thine own Vileneſs, by way of bemoaning; Chriſt's Blood, by way of Expoſtulation; and in thy Prayers, let the Mercy that he hath extended to other great Sinners, together with his rich Promiſes of Grace, be much upon thy Heart. Yet let me counſel thee; 1. Take heed that thou content not thy ſelf with Words. 2. That thou do not think that God looks only at them neither. But, 3. However, whether thy Words be few or many, let thine Heart go with them; *And then ſhalt thou ſeek him, and find him, when thou ſhalt ſeek him with thy whole Heart*, Jer. 29. 13.

Object. *But though you have ſeemed to ſpeak againſt any other way of Praying, but by the Spirit, yet here you your ſelf can give Direction how to Pray.*

Anſwer. We ought to prompt one another forward to Prayer, though we ought not to make for each other Forms of Prayer.

To exhort to pray with Chriſtian Direction, is one thing, and to make ſtinted Forms for the tying up the Spirit of God to them, is another thing.

The Apoſtle gives them no Form to pray withal; yet directs to Prayer, *Epheſ.* 6. 18. *Rom.* 15. 30, 31, 32.

Let no man therefore conclude, that becauſe we may with allowance give Inſtructions and Directions to pray; that therefore it is lawful to make for each other Forms of Prayer.

Object. *But if we do not uſe Forms of Prayer, how ſhall we teach our Children to pray?*

Anſw.

Anſw. My Judgment is, that Men go the wrong way to learn their *Children* to *Pray*, in going about ſo ſoon to learn them any ſet Company of Words, as is the common uſe of poor Creatures to do.

For to me it ſeems to be a better way for People betimes to tell their Children what curſed Creatures they are, and how they are under the Wrath of God by reaſon of original and actual *Sin*; alſo to tell them the Nature of God's Wrath, and the Duration of the Miſery; which if they conſcieneiouſly do, they would ſooner learn their Children to pray than they do. The way that Men learn to pray, it is by Conviction for Sin; and this is the way to make our ſweet Babes do ſo too. But the other way, namely, to be buſie in learning Children Forms of Prayer, before they know any thing elſe, it is the next way to make them curſed Hypocrites, and to puff them up with Pride. Learn therefore your Children to know their wretched State and Condition! tell them of Hell Fire, and their Sins, of Damnation, and Salvation; the way to eſcape the one, and to enjoy the other, (if you know it your ſelves) and this will make Tears run down your ſweet Babes Eyes, and hearty Groans flow from their Hearts; and then alſo you may tell them to whom they ſhould pray, and through whom they ſhould pray: you may tell them alſo of God's Promiſes, and his former Grace extended to Sinners, according to the Word.

Ah! poor ſweet Babes, the Lord open their Eyes, and make them holy Chriſtians. Saith *David*, *Come ye Children, hearken unto me, I will teach you the Fear of the Lord*, Pſal. 34. 11.

He doth not ſay, I will muzzle you up in a Form of Prayer; but I will teach you the Fear of the Lord: which is, to ſee their ſad States by Nature and to be inſtructed in the Truth of the Goſpel; which doth through the Spirit, beget Prayer in every one that in truth learns it: And the more you learn them this, the more will their Hearts run out to God in Prayer.

God never did account Paul *a praying Man, until he was a convinced and converted Man; no more will it be with any elſe*, Acts 9. 11.

Object. *But we find that the Diſciples deſired that Chriſt would teach them to Pray, as* John *alſo taught his Diſciples; and that thereupon he taught them that Form called the Lord's Prayer.*

Anſw. 1. To be taught by Chriſt, is that which not only they, but we deſire, and ſeeing he is not here in his Perſon to teach us, the Lord teach us by his Word and Spirit; for the Spirit is it which he hath ſaid he would ſend to ſupply in his room when he went away, as it is, *John* 14. 16. *and* 16. 7.

2. As to that called a *Form*, I cannot think that Chriſt intended it as a ſtinted Form of Prayer.

Firſt, Becauſe he himſelf layeth it down diverſly, as is to be ſeen, if you compare, *Mat.* 6. *Luk.* 11. Whereas if he intended it as a ſet Form, it muſt not have been ſo laid down, for a ſet Form is ſo many Words and no more.

Secondly, We do not find that the Apoſtles did ever obſerve it as ſuch, neither did they admoniſh others ſo to do; Search all their Epiſtles: Yet ſurely they, both for Knowledge to diſcern, and Faithfulneſs to practiſe, were as eminent as any *He* ever ſince in the World which would impoſe it.

But in a Word, Chriſt by thoſe Words, *Our Father*, &c. doth inſtruct his People what Rules they ſhould obſerve in their Prayers to God.

1. That they ſhould pray in Faith.
2. To God in the Heavens.
3. For ſuch Things as are according to his Will, &c. *Pray thus*; or *after this Manner.*

Object. *But Chriſt bids*, pray *for the* Spirit; *this implieth that Men without the Spirit, may notwithſtanding pray and be heard*; See Luke 11. 9, to 14.

Anſw. 1. The Speech of Chriſt there is directed to his own, *Verſ.* 1.

2. Chriſt is telling of them, that God would give his holy Spirit to them that ask him, is to be underſtood of giving more of the holy Spirit; for ſtill they are the Diſciples ſpoken to, which had a Meaſure of the Spirit already; for he ſaith, when ye pray, ſay, *Our Father*, Verſ. 2. *I ſay unto you*, Verſ. 8. And, *I ſay unto you*, Verſ. 9. *If ye then being evil, know how to give good Things to your Childreu, how much more ſhall your heavenly Father give the holy Spirit to them that ask him.* Chriſtians ought to pray for the Spirit, that is, more of it, though God hath endued them with it already.

Queſt. *Then would you have none* pray, *but thoſe that know they are Diſciples of Chriſt.*

Anſw. Yes.

1. Let every Soul that would be ſaved, pour out it ſelf to God, though it cannot through Temptation, conclude it ſelf a Child of God. And,

2. I know if the Grace of God be in thee, it will be as natural to thee to groan out thy Condition, as it is for a ſucking Child, to cry for the Breaſt. Prayer is one of the firſt Things that diſcovers a Man to be a Chriſtian, *Acts* 9. 12. But yet if it be right it is ſuch Prayer as followeth.

Firſt, To deſire God in Chriſt, for himſelf, for his Holineſs, Love, Wiſdom, and Glory. For right Prayer, as it runs only to God through Chriſt, ſo it centers in him, and in him alone, *Whom have I in Heaven but thee?*

And

And there is none in Earth that I deſire (long for, or ſeek after) *beſides thee*, Pſal. 73. 25.

Secondly, That the Soul might enjoy continual Communion with him, both here and hereafter. *I ſhall be ſatisfied, when I awake with thine Image, or in thy Likeneſs*, Pſal. 17. 15. *For in this we groan earneſtly*, &c. 2 *Cor.* 5. 2.

Thirdly, Right Prayer is accompanied with a continual Labour after that which is prayed for; *My Soul waiteth for the Lord, more than they that watch for the Morning*, Pſal. 130. 6. *I will ariſe now, and ſeek him whom my Soul loveth*, Cant. 3. 2. For mark I beſeech you, there is two Things that provoke to Prayer: The one is a Deteſtation to Sin, and the Things of this Life; the other is a longing Deſire after Communion with God, in an holy and undefiled State and Inheritance. Compare but this one Thing with moſt of the Prayers that are made by Men, and you ſhall find them but mock Prayers, and the Breathings of an abominable Spirit; for even the moſt of Men, either not pray at all, or elſe only endeavour to mock God and the World, by ſo doing; for do but compare their Prayer and the Courſe of their Lives together, and you may eaſily ſee, that the Thing included in their Prayer is the leaſt looked after by their Lives. O ſad Hypocrites!

Thus have I briefly ſhewed you, 1. What Prayer is. 2. What it is to pray with the Spirit. 3. What it is to pray with the Spirit, and with the Underſtanding alſo.

I ſhall now ſpeak a Word or two of Application, and ſo conclude with, 1. A Word of Information. 2. A Word of Encouragement. 3. A Word of Rebuke.

USE I.

A Word of Information.

FOR the firſt to inform you; *As Prayer is the Duty of every one of the Children of God, and carried on by the Spirit of Chriſt in the Soul: So every one that doth but offer to take upon him to* pray *to the Lord, had need be very wary, and go about that Work* eſpecially, *with the dread of God, as well as with Hopes of the Mercy of God through Jeſus Chriſt.*

Prayer is an *Ordinance* of God, in which a Man draws very near to God; and therefore, it calleth for ſo much the more of the Aſſiſtance of the Grace of God, to help a Soul to pray, as becomes one that is in the preſence of him. It is a ſhame for a Man to behave himſelf irreverently before a King, but a Sin to do ſo before God. And as a King (if wiſe) is not pleaſed with an Oration made up with unſeemly Words and Geſtures; *So God takes no Pleaſure in the Sacrifice of Fools*, Eccleſ. 5. 1, 4. It is not long Diſcourſes, nor eloquent Tongues, that are the Things which are pleaſing in the Ears of the Lord; *But a humble, broken, and contrite Heart*; that is, ſweet in the Noſtrils of the Heavenly Majeſty. Therefore for Information, know that there are theſe five Things that are Obſtructions to *Prayer*, and even make void the Requeſts of the Creature. Pſ. 51. 17. Iſa. 57. 15.

Firſt, When Men regard *Iniquity* in their Hearts, at the Time of their Prayers before God. *If I regard Iniquity in my Heart, the Lord will not hear my Prayer*, Pſal. 66. 18. When there is a * Secret Love to that very Thing, which thou with thy diſſembling Lips, doſt ask for Strength againſt. For this is the Wickedneſs of Man's Heart, that it will even love, and hold faſt that which with the Mouth it prays againſt; and of this Sort are they, *that honour God with their Mouth, but their Heart is far from him*, Ezek. 33. 31. O how ugly would it be in our Eyes, if we ſhould ſee a Beggar ask an Alms, with Intention to throw it to the Dogs; or, that ſhould ſay with one Breath, pray beſtow this upon me; and with the next, I beſeech you give it me not. And yet thus it is with theſe kind of Perſons; with their Mouth they ſay, *Thy Will be done*; and with their Hearts nothing leſs. With their Mouth ſay, *Hallowed be thy Name*; and with their Hearts and Lives, they delight to diſhonour him all the Day long. Theſe be the Prayers that become Sin, *Pſal.* 109. 7. and though they put them often, yet the Lord will never anſwer them, 2 *Sam.* 22. 42.

* For the preventing of Temptation, that by the miſunderſtanding of this may ſeize thy Heart, look further.

Secondly, When Men pray for *ſhew*, to be heard, and thought ſome Body in Religion, and the like.

Theſe Prayers alſo fall ſhort of God's Approbation, and are never like to be anſwered, in reference to eternal Life.

There are two Sorts of Men that pray to this End.

1. Your *Trencher* Chaplains, that thruſt themſelves into great Mens Families, pretending the Worſhip of God, when in Truth, the great Buſineſs is, their own Bellies; and were notably painted out by *Ahab*'s Prophets, and alſo *Nebuchadnezzar*'s; who, though they pretended great Devotion, yet their Luſts and their Bellies were the great Things aimed at by them in all their Pieces of Devotion. 1 Kin. 18. 19.

2. Them alſo that ſeek Repute and Applauſe for their eloquent Terms, and ſeek more to tickle the Ears and Heads of their Hearers, than any elſe. Theſe be they that *pray to be heard of Men, and have all their Reward already*, Mat. 6. 5.

Theſe Perſons are diſcovered thus; 1. They eye only their Auditory in their Expreſſions. 2. They look for Commendation when they have done. 3. Their

Hearts either riſe or fall according to their
Mat. 6. 7. Praiſe or Enlargement. 4. The length of their Prayer pleaſeth them; and that it might be long, they will vainly repeat Things over and over; they ſtudy for Enlargements; but look not from what Heart they come: They look for Returns; but it is the windy Applauſe of Men: And therefore they love not to be in their Chamber, but among Company; and if at any Time Conſcience thruſts them into their Cloſet, yet Hypocriſie will cauſe them to be heard in the Streets; and when their Mouths have done going, their Prayers are ended; for they wait not to *hearken what the Lord will ſay*, Pſal. 85. 8.

Thirdly, A third Sort of Prayer that will not be accepted of God, it is, when either they *pray* for *wrong Things*, or if for right Things, yet that the Thing prayed for, might be ſpent upon their Luſts, and laid out to wrong Ends: *Some have not, becauſe they ask not*, ſaith *James: and others ask and have not, becauſe they ask amiſs, that they may conſume it on their Luſts*, Jam. 4. 2, 3, 4. Ends contrary to God's Will, is a great Argument with God, to fruſtrate the Petitions preſented before him. Hence it is that ſo many pray for this, and that, and yet receive it not, God anſwers them only with Silence; they have their Words for their Labour; and that is all.

Pſal. 106. 14. Object. *But God hears ſome Perſons though their Hearts be not* right *with him, as he did* Iſrael, *in giving* Quails, *though they ſpent them on their Luſts.*

Anſw. If he doth, it is in Judgment, not in Mercy; he gave them their Deſire indeed; but they had better have been
Pſ. 106. 15 without it; for *he ſent Leanneſs into their Souls.* Wo be to that Man that God anſwereth thus.

Fourthly, Another Sort of *Prayers* there are that are not anſwered, and thoſe are ſuch as are made by Men, and preſented to God in their own Perſons only, without their appearing in the Lord Jeſus. For though God hath appointed Prayer, and promiſed to hear the Prayer of the Creature, yet not the Prayer of any Creature that comes not in *Chriſt*, If you *ask any Thing in my Name. And whether ye eat or drink, or whatſoever ye do, do all in the Name of the Lord Jeſus Chriſt. If you ask any Thing in my Name*, &c. Though you be never ſo devout, zealous, earneſt, and conſtant in Prayer, yet, it is in Chriſt only that you muſt be heard and accepted. But alas, the moſt of Men know not what it is to come to him in the Name of our Lord Jeſus, which is the Reaſon they either live wicked, pray wicked, and alſo die wicked. Or elſe, 2. That they attain to nothing elſe but what a meer natural Man may attain unto, as to be exact in Word and Deed, betwixt Man and Man, and only with the Righteouſneſs of the Law, to appear before God.

Fifthly, The laſt Thing that hindereth *Prayer*, is, the *Form* of it, *without* the Power. It is an eaſie Thing for Men to be very hot for ſuch Things, as Forms of Prayer, as they are written in a Book: but yet they are altogether forgetful to enquire with themſelves, with themſelves, whether they have the Spirit and Power of Prayer; theſe Men are like a painted Man, and their Prayers like a falſe Voice: They in Perſon appear as Hypocrites, and their Prayers are an Abomination. When they Prov. 28. 9
ſay they have been pouring out their Souls to God, he ſaith, they have *been howling like Dogs*, Hoſ. 7. 14.

When therefore thou intendeſt, or art minded to pray to the Lord of Heaven and Earth, conſider theſe following Particulars.

1. Conſider ſeriouſly what thou wanteſt; do not as many, who in their Words only beat the Air, and ask for ſuch Things, as indeed they do not deſire, nor ſee that they ſtand in need thereof.

2. When thou ſeeſt what thou wanteſt, keep to that, and take heed thou pray ſenſibly.

Object. *But I have a Senſe of nothing; then, by your Argument, I muſt not pray at all.*

Anſwer. Firſt, If thou findeſt thy ſelf ſenſeleſs in ſome ſad Meaſure, yet thou canſt not complain of that ſenſleſneſs, but by being ſenſible. There is a Senſe of ſenſleſneſs; according to thy Senſe then, that thou haſt of the need of any Thing, ſo *pray*, (*Luke* 8. 9.) and if thou art ſenſible of thy ſenſleſneſs, pray the Lord to make thee ſenſible of whatever thou findeſt thy Heart ſenſleſs of. This was the uſual Practice of the holy Men of God; *Lord, make me to know my End*, Pſal. 39. 4. *Lord open to us this Parable*, ſaid the Diſciples, *Luke* 8. 9.

And to this is annexed the Promiſe, *Call upon me, and I will hear thee, and ſhew thee great and mighty Things that thou knoweſt not*, Jer. 33. 3. that thou art not ſenſible of. But,

Secondly, Take heed that thine Heart go to God as well as thy Mouth; let not thy Mouth go any further than thou ſtriveſt to draw thine Heart along with it. *David* would lift his Heart and Soul to the Lord, and good Reaſon: For ſo far as a Man's Mouth goeth along with his Heart, ſo far it is but Lip-Labour only; and tho' God calls for, and accepteth the Calves of the Lips, yet the Lips without the Heart argueth, not only ſenſleſneſs, but our being without Senſe of our ſenſleſneſs; and therefore if thou haſt a Mind to inlarge in Prayer before God, ſee that it be with thy Heart.

Thirdly, Take heed of affecting Expreſſions, and ſo to pleaſe thy ſelf with the

Uſe

uſe of them, that thou forget not the Life of Prayer.

I ſhall conclude this Uſe with a Caution or two.

And the *Firſt* is, *Take heed thou do not throw off* Prayer, *through ſudden Perſwaſions that thou haſt not the Spirit, neither prayeſt thereby.* It is the great Work of the Devil to do his beſt, or rather worſt, againſt the beſt Prayers. He will flatter your falſe diſſembling Hypocrites, and feed them with a thouſand Fancies of Well-doing, when their very Duties of Prayer, and all other, ſtink in the Noſtrils of God; Iſa. 65. 5. when he ſtands at a poor *Joſhua*'s *hand to* Zach. 3. 1. *reſiſt him*, that is, to perſuade him, that neither his Perſon nor Performances are accepted of God. Take heed therefore of ſuch falſe Concluſions and groundleſs Diſcouragements; and tho' ſuch Perſuaſions do come in upon thy Spirit, be ſo far from being diſcouraged by them, that thou uſe them to put thee upon further Sincerity and Reſtleſneſs of Spirit, in thy approaching to God.

Let not thy Corruptions ſtop thy Prayers.

Secondly, As ſuch ſudden Temptations ſhould not ſtop thee from Prayer, and pouring out thy Soul to God; ſo neither ſhould thine own Heart's Corruption hinder thee. It may be thou maiſt find in thee all thoſe things beforementioned, and that they will be endeavouring to put forth themſelves in thy praying to him: Thy buſineſs then is to judge them, to pray againſt them, and to lay thyſelf ſo much the more at the Foot of God, in a Senſe of thy own Vileneſs, and rather make an Argument from thy Vileneſs and Corruption of Heart, to plead with God for *juſtifying* and *ſanctifying* Grace, then an Argument of Diſcouragement and Deſpair. *David* went this way, *O Lord* (ſaith he) *pardon mine Iniquity, for it is great*, Pſal. 25.

USE II.

A Word of Encouragement.

AND therefore *Secondly*, to ſpeak a Word by way of *Encouragement* (to the poor tempted and caſt-down Soul) to *pray* to God through Chriſt. Though all Rom. 8. 27 Prayer that is accepted of God in Reference to eternal Life muſt be in the Spirit; for that only maketh Interceſſion for us according to the Will of God: Yet becauſe many a poor Soul may have the Holy Spirit working on them, and ſtirring of them to groan unto the Lord for Mercy, though through Unbelief they do not, nor, for the preſent, cannot believe that they are the People of God, ſuch as he delights in; yet foraſmuch as the Truth of Grace may be in them, therefore I ſhall to encourage them, lay down further theſe few Particulars.

1. That Scripture in *Luke* 11. 8. is very encouraging to any poor Soul that doth hunger after Chriſt Jeſus. In the 5th, 6th and 7th Verſes, he ſpeaketh a Parable of a Man that went to his Friend to borrow three Loaves, who, becauſe he was in Bed denied him, yet for his Importunity ſake he did ariſe and give him; clearly ſignifying, that though poor Souls, through the Weakneſs of their Faith, cannot ſee that they are the Friends of God, yet they ſhould never leave asking, and knocking at God's Mat. 7. 7, 8 Door for Mercy. Mark, ſaith Chriſt, *I ſay unto you, although he will not ariſe and give him becauſe he is his Friend, yet becauſe of his Importunity*, (or reſtleſs Deſires) *he will ariſe, and give him as many as he needeth.* Poor Heart! Thou crieſt out that God will not regard thee, thou doſt not find that thou art a Friend to him, but rather an Enemy in thine Heart *by wicked Works*; and Col. 1. 21. thou art as though thou didſt hear the Lord ſaying to thee, *Trouble me not, I cannot give unto thee*; as he in the Parable; yet, I ſay, continue knocking, crying, moaning, and bewailing thyſelf: *I tell thee, though he will not ariſe and give thee, becauſe thou art his Friend; yet becauſe of thy Importunity, he will ariſe and give thee as many as thou needeſt.* The ſame in Effect, you have diſcovered, *Luke* 18, in the Parable of the unjuſt Judge, and the poor Widow; her Importunity prevailed with him. And verily *mine* own *Experience* tells me, that there is nothing that doth more prevail with God than Importunity. Is it not ſo with you in reſpect of your *Beggars* that come to your Door? Though you have no Heart to give them any thing at their firſt asking, yet if they follow you, bemoaning themſelves, and will take no Nay without an Alms, you will give them; for their continual begging overcometh you. Is there Bowels in you that are wicked, and will they be wrought upon by an importuning Beggar? Go thou and do the like. It is a prevailing Motive, and that Luke 11. by good Experience; *he will ariſe and give* 11. *thee as many as thou needeſt.*

2. Another Encouragement for a poor trembling convincing Soul, is, to conſider the Place, Throne, or Seat, on which the great God hath placed himſelf to hear the Petitions and Prayers of poor Creatures; and that is a *Throne of Grace*, Heb. 4. 16. *The Mercy-ſeat*, Exod. 25. 22. Which ſignifieth, that in the Days of the Goſpel, God hath taken up his Seat, his Abiding-place in Mercy and Forgiveneſs; and from thence he doth intend to hear the Sinner, and to commune with him, as he ſaith, *Exod.* 25. 22. (ſpeaking before of the Mercy-ſeat) *And there will I meet with thee.* Mark, it is upon the Mercy-ſeat; *There will I meet with thee, and there will I commune with thee, from above the Mercy-ſeat.* Poor Souls! They are very apt to entertain ſtrange Thoughts of God, and his Carriage

riage towards them, and ſuddenly conclude, that God will have no regard unto them; when yet he is upon the Mercy-ſeat, and hath taken up his Place on purpoſe there, to the end he may hear and regard the Prayers of poor Creatures. If he had ſaid, I will commune with thee from my Throne of Judgment; then indeed, you might have trembled and fled from the face of the great and glorious Majeſty. But when he ſaith he will hear and commune with Souls upon the Throne of Grace, or from the Mercy-Seat; this ſhould encourage thee, and cauſe thee to hope, nay, to come boldly to the Throne of Grace, that thou mayeſt obtain Mercy, and find Grace to help in time of need, *Heb.* 4. 16.

3. There is yet another Encouragement to continue in Prayer with God, and that is this.

As there is a Mercy-Seat, from whence God is willing to commune with poor Sinners; ſo there is alſo by this Mercy-Seat, *Jeſus Chriſt who continnally beſprinkleth it with his Blood.* Hence it is called, *The Blood of ſprinkling*, Hebr. 12. 14. When the High Prieſt under the Law was to go into the Holieſt, where the Mercy-ſeat was, *he might not go in without Blood*, Heb. 9. 7.

Why ſo? Becauſe, though God was upon the Mercy-ſeat, yet he was perfectly juſt as well as merciful. Now the Blood was to ſtop Juſtice from running out upon the Perſons concerned in the Interceſſion of the High Prieſt, as in *Levit.* 16. 13, to 17. To ſignifie, that all thine Unworthineſs that thou feareſt, ſhould not hinder thee from coming to God in Chriſt for Mercy. Thou cryeſt out that thou art vile, and therefore God will not regard thy Prayer; 'tis true, if thou delight in thy Vileneſs, and come to God out of a meer Pretence. But if from a Senſe of thy *Vileneſs* thou do pour out thy Heart to God, deſiring to be ſaved from the Guilt, and cleanſed from the Filth, with all thy Heart; fear not, thy Vileneſs will not cauſe the Lord to ſtop his Ear from hearing of thee. The Value of the Blood of Chriſt which is ſprinkled upon the Mercy-ſeat, ſtops the Courſe of Juſtice, and opens a Flood-gate for the Mercy of the Lord to be extended unto thee. Thou haſt *therefore*, as aforeſaid, *Boldneſs to enter into the Holieſt, by the Blood of Jeſus, that hath made a new and living way for thee, thou ſhalt not die*, Heb. 10. 19, 20.

Beſides, *Jeſus* is there, not only to ſprinkle the Mercy-ſeat with his Blood; but he ſpeaks, and his Blood ſpeaks; he hath Audience; and his Blood hath Audience; inſomuch, that God ſaith, when he doth but *ſee the Blood, he will paſs over you, and the Plague ſhall not be upon you*, &c.

Ex. 12. 13.

I ſhall not detain you any longer. Be ſober and humble; go to the Father in the Name of the Son, and tell him your Caſe, in the Aſſiſtance of the Spirit, and you will then feel the Benefit of praying with the Spirit and the Underſtanding alſo.

USE III.

A Word of Reproof.

THIS ſpeaks ſadly to you who never pray at all.

I will pray, ſaith the Apoſtle, and ſo ſaith the Heart of them that are Chriſtians. Thou then art not a *Chriſtian* that art not a *praying* Perſon. The Promiſe is, *That every one that is righteous ſhall pray*, Pſal. 32. 6. Thou then art a wicked Wretch that prayeſt not. *Jacob* got the Name of *Iſrael* by wreſtling with God, *Gen.* 32. And all his Children bare that Name with him, *Gal. 6.* But the People that forget Prayer, that call not on the Name of the Lord, they have Prayer made for them, but it is ſuch as this, *Pour out thy Fury upon the Heathen, O Lord, and upon the People that call not upon thy Name*, Jer. 10. 25. How likeſt thou this, O thou that art ſo far off from pouring out thine Heart before God, that thou goeſt to Bed like a Dog, and riſeſt like an Hog, or a Sot, and forgetteſt to call upon him? What wilt thou do when thou ſhalt be damned in Hell, becauſe thou couldeſt not find in thine Heart to ask for Heaven? Who will grieve for thy Sorrow, that didſt not count Mercy worth asking for? I tell thee, the Ravens, the Dogs, &c. ſhall riſe up in Judgment againſt thee, for they will according to their kind make Signs, and a Noiſe for ſomething to refreſh them when they want it; but thou haſt not the Heart to ask for Heaven, though thou muſt eternally periſh in Hell, if thou haſt it not.

2. This rebukes you that make it your Buſineſs to ſlight, *mock* at, and undervalue the Spirit, and *praying* by that. What will you do, when God ſhall come to reckon for theſe Things? You count it High Treaſon to ſpeak but a Word againſt the King. Nay, you tremble at the Thoughts of it; and yet in the mean Time you will blaſpheme the Spirit of the Lord. Is God indeed to be dallied with, and will the End be pleaſant unto you? Did God ſend his Holy Spirit into the Hearts of his People, to that End that you ſhould taunt at it? Is this to ſerve God? And doth this demonſtrate the Reformation of your Church? Nay, is it not the Mark of implacable Reprobates? O fearful! Can you not be content to be damned for your Sins againſt the Law, but you muſt ſin againſt the Holy Ghoſt?

Muſt the holy, harmleſs, and undefiled Spirit of Grace; the Nature of God, the

Promiſe

Promiſe of Chriſt, the Comforter of his Children; that without which, no Man can do any Service acceptable to the Father: Muſt this, I ſay, be the Burthen of your Song, to taunt, deride, and mock at? If God ſent *Corah and his Company headlong to Hell, for ſpeaking againſt* Moſes *and* Aaron, Numb. 16. do you that mock at the Spirit of Chriſt, think to eſcape unpuniſhed? *Heb.* 10. 29. Did you never read what God did to *Ananias* and *Saphira*, for telling but one Lie againſt it? *Acts* 5. 1, to 8. Alſo to *Simon Magus*, for but undervaluing of it, *Acts* 8. 18, to 22. And will thy Sin be a Vertue, or go unrewarded with Vengeance, that makeſt it thy Buſineſs to rage againſt, and oppoſe its Office, Service, and Help, that it giveth to the Children of God? It is a fearful Thing to do deſpite unto the Spirit of Grace: compare *Mat.* 12. 31. with *Mark* 3. 30.

3. As this is the doom of thoſe who do openly *blaſpheme* the Holy Ghoſt, in a Way of diſdain and reproach to its Office and Service: So alſo it is ſad for you, who reſiſt this Spirit of *Prayer*, by a *Form* of Man's inventing. A very Juggle of the Devil; that the Traditions of Men ſhould be of better eſteem, and more to be owned, than the Spirit of Prayer. What is this leſs than that accurſed Abomination of *Jeroboam*, which kept many from going to *Jeruſalem*, the Place and Way of God's Appointment to worſhip; and by that Means brought ſuch Diſpleaſure from God upon them, as to this Day is not appeaſed? One would think that God's Judgments of old upon the Hypocrites of that Day, ſhould make them that have heard of ſuch Things, take heed and fear to do ſo. Yet the Doctors of our Day are ſo far from taking of warning by the Puniſhment of others, that they do moſt deſperately ruſh into the ſame Tranſgreſſion, (*viz.*) To ſet up an Inſtitution of Man, neither commanded nor commended of God: and whoſoever will not obey herein, they muſt be driven either out of the Land or the World.

1 Kin. 12. 26. &c.

Hath God required theſe Things at your Hands? if he hath, ſhew us where. If not (as I am ſure he hath not) Then what curſed Preſumption is it in any Pope, Biſhop, or other, to command that in the Worſhip of God which he hath not required? Nay, further: It is not that Part only of the Form, which is ſeveral Texts of Scripture, that we are commanded to ſay; but even all muſt be confeſſed as the divine Worſhip of God, notwithſtanding thoſe Abſurdities contained therein, which becauſe they are at large diſcovered by others, I omit the Rehearſal of them. *Again*, though a Man be willing to live never ſo peaceably; yet becauſe he cannot for Conſcience ſake own that, for one of the moſt eminent Parts of God's Worſhip, which he never commanded: Therefore muſt that Man be looked upon as Factious, Seditious, Erroneous, Heretical; a Diſparagement to the Church, a Seducer of the People, and what not? Lord, what will be the Fruit of theſe Things! when for the Doctrine of God there is impoſed (that is more than taught) the Traditions of Men? Thus is the Spirit of Prayer diſowned, and the Form impoſed; the Spirit debaſed, and the Form extolled: They that pray with the Spirit, though never ſo humble and holy, counted *Phanaticks*; and they that pray with the Form, though with that only, counted the *Vertuous*. And how will the Favourites of ſuch a Practice anſwer that Scripture, which commandeth, that the Church *ſhould turn away from ſuch as have a Form of Godlineſs, and deny the Power thereof*? And if I ſhould ſay, that Men that do theſe Things aforeſaid, do advance a Form of Prayer of other Men's making, above the Spirit of Prayer, it would not take long Time to prove it? For, he that advanceth the *Book of Common Prayer* above the *Spirit of Prayer*, he doth advance a Form of Men's making above it. But this do all thoſe who baniſh, or deſire to baniſh, them that pray with the Spirit of Prayer; while they hug and embrace them that pray by that Form only, and that becauſe they do it. Therefore they love and advance the Form of their own or others inventing, before the Spirit of Prayer, which is God's ſpecial and gracious Appointment. 2 Tim. 3. 5

If you deſire the clearing of the *Minor*, look into the Goals in *England*, and into the Ale-houſes of the ſame; and I trow, you will find thoſe that plead for the Spirit of Prayer in the Goal, and them that look after the Form of Men's Inventions only, in the Ale-houſe. It is evident alſo by the ſilencing of God's dear Miniſters, though never ſo powerfully enabled by the Spirit of Prayer; if they in Conſcience, cannot admit of that Form of *Common-Prayer*. If this be not an exalting the *Common-Prayer-Book* above either praying by the Spirit, or preaching the Word, I have taken my Mark amiſs. It is not pleaſant for me to dwell on this; the Lord in Mercy turn the Hearts of the People to ſeek more after the Spirit of Prayer; and in the Strength of that, to pour out their Souls before the Lord. Only let me ſay, it is a ſad Sign, that that which is one of the moſt eminent Parts of the pretended Worſhip of God, is Antichriſtian; when it hath nothing but the Tradition of Men, and the Strength of Perſecution to uphold, or plead for it.

The CONCLUSION.

I ſhall Conclude this Diſcourſe with this Word of Advice *to all God's People.*

1. BElieve that as ſure as you are in the Way of God, you muſt meet with *Temptations.*

2. The firſt Day therefore that thou doſt enter into Chriſt's Congregation, look for them.

3. When they do come, beg of God to carry thee thorough them.

4. Be jealous of thine own Heart, that it deceive thee not in thy Evidences for Heaven, nor in thy walking with God in this World.

5. Take heed of the Flatteries of falſe Brethren.

6. Keep in the Life and Power of Truth.

7. Look moſt at the Things which are not ſeen.

8. Take heed of little Sins.

9. Keep the Promiſe warm upon thy Heart.

10. Renew thy Acts of Faith in the Blood of Chriſt.

11. Conſider the Work of thy Generation.

12. Count to run with the foremoſt therein.

Grace be with you.

The STRAIT GATE:

OR,

Great Difficulty of going to HEAVEN.

Plainly proving by the Scriptures,

That not only the Rude and Prophane, but many great Profeſſors will come ſhort of that Kingdom.

Enter ye in at the Strait Gate, for wide is the Gate, and broad is the Way that leadeth to Deſtruction, and many there be that go in thereat. Becauſe ſtrait is the Gate, and narrow is the Way that leadeth unto Life, and few there be that find it, Mat. 7. 13, 14.

To the READER.

COURTEOUS READER,

GOD (*I hope*) *hath put it into my Heart to write unto thee another Time, and that about Matters of the greateſt Moment* (*for now we diſcourſe not about Things controverted among the Godly, but directly about the* Saving or Damning of the Soul, *yea, moreover this Diſcourſe is about the* fewneſs *of them that ſhall be* ſaved, *and it proves, that many an* high *Profeſſor will come* ſhort of eternal Life;) *wherefore the Matter muſt needs be* ſharp, *and ſo diſliked by ſome, but let it not be rejected by thee. The Text calls for ſharpneſs, ſo do the Times, yea, the faithful Diſcharge of my Duty towards thee, hath put me upon it.*

I do not now Pipe *but* Mourn, *and 'twill be well for thee, if thou canſt graciouſly* lament, Mat. 11. 17. *Some* (*ſay they*) *make the* Gate *of Heaven* too wide, *and ſome make it too narrow; For my Part I have here preſented thee with as true a Meaſure of it as by the Word of God I can: Read me therefore, yea, read me, and compare me with the* Bible, *and if thou findeſt* my *Doctrine, and that Book of God concur; embrace it, as thou wilt anſwer the contrary in the Day of Judgment: This awakening Work* (*if God will make it ſo*) *was prepared for thee: If there be need and it* wounds, *get healing* by Blood: *If it diſquiets get Peace by* Blood: *If it takes away all thou haſt becauſe 'twas naught,* (*for this Book is not prepared to take away true Grace from any*) *then* buy of Chriſt Gold tried in the Fire, that thou mayeſt be rich, and white Raiment that thou mayeſt be cloathed, and that the ſhame of thy Nakedneſs doth not appear, and anoint thine Eyes with Eye-Salve, that thou mayeſt ſee, Rev. 3. 18. *Self-Flatteries, Self-Deceivings, are eaſy and pleaſant, but damnable! The Lord give thee an Heart to judge right of thy Self, right of this Book, and*

ſo

ſo prepare for Eternity, that thou mayeſt not only expect entrance, but be received into the Kingdom of Chriſt, and of God, Amen.

So Prays thy Friend,

John Bunyan.

LUKE XIII. Ver. 24.

Strive to Enter in at the Strait Gate, for many, I ſay unto you, ſeek to Enter in, and ſhall not be able.

THESE are the Words of our Lord Jeſus Chriſt, and are therefore in eſpecial Manner to be heeded; beſides, the ſubject Matter of the Words, is the moſt weighty, to wit, how we ſhould attain Salvation, and therefore alſo to be heeded.

The occaſion of the Words, was *a Queſtion* which one that was at this Time in the Company of the Diſciples, put to Jeſus Chriſt; the *Queſtion* was this, *Lord are there few that be ſaved?* ver. 23. *A ſerious Queſtion*, not ſuch as tended to the Subverſion of the Hearers, as too many now a-days do; but ſuch as in its own Nature tended to the awakening of the Company to good, and that called for ſuch an Anſwer that might profit the People alſo: This Queſtion alſo, well pleaſed Jeſus Chriſt, and he prepareth, and giveth ſuch an Anſwer, as was without the leaſt Retort, or Shew of Diſtaſte, ſuch an Anſwer I ſay, as carried in it the moſt full Reſolve to the Queſtion it ſelf, and help to the Perſons queſtioning; *And he ſaid unto them, ſtrive to enter in*, &c. The Words are an Anſwer, and an Inſtruction alſo.

1. An Anſwer, and that in the Affirmative, *the Gate is ſtrait, many that ſeek will not be able*, therefore but few ſhall be ſaved.

2. The Anſwer, is an Inſtruction alſo, *ſtrive to enter in*, &c. good Counſel, and Inſtruction; pray God help me, and my Reader, and all that love their own Salvation to take it.

My manner of handling the Words will be, firſt by way of *Explication*, and then by Way of *Obſervation*.

By Way of *Explication*.

1. The Words are to be conſidered, with reference to their *general Scope*.

2. And then with Reference to their ſeveral Phraſes.

1. The general *Scope* of the Text is to be conſidered, and that is that great Thing *Salvation*; for theſe Words do immediately look at, point to, and give Direction about *Salvation*. *Are there few that be ſaved? ſtrive to enter in at the ſtrait Gate.*

The Words, I ſay, are to direct us, not only to talk of, or to wiſh for, but to underſtand how we ſhall, and to ſeek that we may be effectually ſaved; and therefore of the greateſt Importance. To be *ſaved!* what is like being *ſaved?* To be ſaved from Sin, from Hell, from the Wrath of God, from eternal Damnation, what is like it? To be made an Heir of God! of his Grace! Of his Kingdom and eternal Glory! What is like it? and yet all this is included in this Word, *ſaved*, and in the Anſwer to that Queſtion, *are there few that be ſaved?* indeed this Word, *ſaved*, is but of little Uſe in the World, *ſave* to them that are heartily afraid of *Damning*. This Word lies in the Bible, as excellent *Salves* lie in ſome Men's Houſes, thruſt into a Hole, and not thought on for many Months, becauſe the Houſhold People have no Wounds nor Sores: In Time of Sickneſs, what ſo ſet by, as the Doctor's Glaſſes, and Gally-pots full of his excellent Things; but when the Perſon is grown well, the reſt is thrown to the Dunghill. Oh! when Men are Sick of Sin, and afraid of Damning, what a Text is that, where this Word *ſaved* is found? Yea, what a Word of Worth and Goodneſs and Bleſſedneſs is it to him that lies continually upon the Wrath of a guilty Conſcience? *But the whole need not the Phyſician*: He therefore, and he only knows what *ſaved* means, that knows, what *Hell* and *Death* and *Damnation* means: *What ſhall I do to be ſaved?* Is the Language of the trembling Sinner; *Lord ſave me*, is Language of the ſinking Sinner; and none admire the Glory that is in that Word *ſaved*, but ſuch as ſee without being ſaved, all Things in Heaven and Earth are emptineſs to them; they alſo that believe themſelves privileged in all the bleſſedneſs that are wrapped up in that Word, bleſs and admire God that hath ſaved them: Wherefore, ſince the Thing intended both in the Queſtion and the Anſwer is no leſs then the Salvation of the Soul, I beſeech you to give the more earneſt heed, *Heb.* 21.

But to come to the particular Phraſes in the Words, and to handle them orderly in the

the Words I find four Things.

1. An Intimation of the Kingdom of Heaven.

2. A Deſcription of the Entrance into it.

3. An Exhortation to enter into it; and,

4. A Motive to inforce that Exhortation.

Firſt, An intimation of the Kingdom of Heaven, for when he ſaith, *ſtrive to Enter in*; and in ſuch Phraſes there is ſuppoſed a Place or State or both to be enjoyed; Enter *in*, enter into what, or whether but into a State or Place or both; and therefore when you read this Word, *enter in*, you muſt ſay there is certainly included in the Text that good thing that yet is not expreſſed; *Enter in*, *into Heaven*, that's the Meaning where the ſaved are, and ſhall be, *into Heaven*, that Place, that glorious Place, where God, and Chriſt, and Angels are, and the Souls or Spirits of juſt Men made perfect: *Enter in*; that thing included, tho' not expreſſed in the Words, is called in another Place, the *Mount Sion*, the Heavenly *Jeruſalem*, the *general Aſſembly and Church of the Firſt-Born* which are written in Heaven, *Heb.* 12. And therefore the Words ſignifie unto us, *that there is a State moſt glorious, and that when this World is ended; and that this Place and State is likewiſe to be enjoyed, and inherited by a Generation of Men for ever.* Beſides, this Word, *enter in*, ſignifieth that Salvation to the full is to be enjoyed *only there*, and that there *only* is Eternal Safety; all other *Places* and *Conditions* are hazardous, dangerous, full of Snares, Imperfections, Temptations and Afflictions, but *there all is well*; there is no Devil to Tempt, no deſperately wicked Heart to deliver us up, no deceitful Luſt to intangle, nor any inchanting World to bewitch us: *there all ſhall be well to all Eternity.* Further all the Parts of, and Circumſtances that attend Salvation, are *only* there to be enjoyed: there *only* is Immortality and Eternal Life; there is the Glory and Fulneſs of Joy, and the everlaſting Pleaſures; there is God and Chriſt to be enjoyed by open Viſion, and more; there are the Angels, and the Saints; further, there is no Death, nor Sickneſs, no Sorrow, nor ſighing, for ever: there is no Pain, nor Perſecutor, nor Darkneſs to eclipſe our Glory. O this *Mount Sion*, O this Heavenly *Jeruſalem*! 2 Cor. 5. 1, to 5. Pſal. 16. 11. Luke 20. 35, 36. Heb. 12. 12, 13, 14.

Behold therefore what a great thing the Lord Jeſus hath included by this little Word, *in*, in this Word is wrapt up an whole Heaven, and Eternal Life: even as there is alſo by other little Words in the Holy Scriptures of Truth; as where he ſaith, *knock and it ſhall be opened unto you*, and the Elect have obtained it. This ſhould teach us, not only to read, but to attend in reading; not only to read, but to lift up our Hearts to God in reading; for if we be not heedful, if he give us not Light and Underſtanding; we may eaſily paſs over without any great Regard, ſuch a Word as may have a glorious Kingdom and Eternal Salvation in the Bowels of it: Yea ſometimes, as here, a whole Heaven is intimated, where it is not at all expreſſed. The Apoſtles of old, did uſe to fetch great things out of the Scriptures, even out of the very Order and timing of the ſeveral things contained therein, ſee *Rom.* 4. 9, 10, 11. *Gal.* 3. 16, 17. *Heb.* 8. 13. but,

Secondly, As we have here an Intimation of the Kingdom of Heaven, ſo we have a Deſcription of the Entrance into it, and that by a double Similitude.

1. It is called a *Gate.*

2. *A ſtrait Gate: ſtrive to enter in at the ſtrait Gate.*

1. It is ſet forth by the Similitude of a *Gate.* *A Gate*, you know, is of a double Uſe, it is to *open* and *ſhut*, and ſo conſequently, to let in, or to keep out; and to do both theſe *at the Seaſon*; as he ſaid, *let not the Gates of* Jeruſalem *be opened till the Sun be hot*; and again, *I commanded that the Gate ſhould be ſhut, and charged that they ſhould not be opened till after the Sabbath*: Neh. 7. 3. ch. 13. 19, 20. And ſo you find of this Gate of Heaven, when the five wiſe Virgins came, the Gate was opened, but *afterwards came the other Virgins, and the Door was ſhut*, Matt. 11. So then, the Entrance into Heaven, is called *a Gate*; to ſhew, there is a time when there *may be* Entrance, and there will come a time *when there ſhall be none*; and indeed this is a chief Truth contained in the Text; *ſtrive to enter in at the ſtrait Gate, for many I ſay unto you will ſeek to enter in and ſhall not be able.* I read in the Scriptures of two Gates or Doors, through which they that go to Heaven muſt enter.

1. *There is the Door of Faith*, the Door which the Grace of God hath opened to the Gentiles; this Door is Jeſus Chriſt, as alſo himſelf doth teſtifie, ſaying, *I am the Door.* &c. Acts 14. 27. Joh. 10. 9. By this Door Men enter into God's Favour, and Mercy, and find Forgiveneſs through Faith in his Blood, and live in hope of eternal Life; and therefore himſelf alſo hath ſaid, *I am the Door, by me if any Man enter in, he ſhall be ſaved*, that is, received to Mercy and inherit eternal Life: But,

2. There is another Door, or Gate; (for that which is called in the Text, *a Gate*, is twice in the next Verſe, called, *a Door*) there is, I ſay, another Gate, and that is the Paſſage into the very Heaven it ſelf; the Entrance into the Celeſtial Manſion-Houſe, and that is the *Gate* mentioned in the Text, and the Door mentioned twice in the Verſe that follows. And thus

Jacob

Jacob called it, when he ſaid *Bethel was the Houſe of God, and this is the Gate of Heaven*, that is, the Entrance, for he ſaw the Entrance into Heaven, *one end of* Jacob's *Ladder ſtands in* Bethel, *God's Houſe, and the other end reacheth up to the Gate of Heaven*, Gen. 28. 10, to 18. *Jacob's* Ladder was the Figure of Chriſt, which Ladder was not the Gate of Heaven, but the way from the Church to that Gate which he ſaw above at the Top of the Ladder, *Gen.* 28. 12. and *John* 1. 51. But again that the Gate in the Text, is the Gate, or Entrance into Heaven, conſider,

1. It is that Gate that letteth Men into, or ſhutteth Men out of that Place or Kingdom where *Abraham*, and *Iſaac*, and *Jacob* is, which Place is that Paradiſe where Chriſt promiſed the Thief, that he ſhould be that Day, that he asked to be with him in his Kingdom: it is that Place into which *Paul* ſaid, he was caught, when he heard Words unlawful or impoſſible for a Man to utter, *Luke* 13. 20. *chap.* 23. 24. 2 *Cor.* 12. 1, to 6.

Queſt. But is not Chriſt the Gate or Entrance into this heavenly Place?

Anſw. He is he without whom no Man can get thither, becauſe by *his Merits* Men obtain that World, and alſo becauſe he (as the Father) is the Donor and Diſpoſer of that Kingdom to whom he will; farther, this Place is called his Houſe, and himſelf the Maſter of it (*when once the Maſter of the Houſe is riſen up, and hath ſhut to the Door, Ver.* 25.) But we uſe to ſay, that the Maſter of the Houſe, is not the Door: Men enter into Heaven then by him, not as he is the Gate or Door, or Entrance into the Celeſtial Manſion-Houſe, but as he is the Giver and Diſpoſer of that Kingdom to them who he ſhall count worthy, becauſe he hath obtained it for them.

2. That this Gate is the very Paſſage into Heaven, conſider the Text hath ſpecial Reference to the Day of Judgment, when Chriſt will have laid aſide his mediatory Office, which before he exerciſed for the bringing to the Faith his own Elect; and will then act, not as one that juſtifies the Ungodly, but as one that judgeth Sinners; he will now be riſen up from the Throne of Grace, and ſhut up the Door againſt all the Impenitent, and will be ſet upon the Throne of Judgment, from thence to proceed with ungodly Sinners.

Object. *But Chriſt bids* ſtrive, ſtrive now to enter in at the ſtrait Gate, *but if that Gate be as you ſay, the Gate or Entrance into Heaven, then it ſhould ſeem, that we ſhould not ſtrive till the Day of* Judgment, *for we ſhall not come at that Gate till then.*

Anſwer. Chriſt, by this Exhortation, *ſtrive*, &c. doth not at all admit of, or countenance Delays, or that a Man ſhould neglect his own Salvation, but putteth poor Creatures upon preparing for the *Judgment*, and counſelleth them *now* to get thoſe Things that will then give them Entrance into Glory. This Exhortation is much like theſe, *Be ye therefore ready alſo, for at ſuch an Hour as you think not, the Son of Man cometh: And they that were ready went in with him to the Marriage, and the Door was ſhut*, Mat. 24. 44. and 25. 10.

So that when he ſaith, *Strive to enter in*, it is as much as if he ſhould ſay, Bleſſed are they that ſhall be admitted another Day to enter into the Kingdom of Heaven, but they that ſhall be accounted worthy of ſo unſpeakable a Favour, muſt be well prepared and fitted for it before hand; Now the Time to be fitted is not the Day of *Judgment* but the Day of Grace; not *then*, but *now*: Therefore *ſtrive now* for thoſe Things that will *then* give you Entrance into the Heavenly Kingdom. But,

Secondly, As it is called a *Gate*, ſo it is called a *ſtrait Gate*. *Strive to enter in at the ſtrait Gate.*

The Straitneſs of this Gate is not to be underſtood carnally, but myſtically: You are not to underſtand it, as if the Entrance into Heaven was ſome little pinching Wicket, no, the Straitneſs of this Gate is quite another Thing. This Gate is wide enough, for all them that are the truly gracious and ſincere Lovers of Jeſus Chriſt, but ſo *ſtrait*, as that not one of the other can by any Means enter in: *Open to me the Gates of Righteouſneſs, I will go into them, and I will praiſe the Lord, this Gate of the Lord into which the Righteous ſhall enter*, Pſal. 118. 19, 20. By this Word therefore Chriſt Jeſus hath ſhewed unto us, that without due Qualifications there is no Poſſibility of entering into Heaven; the ſtrait Gate will keep all others out. When Chriſt ſpake this Parable he had doubtleſs his Eye upon ſome Paſſage or Paſſages of the Old Teſtament, with which the Jews were well acquainted. I will mention two, and ſo go on.

1. *The Place by which God turned* Adam *and his Wife out of Paradiſe*: Poſſibly our Lord might have his Eye upon that, for though that was wide enough for them to come *out* at, yet it was too ſtrait for them to go *in* at. But what ſhould be the Reaſon of that? Why, they had ſinned, and therefore God ſet at the *Eaſt* of that Garden *Cherubims and a flaming Sword, turning every Way, to keep the Way of the Tree of Life*, Gen. 3. 24. The Cherubims and this flaming Sword, they made the Enterance too ſtrait for them to enter in. Souls, there are Cherubims and a flaming Sword at the Gates of Heaven to keep the Way of the Tree of Life, therefore none but them that are duly fitted for Heaven can enter in at this ſtrait Gate, the flaming

Sword will keep all others out. *Know you not that the Unrighteous ſhall not inherit the Kingdom of God; be not deceived, neither Fornicators, nor Idolaters, nor Adulterers, nor Effeminate, nor Abuſers of themſelves with Mankind, nor Thieves, nor Covetous, nor Drunkards, nor Revilers, nor Extortioners, ſhall inherit the Kingdom of God*, 1 Cor. 6. 9.

2. Perhaps our Lord might have his Eye upon the Gates of the *Temple*, when he ſpoke this Word unto the People, for though the Gates of the Temple were ſix Cubits wide, yet they were ſo ſtrait, that none that were unclean in any thing might enter in thereat, *Ezek.* 40. 48. becauſe there were placed at them Gates, Porters, whoſe Office was to look that none but thoſe that had Right to enter, might go in thither: And ſo it is written, *Jehoiadah ſet Porters at the Gates of the Houſe of the Lord, that none that were unclean in any Thing might enter in*, 2 Cor. 23. 19. Souls, God hath Porters at the Gates of the Temple, at the Gate of Heaven, Porters, I ſay, placed there by God, to look that none that are unclean in any Thing may come in thither. In at the Gate of the Church, none may enter now, that are open profane and ſcandalous to Religion; no, though they plead they are beloved of God; *What hath my Beloved to do in mine Houſe*, (ſaith the Lord) *ſeeing ſhe hath wrought Lewdneſs with many*, Jer. 11. 15.

I ſay, I am very apt to believe that our Lord Jeſus Chriſt had his Thoughts upon theſe two Texts, when he ſaid *The Gate is ſtrait*; and that which confirms me the more in the Thing is this, a little below the Text he ſaith, *There ſhall be Weeping and Gnaſhing of Teeth, when you ſhall ſee Abraham, and Iſaac, and Jacob, and all the Prophets in the Kingdom of Heaven, and you your ſelves thruſt out.* Ver. 28. *Thruſt out*, which ſignifieth a violent Act, reſiſting with ſtriving; thoſe that would (though unqualified) enter: The Porters of the Temple were, for this very Thing, to wear Arms if need were, and to be Men of Courage and Strength, leſt the unſanctified or unprepared ſhould by ſome Means enter in. We read in the Book of the *Revelations*, of the *Holy City*, and that it had twelve Gates, and at the Gates twelve Angels, but what did they do there? Why amongſt the reſt of their Service, this was one Thing, *that there might in no wiſe enter in any Thing that defileth, or worketh Abomination, and that maketh a Lie*, Rev. 21. 12, 21. But more particularly to ſhew what it is, that maketh this *Gate* ſo ſtrait: There are three Things that maketh it ſtrait. 1. There is *Sin*. 2. There is the Word of the Law. 3. There are the Angels of God. *Firſt*, There is Sin, the Sin of the *Profane*, and the Sin of the *Profeſſor*.

1. The *Sin* of the Profane; but this needs not be enlarged upon, becauſe it is concluded upon at all Hands, where there is the common Belief of the Being of God, and the Judgment to come, that *the Wicked ſhall be turned into Hell, and all the Nations that forget God*, Pſal. 9. 17.

2. But there is the *Sin* of Profeſſors, or take it rather thus, there is a Profeſſion that will ſtand with an unſanctified Heart and Life; the Sin of ſuch will over-poiſe the Salvation of their Souls, the Sin End being the heavieſt End of the Scale: I ſay, that being the heavieſt End which hath Sin in it, they tilt over, and ſo are, notwithſtanding their glorious Profeſſion, drowned in Perdition and Deſtruction: *For none ſuch hath any Inheritance in the Kingdom of Chriſt and of God; therefore let no Man deceive you with vain Words, for becauſe of theſe Things, comes the Wrath of God upon the Children of Diſobedience*; neither will a Profeſſion be able to excuſe them, *Eph.* 5. 3, 4, 5, 6. The Gate will be too ſtrait for ſuch as theſe to enter in thereat. A Man may partake of Salvation in part, but not of Salvation in whole: God ſaved the Children of *Iſrael* out of *Egypt*, but overthrew them in the Wilderneſs. *I will therefore put you in remembrance, though you once knew this, how that the Lord having ſaved the People out of the Land of Egypt, afterwards deſtroyed them that believed not: So we ſee* (that notwithſtanding their beginning) *they could not enter in, becauſe of Unbelief*, Jude 5. Heb. 3. 19.

Secondly, *There is the Word of the Law, and that will make the Gate ſtrait alſo*: None muſt go in thereat but thoſe that can go in by the Leave of the Law, for though no Man be, or can be, juſtified by the Works of the Law, yet unleſs the Righteouſneſs and Holineſs by which they attempt to enter into this Kingdom, be juſtified by the Law, 'tis in vain once to think of entering in at this *ſtrait Gate*. Now the Law juſtifieth not, but upon the Account of Chriſt's Righteouſneſs; if therefore thou be not indeed found in that Righteouſneſs, thou wilt find the Law lye juſt in the Paſſage into Heaven to keep thee out; every Man's Work muſt be tried by Fire, that it may be manifeſt of what Sort it is. There are two Errors in the World about the *Law*, one is, when Men think *to enter in at the ſtrait Gate, by the Righteouſneſs of the Law*: The other is, when Men think *they may enter into Heaven, without the Leave of the Law*. Both theſe, I ſay, are Errors: For as by the Works of the Law *no Fleſh ſhall be juſtified*, ſo without the Conſent of the Law *no Fleſh ſhall be ſaved*: *Heaven and Earth ſhall paſs away, before one Jot or Tittle of the Law ſhall fail, till all be fulfilled*. He therefore muſt be *damned*, that cannot be ſaved by the Conſent

Conſent of the Law: And indeed this Law is the flaming Sword that turneth every Way; yea, that lieth to this Day in the Way to Heaven, for a Bar to all Unbelievers and unſanctified Profeſſors; for it is taken out of the Way for the truly Gracious *only*: It will be found as a roaring Lyon to devour all others: Becauſe of the Law, therefore the Gate will be found too ſtrait for the Unſanctified to enter in. When the Apoſtle had told the *Corinthians* that the Unrighteous ſhould not inherit the Kingdom of God, and that ſuch were ſome of them, he adds, *But ye are waſhed, but ye are ſanctified, but ye are juſtified, in the Name of the Lord Jeſus, and by the Spirit of our God*, 1 Cor. 6. 9, 10, 11. cloſely concluding, that had they not been waſhed and ſanctified, and juſtified, in the Name of the Lord Jeſus, the Law, for their Tranſgreſſions, would have kept them out; it would have made the Gate too ſtrait for them to enter in.

Thirdly, There are alſo the Angels of God, *and by Reaſon of them the Gate is ſtrait*. The Lord Jeſus calleth the End of the World, his *Harveſt*; and ſaith moreover, that the Angels are his *Reapers*; theſe Angels are therefore to gather his Wheat into his Barn, but to gather the Ungodly into Bundles to burn them, *Mat.* 13. 39, 41, 49. unleſs therefore, the *Man* that is unſanctified can maſter the Law, and conquer Angels; unleſs *he* can, as I may ſay, pull them out of the Gate-way of Heaven, *himſelf* is not to come thither for ever. No Man goeth to Heaven but by the Help of the Angels, I mean at the Day of Judgment, *For the Son of Man ſhall ſend forth his Angels, with a great Sound of a Trumpet, and they ſhall gather* Mat24.31 *together his Elect from the four Winds, from one End of Heaven to the other*. If thoſe that ſhall enter in at the ſtrait Gate, ſhall enter in thither by the Conduct of the holy Angels; pray when do you think thoſe Men will enter in thither, concerning whom the Angels are commanded, to gather them, to bind them in Bundles to burn them. This therefore is a third Difficulty: The Angels will make this Entrance ſtrait; yea, too ſtrait for the unjuſtified and unſanctified to enter in thither.

I come now to the Exhortation, which is *to ſtrive to enter in*; *ſtrive to enter in at the ſtrait Gate*. Theſe Words are fitly added, for ſince the Gate is ſtrait, it follows, that *they that will enter in muſt ſtrive*. Strive, this Word *Strive* ſuppoſeth that great Idleneſs is natural to Profeſſors, they think to get to Heaven by lying as it were on their Elbows. *2dly*, It alſo ſuggeſteth, that many will be the Difficulties that Profeſſors will meet with before they get to Heaven. *3dly*, It alſo concludeth, that only the labouring Chriſtian, Man or Woman, will get in thither. *Strive*, &c. Three Queſtions I will propound upon the Word, an Anſwer to which may give us Light into the Meaning of it.

1. *Queſt.* What doth this Word *Strive* import?

2. *Queſt.* How ſhould we ſtrive?

3. *Queſt.* Why ſhould we ſtrive?

Firſt, *What doth this Word* Strive *import?*

Anſw. When he ſaith *ſtrive*, it is as much as to ſay, bend your ſelves to the Work with all your Might: *Whatſoever thy Hand findeth to do, do it with all thy Might, for there is no Work, nor Device, nor Knowledge, nor Wiſdom in the Grave, whither thou goeſt*, Eccleſ. 9. 10. Thus *Sampſon* did, when he ſet himſelf to deſtroy the *Philiſtines*, *he bowed himſelf with all his Might*, Judges 16. 30. Thus *David* did alſo, when he made Proviſion for the building and beautifying of the Temple of God, 1 *Chron.* 29. 2. And thus muſt thou do if ever thou entereſt into Heaven.

2dly, When he ſaith *ſtrive*, he calleth for the Mind and Will, that they ſhould be on his Side, and on the Side of the Things of his Kingdom; for none ſtrive indeed, but ſuch as have given the Son of God their Heart, of which the Mind and Will are a principal Part; for ſaving Converſion lieth more in the turning of the Mind and Will to Chriſt, and to the Love of his heavenly Things, then in all Knowledge and Judgment: And this the Apoſtle confirmeth when he ſaith, *Stand faſt in one Spirit, with one Mind, ſtriving*, &c. Phil. 1. 27.

Thirdly, And more particularly, this Word *Strive*, is expreſſed by ſeveral other Terms, as, 1. It is expreſſed by that Word, *ſo run that you may obtain*, 1 Cor. 9. 24, 25. 2. It is expreſſed by that Word, *Fight the good Fight of Faith, lay hold of eternal Life*, 1 Tim. 6. 12. 3. It is expreſſed by that Word, *Labour not for the Meat that periſheth, but for that Meat that endureth to everlaſting Life*, John 6. 27. 4. It is expreſſed by that Word, *We wreſtle with Principalities and Powers, and the Rulers of the Darkneſs of this World*, Epheſ. 6. 12. Therefore when he ſaith *ſtrive*, it is as much as to ſay *run* for Heaven, *fight* for Heaven, *labour* for Heaven, *wreſtle* for Heaven, or you are like to go without it.

Secondly, The Second Queſtion, is, *How ſhould we ſtrive?*

Anſw. 1. The Anſwer in general, is, Thou muſt *ſtrive* lawfully; *and if a Man alſo ſtrive for the Maſtery, yet is he not crowned, except he ſtrive lawfully*, 2 Tim. 25.

But you will ſay, *What is it to ſtrive lawfully?*

Anſw. 1. To *ſtrive* againſt the Things which are abhorred by the Lord Jeſus; yea, to reſiſt to the ſpilling of your Blood,

ſtriving

ſtriving againſt Sin, *Heb.* 12. 4. To have all thoſe Things that are condemned by the Word; yea, though they be thine own right Hand, right Eye, or right Foot, in Abomination; and to ſeek by all godly Means the utter ſuppreſſing of them, *Mar.* 9. 43, 45, 47.

2. To ſtrive lawfully, is to ſtrive for thoſe Things that are commended in the Word. *But thou, O Man of God, fly* the World, *and follow after, that is, ſtrive for Righteouſneſs, Godlineſs, Faith, Love, Patience, Meekneſs, fight the good Fight of Faith, lay hold on eternal Life*, &c. 1 *Tim.* 6. 11, 12.

3. He that ſtriveth lawfully, muſt be therefore very temperate in all the good and lawful Things of this Life. *And every one that ſtriveth for the Maſtery, is temperate in all Things; now they do it to obtain a corruptible Crown; but we an incorruptible*, 1 Cor. 9. 25. Moſt Profeſſors give leave to the World, and Vanity of their Hearts, to cloſe with them, and to hang about their Necks, and make their ſtriving to ſtand rather in an out-cry of Words, than a hearty Labour againſt the Luſts and Love of the World, and their own Corruptions; but this kind of ſtriving is but a beating of the Air, and will come to juſt nothing at laſt, 1 *Cor.* 9. 26.

4. He that ſtriveth lawfully, muſt take God and Chriſt along with him to the Work, otherwiſe he will certainly be undone: *Whereunto*, ſaid *Paul*, *I alſo labour, ſtriving according to his working, which worketh in me mightily*, *Col.* 1. 29. And for the right performing of this, he muſt obſerve theſe following Particulars.

1. He muſt take heed, that he doth not ſtrive about Things, or Words to no Profit; for God will not *then* be with him: *Of theſe things*, ſaith the Apoſtle, *put them in Remembrance; charging them before the Lord, that they ſtrive not about Words to no Profit, but to the ſubverting of the Hearers*, 1 Tim. 2. 14. But alas! How many Profeſſors in our Days are guilty of this Tranſgreſſion, whoſe Religion ſtands chiefly, if not only in a few unprofitable Queſtions, and vain *Wranglings*, about Words and things to no Profit, but to the Deſtruction of the Hearers.

2. He muſt take heed, that whilſt he ſtrives againſt one Sin, he does not harbour and ſhelter another, or that whilſt he cries out againſt other Mens ſins, he does not countenance his own.

3. In the ſtriving, ſtrive to believe, ſtrive for the Faith of the *Goſpel*; for the more we believe the Goſpel, and the Reality of the things of the world to come, with the more Stomach and Courage ſhall we labour to poſſeſs the Bleſſedneſs, *Phil.* 1. 27. *Heb.* 4. *Let us labour therefore to enter into that Reſt, leſt any man fall after the ſame example of Unbelief.*

4. As we ſhould ſtrive for, and by Faith, ſo we ſhould ſtrive by *Prayer*, *Rom.* 15. 30. by fervent and effectual Prayers; O the ſwarms of our Prayerleſs Profeſſors! What do they think of themſelves? Surely the Gate of Heaven was heretofore as wide as in theſe our Days; but what ſtriving by Prayer was there then among Chriſtians for the thing that gives Admittance into this Kingdom, over there is in theſe latter Days?

5. We ſhould alſo ſtrive by *Mortifying* our Members that are upon the Earth: *I therefore ſo run*, *ſaid* Paul, *ſo fight I, not as one that beats the Air, but I keep under my Body, and bring it into Subjection, leſt that by any Means when I have preached the Goſpel to others, I my ſelf ſhould be a Caſt-away*, 1 Cor. 9. 27. But all this is ſpoken principally to Profeſſors, ſo I would be underſtood.

I come now to the third Queſtion, namely, *But why ſhould we ſtrive?*

Anſw. 1. Becauſe the thing for which you are here exhorted to ſtrive, it is worth the ſtriving for; it is for no leſs than for a whole Heaven, and an Eternity of Felicity there; how will Men that have before them a little Honour, a little Profit, a little Pleaſure, *ſtrive?* I ſay again, how will they *ſtrive* for *this? Now they do it for a corruptible Crown; but we an incorruptible.* Methinks this Word Heaven, and this eternal Life, what is there again either in Heaven or Earth like them to provoke a Man to ſtrive?

2. *Strive*, becauſe otherwiſe the Devil, and Hell will aſſuredly have thee. *He goes about like a roaring Lyon, ſeeking whom he may devour*, 1 Pet. 5. 8. Theſe fallen Angels, they are always watchful, diligent, unwearied; they are alſo mighty, ſubtil, and malicious, ſeeking nothing more than the Damnation of thy Soul; O thou that art like the heartleſs Dove, *ſtrive.*

3. *Strive*, becauſe every Luſt ſtrives and wars againſt thy Soul; *The Fleſh luſteth againſt the Spirit: Dearly beloved, I beſeech you*, ſaid *Peter*, *as Strangers and Pilgrims, abſtain from fleſhly Luſts, which war againſt the Soul*, Gal. 5. 17. 'Tis a rare thing to ſee or find out a Chriſtian, that indeed can bridle his Luſts; but no ſtrange thing to ſee ſuch *Profeſſors* that are not only bridled, but ſaddled too, yea, and ridden from Luſt to Sin, from one Vanity to another, by the very Devil himſelf, and the Corruptions of their Hearts.

4. *Strive*, Becauſe thou haſt a whole *World* againſt thee; the World hateth thee if thou beeſt a Chriſtian; the Men of the World hate thee; the things of the World are Snares for the, even thy Bed and Table, thy Wife and Husband, yea, thy moſt lawful Enjoyments have that in them that will certainly ſink thy Soul to Hell, if thou doſt not *ſtrive* againſt the Snares that are in them, *Rom.* 11. 9.

The

The *World* will ſeek to keep thee out of Heaven, with Mocks, Flouts, Taunts, Threatnings, Goals, Gibbets, Halters, Burnings, and a thouſand Deaths; *therefore ſtrive*. Again, if it cannot overcome thee with theſe, it will flatter, promiſe, allure, entice, entreat, and uſe a thouſand Tricks on this Hand, to deſtroy thee; and obſerve, many that have been ſtout againſt the Threats of the World, have yet been overcome with the bewitching Flatteries of the ſame. There ever was enmity betwixt the Devil and the Church, and betwixt his Seed and her Seed too; *Michael* and his Angels, and the Dragon and his Angels, theſe make War continually, *Gen.* 3. *Rev.* 12. There hath been great Deſires and Endeavours among Men, to reconcile theſe two in one, to wit, the *Seed* of the Serpent, and the *Seed* of the Woman; but it could never yet be accompliſhed: The World ſays, They will never come over to us; and we again ſay, by God's Grace, we will never come over to them; but the Buſineſs hath not ended in Words, both they and we have alſo added our Endeavours to make each other ſubmit; but Endeavours have proved ineffectual too: They for their Part, have deviſed all Manner of cruel Torments to make us ſubmit; as, ſlaying with the Sword, ſtoning, ſawing aſunder, Flames, wild Beaſts, Baniſhments, Hunger, and a thouſand Miſeries; we again on the other Side, have laboured by Prayers and Tears, by Patience, and Long-Suffering, by Gentleneſs and Love, by ſound Doctrine, and faithful Witneſs-bearing againſt their Enormities, to bring them over to us, but yet the Enmity remains; ſo that they muſt conquer us, or we muſt conquer them; one Side muſt be overcome; *but the Weapons of our Warfare are not carnal, but mighty through God.*

5. *Strive*, becauſe there is nothing of Chriſtianity got by Idleneſs; Idleneſs cloaths a Man with Rags, and the Vineyard of the ſlothful is grown over with Nettles, *Prov.* 23. 21. *Chap.* 24. 30, 31, 32. Profeſſion that is not attended with ſpiritual Labour, cannot bring the Soul to Heaven: The Fathers before us, were not ſlothful in Buſineſs, but fervent in Spirit, ſerving the Lord. *Therefore be not ſlothful; but Followers of them who through Faith and Patience inherit the Promiſes*, Rom. 12. 11. Heb. 6. 12.

Strive to enter in.

Methinks the Words at the firſt reading, do intimate to us, that the Chriſtian in all that ever he does in this World, ſhould carefully heed and regard his *Soul*, I ſay, in all that ever he does: Many are for their Souls by Fits and Starts; but a Chriſtian indeed, in all his Doing and Deſigns which he contriveth and manageth in this World, ſhould have a ſpecial Eye to his own future and everlaſting good, in all his Labours he ſhould ſtrive to enter in. *Wiſdom* (Chriſt) *is the principal Thing; therefore get Wiſdom, and in all thy gettings get Underſtanding*, *Prov.* 4. 7. Get nothing, if thou canſt not get Chriſt and Grace, and further Hopes of Heaven, in that getting; get nothing with a bad Conſcience, with the Hazard of thy Peace with God, and that in getting it, thou weakeneſt thy Graces which God hath given thee; for this is not to *ſtrive to enter in*: Add Grace to Grace, both by religious and worldly Duties; for ſo *an Entrance ſhall be miniſtred unto you abundantly into the everlaſting Kingdom of our Lord and Saviour Jeſus Chriſt*, 2 Pet. 1. 8, to 12. Religious Duties are not only the ſtriving Times; he that thinks ſo, *is out*: Thou mayeſt help thy Faith and thy Hope, in the godly Management of thy Calling, and mayeſt get farther footing in eternal Life, by ſtudying the Glory of God in all thy worldly Employment. I am ſpeaking now to Chriſtians that are juſtified freely by Grace; and am encouraging, or rather counſelling them to *ſtrive to enter in*; for there is an entering in by *Faith* and good Conſcience *now*, as well as our entering in Body and Soul *hereafter*; and I muſt add, that the more common it is to thy Soul to enter in now by Faith, the more ſtedfaſt Hope ſhalt thou have of entering in hereafter in Body and Soul.

Strive to enter in.

By theſe Words alſo the Lord Jeſus giveth ſharp Rebuke to thoſe *Profeſſors* that have not eternal Glory, but other temporal Things in their Eye, by all the Buſtle that they make in the World about Religion: Some there be, what a Stir they make, what a Noiſe and Clamour, with their Notions and Forms, and yet perhaps all is for the Loaves; becauſe they have eaten of the Loaves, and are filled, *John* 6. 26. Theſe ſtrive indeed to enter, but it is not into Heaven: They find Religion hath a good Trade at the end of it; or, they find that it is the Way to Credit, Repute, Preferment, and the like; and therefore they ſtrive to enter into theſe: But theſe have not the ſtrait Gate in their Eye, nor yet in themſelves have they Love to their poor and periſhing Souls; wherefore this Exhortation nippeth ſuch, by predicting of their Damnation.

Strive to enter in.

Theſe Words alſo ſharply rebuke them who content themſelves as the Angel of the Church of *Sardis* did, to wit, *to have a Name to live, and be dead*, Rev. 3. 1. or as they of the *Laodiceans*, who took their Religion upon Truſt, and was content *with a poor, wretched, lukewarm Profeſſion*: For ſuch as theſe do altogether unlike to the Exhortation in the Text, that ſays *ſtrive*; and they ſit and ſleep; that ſays, *ſtrive to enter in*, and they content themſelves

themſelves with a Profeſſiou that is never like to bring them thither.

Strive to enter in.

Further, theſe Words put us upon proving the Truth of our *Graces now*; I ſay, they put us upon the Proof of the Truth of them *now*; for if the *ſtrait Gate* be the Gate of Heaven, and yet we are to ſtrive to enter into it *now*, even while we live, and before we come thither, then, doubtleſs Chriſt means by this Exhortation, that we ſhould uſe all lawful means to prove our Graces in this World, whether they will ſtand in the Judgment or no: *Strive to enter in*; get thoſe Graces now, that will prove true Graces then; and therefore try them you have; and if upon Trial, they prove not right, caſt them away, and cry for better, leſt they caſt thee away, when better are not to be had. *Buy of me Gold tried in the Fire*: Mark that, *Rev.* 13. 23. Buy of me Faith and Grace that will ſtand in the Judgment; ſtrive for that Faith, buy of me that Grace, *and alſo white Raiment, that thou mayeſt be cloathed, that the ſhame of thy Wickedneſs doth not appear, and anoint thine Eyes with Eye-Salve, that thou mayeſt ſee.* Mind you this Advice, this is right ſtriving to enter in.

But you will ſay, How ſhould we try our *Graces*? Would you have us run into Temptation to try if they be ſound or rotten?

Anſw. You need not run into Trials; God hath ordained that enough of them ſhall overtake thee to prove thy *Graces* either rotten or ſound before the Day of thy Death: *Sufficient to the Day is the Evil thereof*, if thou haſt but a Sufficiency of Grace to withſtand. I ſay, thou ſhalt have Tritls enough overtake thee, to prove thy Graces ſound or rotten. Thou maiſt therefore if God ſhall help thee, ſee how it is like to go with thee before thou goeſt out of this World, to wit, whether thy Graces be ſuch as will carry thee in at the Gates of Heaven or no.

But how ſhould we try our Graces *now*?

Anſw. How doſt thou find them in outward Trials? See *Heb.* 11. 15, 16. How doſt thou find thyſelf in the inward Workings of Sin: (*Rom.* 7. 24.) How doſt thou find thyſelf under the moſt high Enjoyment of Grace in this World? *Phil.* 3. 14.

But what do you mean by theſe three Queſtions?

Anſw. I mean *Graces* ſhew themſelves at theſe their Seaſons whether they be rotten or ſound.

How do they ſhew themſelves to be true under the firſt of theſe?

Anſw. By miſtruſting our own Sufficiency, by crying to God for Help, by deſiring rather to die than to bring any Diſhonour to the Name of God, and by counting that if God be honoured in the Trial, thou haſt gained more than all the World could give thee, 2 *Chron.* 20. 12. chap. 14. 11. Acts 4. Acts 20. 22. 2 Cor. 4. 17, 18. Heb. 11. 24, 25.

How do they ſhew themſelves to be true under the Second?

Anſw. By mourning and confeſſing, and ſtriving, and *Praying* againſt them; by not being content, ſhouldeſt thou have Heaven if *they* live, and defile thee, and by counting of Holineſs the greateſt Beauty in the World, and by flying to Jeſus Chriſt for Life, *Zech.* 12. 10. *John* 19. *Heb.* 12. 4. *Pſal.* 19. 12.

How do they ſhew themſelves to be true under the Third?

Anſw. By *Prizing* the true *Graces* above all the World, by praying heartily that God will give thee more, by not being content with all the Grace thou canſt be capable of enjoying on this ſide Heaven and Glory, *Pſal.* 84. 10. *Luke* 17. 5. *Philip.* 3.

Strive to enter in.

The Reaſon why Chriſt addeth theſe Words, *to enter in*, is obvious; to wit, becauſe there is no true and laſting Happineſs on this ſide Heaven; I ſay, none that is both true and laſting; I mean, as to our Senſe and Feeling, as there ſhall; *for here have we no continuing City, but we ſeek one to come*, Heb. 13. 14. The Heaven is within; *ſtrive therefore to enter in*: The Glory is within: *ſtrive therefore to enter*: The Mount *Sion* is within; *ſtrive therefore to enter in*: The *heavenly Jeruſalem* is within; *ſtrive therefore to enter in*: Angels and *Saints* are within; *ſtrive therefore to enter in*; and to make up all, the God and Father of our Lord Jeſus Chriſt, and that glorious Redeemer is within; *ſtrive therefore to enter in.*

Strive to enter in;

For without are Dogs, Sorcerers, and Whoremongers, and Murtherers, and Idolaters, and whoſoever loveth and maketh a Lie: Without are alſo the Devils, and Hell, and Death, and all damned Souls; without is howling, weeping, wailing, and gnaſhing of Teeth; yea, without are all the Miſeries, Sorrows, and Plagues that an infinite God can in Juſtice and Power inflict upon an evil and wicked Generation: *Strive therefore to enter in at the ſtrait Gate*, Rev. 22. 15. Mat. 25. 41. Rev. 12. 9. Iſa. 65. 13, 14. Mat. 22. 13. Deut. 29. 18, 19, 20.

Strive to enter in at the ſtrait Gate, [*for many*] *I ſay unto you, will ſeek to enter in, and ſhall not be able.*

We are now come to the Motive which our Lord urges to inforce his Exhortation. He told us before, That the Gate was ſtrait; he alſo exhorted us to *ſtrive* to enter *in* thereat, or to get thoſe things *now* that will further our Entrance *then*, and to ſet our ſelves againſt thoſe things that will hinder our entring in.

In this Motive there are five things to be minded.

1. That there will be a Diſappointment to ſome at the Day of Judgment, *they will ſeek to Enter in, and ſhall not be able.*

2. That not a few, *but many*, will meet with this Diſappointment; *for* [*many*] *will ſeek to enter in, and ſhall not be able.*

3. This Doctrine of the Miſcarriage of *many, then*, it ſtandeth upon the Validity of the Word of Chriſt; *for many* [*I ſay*] *will ſeek to enter in, and ſhall not be able.*

4. *Profeſſors* ſhall make a great Heap among the many that ſhall fall ſhort of Heaven, *for many I ſay* [*unto you*] *will ſeek to enter in, and ſhall not be able.*

5. Where Grace and ſtriving are wanting *now*, *ſeeking* and contending to enter in, will be unprofitable *then*; *for many, I ſay unto you, will ſeek to enter in, and ſhall not be able.*

But I will proceed in my former Method, to wit, to open the Words unto you.

For many, &c.

If he had ſaid, *for* [*ſome*] *will fall ſhort*; it had been a Sentence to be minded: If he had ſaid, *for ſome that ſeek, will fall ſhort*, it had been very awakening; but when he ſaith, *many, many will fall ſhort*, yea, many among Profeſſors will fall ſhort; this is not only awakening, but dreadful.

For many, &c.

I find this Word *Many*, variouſly applied in Scripture.

1. Sometimes, it intendeth the open Profane, the wicked and ungodly World, as where Chriſt ſaith, *wide is the Gate and broad is the Way that leadeth to Deſtruction, and many there be that go in thereat*, Mat. 7. 13. I ſay by the many *here*, he intends thoſe chiefly, that go on in the broad Way of Sin, and prophaneneſs, bearing the Tokens of their Damnation in their Foreheads, thoſe whoſe daily Practice proclaims, that their *Feet go down to Death, and their Steps take hold of Hell*, Job 21. 29, 30. Iſa. 3. 9. Pro. 55.

2. Sometimes this Word, *many*, intendeth thoſe that cleave to the People of God deceitfully, and in Hypocriſie; or as *Daniel* hath it, *many ſhall cleave unto the Church with Flatteries*, Dan. 11. 34. The Word *many*, in this Text, includeth all thoſe who feign themſelves better then they are in Religion; it includeth I ſay thoſe that have Religion *only*, for an Holyday Saint to ſet them out at certain Times and when they come among ſuitable company.

3. Sometimes this Word *many*, intendeth them that Apoſtatize from Chriſt, ſuch as for a while believe, and in time of Temptation fall away, as *John* ſaith of ſome of Chriſt's Diſciples, *from that time* many *of his Diſciples went back and walked no more with him*, Joh. 6. 65.

4. Sometimes this Word *many*, intendeth them that make a great Noiſe, and do many great things in the Church, and yet want ſaving Grace: *Many*, ſaith Chriſt, *will ſay unto me in that Day, Lord, Lord, have we not Propheſied in thy Name, and in thy Name caſt out Devils, and in thy Name done many wonderful Works*: Mark there will be *many* of theſe.

5. Sometimes this word *many* intendeth thoſe poor ignorant deluded Souls that are led away with every Wind of Doctrine: thoſe who are caught with the cunning and crafty deceiver, who lieth in wait to beguile unſtable Souls. *And many ſhall follow their pernicious ways, by reaſon of whom the way of truth ſhall be evil ſpoken of*, 2 Pet. 2. 2.

6. Sometimes this word *many* includeth all the World, good and bad. *And many of them that ſleep in the Duſt of the Earth ſhall awake, ſome to everlaſting Life, and ſome to everlaſting ſhame and contempt*: Dan. 12. 2. compare with *John* 5. 28, 29.

7. Laſtly, Sometimes this Word *many* intendeth the *Good* only, even them that ſhall be ſaved, *Luke* 1. 10. *chap.* 2. 34.

Since then that the Word is ſo variouſly applied, let us inquire how it muſt be taken in the Text, and,

1. It muſt not be applied to the *ſincerely godly*, for they ſhall never periſh, *John* 10. 27, 28.

2. It cannot be applied to *all the World*, for then no Fleſh ſhould be ſaved.

3. Neither is it to be applied to the open Profane only, for then the Hypocrite is by it excluded.

4. But by the *Many* in the Text our Lord intendeth in ſpecial the Profeſſor, the Profeſſor I ſay, how high ſoever he ſeems to be now, that ſhall be found without ſaving Grace in the Day of Judgment.

Now that the Profeſſor, *is in ſpecial intended in this Text*, conſider, ſo ſoon as the Lord had ſaid, *many will ſeek to enter in, and ſhall not be able*, he pointeth, as with his Finger, at the *Many* that then he in ſpecial intendeth, to wit, them among whom he had taught; them *that had eat and Drunken in his Preſence*; *them that had Propheſied, and caſt out Devils in his Name, and in his Name had done many wonderful Works*, Luke 13. 26. Mat. 7. 27. Theſe are the *Many* intended by the Lord in this Text, though others are alſo included under the Sentence of Damnation by his Word in other Places. *For many* &c. *Matthew* ſaith concerniug this ſtrait Gate, *That there are but few that find it.* But it ſeems the Caſt-aways in my Text, did find it, for you read that they knocked at it, and cried, *Lord open unto us*: ſo then, the meaning may ſeem to be this, *many of the few that find it, will ſeek to enter in, and ſhall not be able.* I find at the Day of Judgment, ſome will

be

be crying to the Rocks to cover them, and ſome at the Gates of Heaven for Entrance: Suppoſe that thoſe that cry to the Rock to cover them, are they whoſe Conſcience will not ſuffer them once to look God in the Face, becauſe they are fallen under preſent Guilt, and the dreadful Fears of the Wrath of the Lamb, *Rev.* 6. 16. And that thoſe that ſtand crying at the Gate of Heaven, are thoſe whoſe Confidence holds out to the laſt, even thoſe whoſe Boldneſs will enable them to contend even with Jeſus Chriſt for Entrance. Them I ſay, that will have, Profeſſion, caſting out of Devils, and many wonderful Works to plead: Of this ſort are the *Many* in my Text; *for many I ſay unto you will ſeek to enter in and ſhall not be able. For many*, &c. Could we compare the Profeſſors of the times with the everlaſting Word of God, this Doctrine would more eaſily appear to the Children of Men. How few among the many, yea, among the *Swarms* of *Profeſſors* have Heart to make Conſcience of walking before God, in this World, and to ſtudy his Glory among the Children of Men: How few, I ſay, have his Name lie nearer their Hearts, then their own carnal Concerns, nay, do not many make his Word, and his Name, and his Ways a Stalking Horſe, to their own worldly Advantages: God calls for Faith, good Conſcience, Moderation, Self-denial, Humility, Heavenly mindedneſs, love to Saints, to Enemies, and for Conformity in Heart, in Word, and Life to his Will, but where is it? *Mark* 11. 22. *Pet.* 3. 16. *Heb.* 13. 5. *Phil.* 4. 5. *Mat.* 10. 37, 38, 39. *Col.* 3. 1, 2, 3, 4. *Mich.* 6. 8. *Revel.* 2. 10. *Joh.* 15. 17. 1 *Joh.* 4. 21. *Mat.* 5. 44. *Pro.* 23. 26. *Col.* 4. 6.

For many [*I ſay unto you*].

Theſe latter Words carry in them a double Argument to prove the Truth aſſerted before. Firſt, in that he directly pointeth at his Followers. *I ſay unto* [*you*]: many I ſay unto You, even to You that are my Diſciples, to You that have eat and drank in my Preſence. I know that ſometimes Chriſt hath directed his Speech to his Diſciples, not ſo much upon their Accounts, as upon the Accounts of others: but here it is not ſo: the *I ſay unto you* in this Place, it immediately concerned ſome of themſelves. *I ſay unto you, ye ſhall begin to ſtand without, and to knock, ſaying, Lord, Lord, open to us, and he ſhall anſwer and ſay unto* You, *I know* You *not, whence* You *are; then ſhall ye begin to ſay, We have eat and drank in thy Preſence, and thou haſt taught in our Streets: But he ſhall ſay, I tell* you, *I know* you *not whence* you *are, depart from me, all ye Workers of Iniquity*, 'tis you, you, you, that I mean. *I ſay unto you.* It is common with a profeſſing People, when they hear a ſmart and thundring Sermon, to ſay, Now has the Preacher paid off the Drunkard, the Swearer, the Liar, the Covetous, and Adulterer; forgetting that theſe Sins may be committed in a ſpiritual and myſtical Way. There is ſpiritual Drunkenneſs, ſpiritual Adultery, and a Man may be a Liar *that calls God his Father when he is not; or that calls himſelf a Chriſtian, and is not.* Wherefore perhaps all theſe Thunders and Lightnings in this terrible Sermon, may more concern thee than thou art aware of; I *ſay unto you:* unto you Profeſſors, may be the Application of all this Thunder, *Rev.* 2. 9. chap. 3. 9. *I ſay unto you.*

Had not the Lord Jeſus deſigned by theſe Words, to ſhew what an Overthrow will one Day be made among Profeſſors, he needed not have you'd it at this Rate, as in the Text, and afterwards he has done, the Sentence had run intelligible enough without it; I ſay, without his ſaying, *I ſay unto you*; but the Truth is, the Profeſſor is in Danger; the Preacher and the Hearer, the Workers of Miracles, and Workers of Wonders, may be all in danger of damning, notwithſtanding all their Attainments. And to awaken us all about this Truth therefore, the Text muſt run thus, *For many, I ſay unto you, ſhall ſeek to enter in, and ſhall not be able.*

See you not yet that the Profeſſor is in Danger, and that theſe Words, *I ſay unto you*, are a Propheſy of the everlaſting Perdition of ſome that are famous in the Congregation of Saints: I ſay, if you do not ſee it, pray God your Eyes may be opened, and beware that thy Portion be not as the Portion of one of thoſe that are wrapped up in the 28th Verſe of the Chapter. *There ſhall be Weeping and Gnaſhing of Teeth, when ye ſhall ſee* Abraham, *and* Iſaac, *and* Jacob, *and all the Prophets in the Kingdom of Heaven, and you yourſelves thruſt out.*

For many [*I ſay*] *unto you.*

Theſe Words, I told you, carry in them a double Argument for Confirmation of the Truth aſſerted before: Firſt, That Profeſſors are here particularly pointed at: And ſecondly, It is the ſaying of the Truth himſelf: For theſe Words *I ſay*, are Words full of Authority; I ſay it, *I ſay unto you*, ſays Chriſt, as he ſaith in another Place, *It is I that ſpeak; behold it is I.* The Perſon whoſe Words we have now under Conſideration, was no blundering raw-headed Preacher, but the very Wiſdom of God, his Son, and him that hath lain in his Boſom, from everlaſting, and conſequently, had the moſt perfect Knowledge of his Father's Will, and how it would fare with Profeſſors at the End of this World. And now hearken what himſelf doth ſay of the Words which he hath ſpoken; *Heaven and Earth ſhall paſs away, but my Word ſhall not paſs away*, Mat. 24. 35.

[*I ſay*] *unto you.*

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The Prophets uſed not to ſpeak after this Manner, nor yet the holy Apoſtles; for thus to ſpeak, is to preſs Things to be received upon their own Authority. They uſed to ſay, *Thus ſaith the Lord*, or *Paul*, or *Peter*, *an Apoſtle*, or *a Servant of God*. But now we are dealing with the Words of the Son of God; it is *he* that hath ſaid it; wherefore we find the Truth of the periſhing of many Profeſſors aſſerted, and confirmed by Chriſt's own Mouth. This Conſideration carrieth great awakening in it; but into ſuch a faſt Sleep are many now-a-Days fallen, that nothing will awaken them, but that ſhrill and terrible Cry, *Behold the Bridegroom comes, go ye out to meet him. I ſay unto you.*

There are two Things upon which this Aſſertion may be grounded. 1. *There is in the World a Thing like Grace, that is not.* 2. *There is a Sin called the Sin againſt the Holy Ghoſt, from which there is no Redemption.* And both theſe Things befal Profeſſors.

Firſt, *There is in the World a Thing like Grace, that is not.* This is evident, becauſe we read that there are ſome that not only make *a fair Shew in the Fleſh, that glory in Appearance, that appear beautiful outward, that do as God's People, but have not the Grace of God's People*, Gal. 6. 12. 2 Cor. 5. 12. Mat. 23. 27. Iſa. 57. 2. 2. 'Tis evident alſo from thoſe frequent Cautions that are every where in the Scriptures given us about this Thing: *Be not deceived: Let a Man examine himſelf: Examine your ſelves, whether you be in the Faith*, Gal. 6. 7. 1 Cor. 11. 28. 2 Cor. 13. 5. All theſe Expreſſions intimate to us, that there may be a Shew of, or a Thing like Grace, where there is no Grace indeed. 3. This is evident from the Concluſion made by the Holy Ghoſt upon this very Thing: *For if a Man thinketh himſelf to be Something when he is Nothing, he deceiveth himſelf*, Gal. 6. 3. The Holy Ghoſt here concludeth, that a Man may think himſelf to be *Something*, may think he hath *Grace* when he hath none, may think himſelf ſomething for Heaven and another World, when indeed he is juſt nothing at all with Reference thereto; the Holy Ghoſt alſo determines upon this Point, to wit, that they do ſo *deceive themſelves: For if a Man thinketh himſelf to be Something when he is Nothing, he deceiveth himſelf*; he deceiveth his own Soul; he deceiveth himſelf of Heaven and Salvation: So again, *Let no Man beguile you of your Reward*, Col. 2. 18. 4. It is manifeſt from the Text, *For many I ſay unto you, will ſeek to enter in, and ſhall not be able.* Alas! Great Light, great Parts, great Works, and great Confidence of Heaven, may be where there is no Faith of God's Elect, no Love of the Spirit, no Repentance unto Salvation, no Sanctification of the Spirit, and ſo conſequently, no Saving Grace. But,

Secondly, As there is a *Thing* like Grace, which is not, ſo there is a *Sin*, called the *Sin againſt the Holy Ghoſt*, from which there is no Redemption, and this Sin doth more ordinarily befal Profeſſors.

1. There is a Sin called the *Sin againſt the Holy Ghoſt*, from which there is no Redemption: This is evident both from *Matthew* and *Mark*; *But whoſoever ſpeaketh againſt the Holy Ghoſt, it ſhall not be forgiven him, neither in this World, neither in the World to come. But he that ſhall blaſpheme againſt the Holy Ghoſt, hath never Forgiveneſs, but is in Danger of eternal Damnation*, Mat. 12. 32. Mark 3. 29. Wherefore when we know that a Man hath ſinned this Sin, we are not to pray for him, or to have Compaſſion on him, 1 *John* 15. 16. *Judges* 22.

1*ſt*, This Sin doth moſt ordinarily befal Profeſſors, for there are few, if any, that are not Profeſſors, that are at preſent capable of ſinning this Sin. *They which were once enlightened, and have taſted the heavenly Gift, that were made Partakers of the Holy Ghoſt, and have taſted the good Word of God, and the Power of the World to come*, Heb. 6. 4, 5. Of this Sort are they that commit this Sin; *Peter* alſo deſcribes them *to be ſuch*, that ſin the unpardonable Sin. *For if after they have eſcaped the Pollution of the World, through the Knowledge of our Lord and Saviour Jeſus Chriſt, they are again intangled therein and overcome, the latter end is worſe with them than the beginning*, 2 Pet. 2. 2. The other Paſſage in the tenth of the *Hebrews* holdeth forth the ſame Thing: *For if we ſin wilfully, after we have received the Knowledge of the Truth, there remaineth no more Sacrifice for Sin, but a certain fearful looking for of Judgment, and fiery Indignation, that ſhall devour the Adverſaries*, Heb. 10. 26, 27. *Theſe* therefore are the Perſons that are the Prey for this Sin: This Sin feedeth upon Profeſſors, and they that are ſuch, do very often fall into the Mouth of this Eater. Some fall into the Mouth of this Sin, by Deluſions and Doctrines of Devils; and ſome fall into the Mouth of it, by returning *with the Dog to his own Vomit again, and with the Sow that was waſhed, to her wallowing in the Mire*, 1 Pet. 2. 22. I ſhall not here give you a particular Deſcription of this Sin, that I have done elſewhere; *but ſuch a Sin there is*, and they that commit it ſhall never have Forgiveneſs: And I ſay again, there be Profeſſors that commit this unpardonable Sin, yea, more than moſt are aware of: Let all therefore look about them: The Lord awaken them that they may ſo do: For what with a Profeſſion without Grace, and by the Venom of the Sin againſt the Holy Ghoſt, *many will ſeek to enter in, and ſhall not be able. Will ſeek to enter in.*

This Kingdom, at the Gate of which the *Reprobate* will be ſtopt, will be at the laſt *Judgment*, the Deſire of all the World, and they, eſpecially *they* in my Text, *will ſeek to enter in:* For then they will ſee that the Bleſſedneſs is to thoſe that ſhall get into this Kingdom, according to that which is written, *Bleſſed are they that do his Commandments, that they may have Right to the Tree of Life, and may enter in through the Gates into the City*, Rev. 22. 14. To prove that they will ſeek, although I have done it already, yet read theſe Texts at your Leiſure, *Mat.* 25. 11. *and* 7. 22. *Luke* 13. 28. And in a Word, to give you the Reaſon why they will *ſeek to enter in.*

1. Now they will ſee what a Kingdom it is, what Glory there is in it, and now they ſhall alſo ſee the bleſſedneſs which they ſhall have, that ſhall then be counted worthy to enter in: The Reaſon why this Kingdom is ſo little regarded, it is becauſe it is not ſeen, the Glory of it is hid from the Eyes of the World: *Their Eye hath not ſeen, nor their Ear heard*, &c. I, but then they ſhall hear and ſee too, and when this comes to paſs, then even then he that now moſt ſeldom thinks thereof, *will ſeek to enter in.*

2. They will now ſee what Hell is, and what Damnation in Hell is, more clear than ever: They will alſo ſee how the Breath of the Lord, like a Stream of Brimſtone doth kindle it; O the ſight of the burning fiery Furnace which is prepared for the Devil and his Angels! This, this will make Work in the Souls of caſt-aways at that Day of God Almighty, and then they will *ſeek to enter in.*

3. Now they will ſee what the meaning of ſuch Words as theſe are, Hell Fire, everlaſting Fire, devouring Fire, Fire that never ſhall be quenched: Now they will ſee what for ever, means: What Eternity means: Now they will ſee what this Word means, *the bottomleſs Pit*: Now they will hear roaring of Sinners in this Place, howling in that, ſome crying to the Mountains to fall upon them, and others to the Rocks to cover them; now they will ſee bleſſedneſs is no where but within.

4. Now they will ſee what Glory the godly are poſſeſſed with, how they reſt in *Abraham*'s Boſom, how they enjoy eternal Glory, how they walk in their white Robes, and are equal to the Angels. O the Favour, and Bleſſedneſs, and unſpeakable Happineſs that now God's People ſhall have, and this ſhall be ſeen by them that are ſhut out, by them that God hath rejected for ever, and this will make them ſeek to enter in, *Luk.* 16. 22, 23. 13. 28. *Will ſeek to enter in.*

Queſt. But ſome may ſay, *How will they ſeek to enter in?*

Anſw. They will put on all the Confidence they can, they will trick and trim up their Profeſſion, and adorn it with what Bravery they can. *Thus the* fooliſh Virgins *ſought to enter in*, they did trim up their Lamps, made themſelves as fine as they could, they made ſhift to make their Lamps to ſhine a while, but the Son of God, diſcovering himſelf, their Confidence failed, their Lamps went out, the Door was ſhut upon them, and they were kept out. Mat. 25. 1, to 12.

2. They will ſeek to enter in, by crouding themſelves in among the Godly. *Thus the Man without the wedding Garment, ſought to enter in*, he *goes* to the Wedding, gets into the Wedding-Chamber, ſits cloſe among the Gueſts, and then without doubt, concluded, he ſhould eſcape Damnation, *but you know, one black Sheep is ſoon ſeen, though it be among an hundred white ones*, why even thus it fared with this poor Man; *and when the King came in to ſee the Gueſts, he ſaw* there *a Man that had not on a Wedding Garment.* He ſpied him preſently, and before one Word was ſpoken to any of the other, he had this dreadful Salutation, *Friend, how cameſt thou in hither, not having on a Wedding Garment?* And he was ſpeechleſs, tho' he could ſwagger it out amongſt the Gueſts, yet the Maſter of the Feaſt, at firſt coming in, ſtrikes him dumb, and having nothing to ſay for himſelf, the King had ſomething to ſay againſt him: *Then ſaid the King to the Servants* (the Angels) *bind him Hand and Foot, and take him away, and caſt him into outer Darkneſs, there ſhall be weeping and gnaſhing of Teeth.*

3. They will ſeek to enter in by pleading their *Profeſſion* and Admittance to the Lord's Ordinances, when they were in the World, *Lord we have eat and drank in thy Preſence, and thou haſt taught in our Streets*, we ſat at thy Table, and uſed to frequent Sermons and Chriſtian Aſſemblies; we were well thought of by thy Saints, and were admitted into thy Churches, we profeſſed the ſame Faith as they did, *Lord, Lord open unto us.* Mat. 22. 11, 12, 13.

4. They will ſeek to enter in, *by pleading their Virtues*, how they ſubjected to his Miniſtry, how they wrought for him, what good they did in the World, and the like, *Mat.* 7. 22. but neither will this help them; the ſame Anſwer that the two former had, the ſame have theſe: *Depart from me ye Workers of Iniquity.*

5. *They will ſeek to enter in*, by pleading Excuſes, where they cannot evade Conviction. The ſlothful Servant went this Way to work, when he was called to Account for not improving his Lord's Money. *Lord* (ſays he) *I knew thou waſt an hard Man, reaping where thou haſt not ſowed, and gathering where thou haſt not ſtrewed, and I was afraid*, &c. (either that I ſhould not pleaſe in laying out thy Money, or that

that I ſhould put it into Hands, out of which I ſhould not get it again at thy need) *and I went and hid thy Talent in the Earth, lo, there thou haſt that is thine*, and if he had ſaid, true Lord, I have not improved, I have not got, but conſider alſo, I have not imbezzled, I have not ſpent, nor loſt thy Money, *Lo there thou haſt what is thine*, Mat. 25. 24, to 28. There are but few will be able to ſay theſe *laſt Words* at the Day of Judgment; the moſt of Profeſſors are for imbezzling, miſpending and ſlothing away their Time, their Talents, their Opportunities to do good in; but, I ſay, if he that can make ſo good an Excuſe as to ſay, *Lo, there thou haſt what is thine*: I ſay, if ſuch an one ſhall be called *a wicked and ſlothful Servant*, if ſuch an one ſhall be put to ſhame at the Day of Judgment, yea, if ſuch an one, ſhall, notwithſtanding this Care to ſave his Lord's Money, *be caſt as unprofitable into utter Darkneſs, where ſhall be weeping and gnaſhing of Teeth*, what will they do that have neither took Care to lay out, nor Care to keep what was committed to their Truſt?

6. They will ſeek to enter in by pleading, that *Ignorance* was the Ground of their miſcarrying in the Things wherein they offended; wherefore when Chriſt charges them with want of Love to him, and with want of thoſe Fruits that ſhould prove their Love to be true, as, *that they did not feed him, did not give him Drink, did not take him in, did not cloath him, viſit him, come unto him, and the like*: They readily reply, *Lord, when ſaw we thee an hungred, or athirſt, or a Stranger, or naked, or ſick, or in Priſon, and did not miniſter unto thee*, Mat. 25. 41, to 45. As who ſhould ſay, Lord, we are not conſcious to our ſelves, that this Charge is worthily laid at our Door. God forbid that we ſhould have been ſuch Sinners, but Lord, give an Inſtance; when was it, or where? True, there was a Company of *poor* ſorry People in the World very inconſiderable, ſet by with no Body, but for thy ſelf we profeſſed thee, we loved thee, and hadſt thou been with us in the World, wouldeſt thou have worn Gold, wouldeſt thou have eaten the ſweeteſt of the World, we would have provided it for thee; and therefore, *Lord, Lord open to us*. But will this Plea do? No, then ſhall he anſwer them, *Inaſmuch as you did it not to one of the leaſt of theſe my Brethren, ye did it not to me*. This Plea then, though grounded upon *Ignorance*, which is one of the ſtrangeſt Pleas for neglect of Duty, would not give them Admittance into the Kingdom. *Theſe ſhall go away into everlaſting Puniſhment, but the Righteous into Life eternal.*

I might add other Things by which 'twill appear how *they will ſeek to enter in*; as,

1. They will make a ſtop at this Gate, this beautiful Gate of Heaven, they will *begin to ſtand without at the Gate*, as being loath to go any further: Never did Malefactor ſo unwillingly turn off the *Ladder*, when the Rope was about his Neck, as theſe will turn away, in that Day, from the Gates of Heaven to Hell.

2. They will not only make a ſtop at the Gate; but there *they will knock and call*, this alſo argueth them willing to enter: They *will begin to ſtand without and to knock at the Gate, ſaying, Lord, Lord open to us*. This Word, *Lord*, being doubled, ſhews the Vehemency of their Deſires: Lord, Lord *open to us*. The Devils are coming; Lord, Lord, the Pit opens her Mouth upon us: Lord, Lord there is nothiug but Hell and Damnation left us, if Lord, Lord thou haſt not Mercy upon *us*; *Lord, Lord open to us*.

3. Their laſt Argument for Entrance is their Tears, when groundleſs Confidence, pleading of Vertues, Excuſes, and Ignorance, will not do; when ſtanding at the Gate, knowing and calling *Lord, Lord open to us*, will not do, then they betake themſelves to their Tears: Tears are ſometimes the moſt powerful Arguments, but they are nothing worth here: *Eſau* alſo *ſought it carefully, with Tears*, but it helped him nothing at all, *Heb.* 12. 15, 16. *There ſhall be weeping and gnaſhing of Teeth*, for the Gate is ſhut for ever, Mercy is gone for ever, Chriſt hath rejected them for ever: All their Pleas, Excuſes, and Tears, will not make them able to enter into this Kingdom.

For many, I ſay unto you, will ſeek to enter in and ſhall not be able.

I come now to the latter Part of the Words which cloſely ſhews us the Reaſon of the Rejection of theſe many that muſt be damned, *they will ſeek to enter in, and ſhall not be able.*

An *Hypocrite*, a falſe Profeſſor may go a great Way, they may paſs through the firſt and ſecond Watch, to wit, may be approved of Chriſtians and Churches, *but what will they do when they come at this Iron Gate that leadeth into the City?* There the workers of Iniquity will fall, be caſt down, and ſhall not be able to riſe.

And ſhall not be able.

The Time, as I have already hinted, which my Text reſpecteth, it is the Day of *Judgment*, a Day when all Masks and Vizzards ſhall be taken off from all Faces: It is a Day wherein *God will bring to Light the hidden Things of Darkneſs, and will make manifeſt the Counſels of the Heart*, 1 Cor. 4. 5. It is alſo the Day of his Wrath, the Day in which he will pay Vengeance, even a Recompence to his Adverſaries.

At this Day thoſe Things that now theſe many count ſound and good, will then ſhake like a Quagmire, even all their naked Knowledge,

Knowledge, their feigned Faith, pretended Love, glorious Shews of Gravity in the Face, their Holiday Words, and ſpecious Carriages will ſtand them in little ſtead: I call them Holiday Ones, for I perceive that ſome *Profeſſors* do with Religion, juſt as People do with their beſt Apparel, hang it againſt the Wall all the Week, and put them on on *Sundays*: For as ſome ſcarce ever put on a Suit, but when they go to a Fair or a Market, ſo little Houſe-Religion will do with ſome; they ſave Religion till they go to a Meeting, or till they meet with a godly Chapman: O poor Religion! O poor Profeſſor! What wilt thou do at this Day, and the Day of thy Trial and Judgment? Cover thy ſelf thou canſt not; go for a Chriſtian thou canſt not; ſtand againſt the Judge thou canſt not; What wilt thou do? *The Ungodly ſhall not ſtand in Judgment, nor Sinners in the Congregation of the Righteous.*

And ſhall not be able.

The Ability here intended, is not that which ſtandeth in carnal Power of fleſhly Subtility, but in the Truth and Simplicity of thoſe Things, for the Sake of which God giveth the Kingdom of Heaven to his People.

There are five Things, *for the Want of which*, this People will not be able to enter.

Firſt, This Kingdom belongs to the *Elect*, to thoſe for whom it was prepared from the Foundation of the World, *Mat.* 25. Hence Chriſt ſaith, when he comes, *He will ſend forth his Angels with a great Sound of a Trumpet, and they ſhall gather together his Elect, from the four Winds, from one End of Heaven to another*, Mat. 24. And hence he ſaith again, *I will bring forth a Seed out of Jacob, and out of Judah, an Inheritor of my Mountains, and mine Elect ſhall inherit it, and my Servants ſhall dwell there. They ſhall deceive, if it were poſſible, the very Elect. But the Elect hath obtained it, and the reſt were blinded*, Rom. 11. 7.

Secondly, They will not be able to enter, becauſe they will want the *Birth-Right*; the Kingdom of Heaven is for the *Heirs*, and *if Children, then Heirs*; if born again, then Heirs: Wherefore it is ſaid expreſly, *Except a Man be born again, he cannot ſee the Kingdom of God*: By this one Word, down goes all carnal Privilege of being born of Fleſh and Blood, and of the Will of Man, Canſt thou produce the *Birth-Right*; but art thou ſure thou canſt? For it will little profit thee to think of the bleſſed Kingdom of Heaven, if thou wanteſt a *Birth-Right* to give thee Inheritance there. *Eſau* did deſpiſe his Birth-Right, ſaying, *What Good will this Birth-Right do me?* And there are many in the World of his Mind to this Day. Tuſh, ſay they, they talk of being born again, What Good ſhall a Man get by that? They ſay, No going to Heaven without being born again: But God is merciful; Chriſt died for Sinners; and we will turn when we can tend it, and doubt not but all will be well at laſt. But I will anſwer thee, thou Child of *Eſau*, that the Birth-Right and Bleſſing go together, miſs of one and thou ſhalt never have the other; *Eſau* found this true, for having firſt deſpiſed the Birth-Right, when he would afterwards have inherited the Bleſſing he was rejected, *For he found no Place of Repentance, though he ſought it carefully with Tears*, Gen. 25. Heb. 12. 14, 15, 16.

Thirdly, They ſhall not be able to enter in, who have not believed with the Faith of God's Operation; the Faith that is moſt holy, even the *Faith* of God's Elect. *He that believeth on the Son of God, hath everlaſting Life; he that believeth not the Son ſhall not ſee Life, but the Wrath of God abideth on him*, John 3. But now, this Faith is the Effect of electing Love, and of a new Birth, *John* 11. 12. Therefore all the Profeſſors that have not that Faith which floweth from being born of God, will ſeek to enter in, and ſhall not be able.

Fourthly, They ſhall not be able to enter in, that have not *Goſpel Holineſs*; Holineſs that is the Effect of Faith, is that which admits into the Preſence of God, and into his Kingdom too. *Bleſſed and holy are they that have part in the firſt Reſurrection, on ſuch the ſecond Death* (which is Hell and eternal Damnation, *Rev.* 20. 14.) *have no Power*, Rev. 20. 6. Bleſſed and holy, with the Holineſs that flows from Faith which is in Chriſt, for to theſe the Inheritance belongs. *That they may receive Forgiveneſs of Sins, and Inheritance among them that are ſanctified by Faith* (ſaid Chriſt) *which is in me*, Acts 26. 18. This Holineſs which is the natural Effect of Faith in the Son of God, Chriſt Jeſus the Lord, will at this Day of Judgment diſtinguiſh from all other Shews of Holineſs and Sanctity, be they what they will, and will admit the Soul that hath this Holineſs into his Kingdom, when the Reſt will ſeek to enter in, and ſhall not be able.

Fifthly, They ſhall not be able to enter in, that do not *Perſevere* in this bleſſed Faith and Holineſs, not that they that have them indeed, can finally fall away, and everlaſtingly periſh; but it hath pleaſed Jeſus Chriſt to bid them that have the Right, to hold faſt that they have; to endure to the End; and then tells them they ſhall be ſaved: Though 'tis as true, that none is of Power to keep himſelf; but God worketh together with his Children, and *they are kept by the Power of God, through Faith, unto Salvation, which is alſo laid up in Heaven for them*, 1 Pet. 1. 3, 4, 5.

The Fooliſh ſhall not ſtand in thy Sight, thou

thou hateſt the Workers of Iniquity. The Fooliſh are the unholy Ones, that neither have Faith nor Holineſs, nor Perſeverance in Godlineſs, and yet lay Claim to the Kingdom of Heaven: but *better is a little with Righteouſneſs, then great Revenues without Right*, Pſal. 55. Prov. 16. 8. what is it for me to claim a Houſe, or a Farm without right? or to ſay, all this is mine, but have nothing to ſhew for it: this is but like the Revenues of the Fooliſh: his Eſtate lieth in his Conceit; *he hath nothing by Birth-right, and Law*, and therefore ſhall not be able to inherit the Poſſeſſion: *for many I ſay unto you will ſeek to enter in, and ſhall not be able.*

Thus you ſee, that the *Non*-Elect, ſhall not be able to enter, that he that is not Born again, ſhall not be able to enter, that he that hath not ſaving Faith, with Holineſs and Perſeverance flowing therefrom, ſhall not be able to enter: wherefore conſider of what I have ſaid.

I come now to give you ſome Obſervations from the Words, and they may be three.

Firſt, *When Men have put in all the Claim they can for Heaven, but few will have it for their Inheritance; for many I ſay unto you, will ſeek to enter in, and ſhall not be able.*

Secondly, *Great therefore will be the Diſappointment that many will meet with at the Day of Judgment: for many will ſeek to enter in, and ſhall not be able.*

Thirdly, *Going to Heaven therefore will be no trivial Buſineſs, Salvation is not got by a Dream, they that would then have that Kingdom, muſt now ſtrive lawfully to enter: for many I ſay unto you will ſeek to enter in, and ſhall not be able.*

I ſhall ſpeak chiefly, and yet but briefly to the firſt of theſe Obſervations, to wit,

That when Men have put in all the Claim they can to the Kingdom of Heaven, but few will have it for their Inheritance: The Obſervation ſtandeth of two Parts.

Firſt, That the time is coming, when every Man will put in whatever Claim they can to the Kingdom of Heaven.

Secondly, There will be but few of them that put in Claim thereto, that ſhall enjoy it for their Inheritance.

I ſhall ſpeak but a Word or two, to the firſt Part of the Obſervation, becauſe I have prevented my Enlargement thereon, by my Explication upon the Words; but you find in the 25th of *Matthew*, that all they on the left Hand of the Judge did put in all the Claim they could for this bleſſed Kingdom of Heaven: If you ſhall take them on the left Hand, as moſt do, for all the Sinners that ſhall be damned, then that compleatly proveth the firſt Part of the Obſervation, for it is expreſly ſaid, *then ſhall they*, (all of them jointly, and every one apart) alſo anſwer him ſaying, *Lord, when ſaw we thee thus and thus, and did not miniſter unto thee*, Mat. 25. 44. I could here bring you in the Plea of the ſlothful Servant, the cry of the fooliſh Virgins; I could alſo here enlarge upon that Paſſage; *Lord, Lord, have we not eat and drank in thy Preſence, and thou haſt taught in our Streets*; but theſe things are handled already, in the handling of which this firſt Part of the Obſervation is proved; wherefore without more Words, I will, God aſſiſting by his Grace, deſcend to the ſecond Part thereof, to wit,

There will be but Few *of them that put in Claim thereto, that will enjoy it for their Inheritance.*

I ſhall ſpeak diſtinctly to this Part of the Obſervation, and ſhall firſt confirm it by a Scripture or two.

Strait is the Gate, and narrow is the Way that leadeth unto Life, and few there be that find it, Mat. 7. 13, 14.

Fear not, little Flock, it is your Father's good Pleaſure to give you the Kingdom, Luke 12. 32. By theſe two Texts, and by many more that will be urged anon, you may ſee the Truth of what I have ſaid. To enlarge therefore upon the Truth; and, *Firſt*, more generally. *Secondly*, more particularly.

Firſt, More generally, I ſhall prove that in all Ages, but few have been ſaved.

Secondly, More particularly, I ſhall prove but few of them that *Profeſs* have been ſaved.

Firſt, In the old World, when it was moſt populous, even in the Days of *Noah*, we read but of eight Perſons that were ſaved out of it; well therefore might *Peter* call them *but few*, but how few? Why but *eight Souls; wherein few, that is, eight Souls were ſaved by Water*, 1 Pet. 3. 20. He touches a ſecond time upon this Truth, ſaying, *he ſpared not the old World, but ſaved* Noah *the eighth Perſon, a Preacher of Righteouſneſs, bringing in the Flood upon the World of the ungodly*: Mark, all the reſt are called the *Ungodly*, and there were alſo a *World* of *them*, 2 Pet. 2. 5. Theſe are alſo taken notice of in *Job*, and go there alſo by the Name of wicked Men, *Haſt thou marked the old Way, which wicked Men have trodden, which were cut down out of nine, whoſe Foundation was overflown with a Flood, which ſaid unto God, depart from us, and what can the Almighty do for them?* Job. 22. 15, to 19.

There were therefore but eight Perſons that eſcaped the Wrath of God, in the Day that the Flood came upon the Earth, the reſt were ungodly; there was alſo a *World* of them, and they are to this Day in the Priſon of *Hell*, *Heb.* 11. 6. 1 *Pet.* 3. 19, 20.

Nay, I muſt correct my Pen, there were but ſeven of the eight that were good, for *Ham*, though he eſcaped the Judgment of the

the Water, yet the Curſe of God overtook him to his *Damnation*.

Secondly, When the World began again to be repleniſhed, and People began to multiply therein: How few even in all Ages do we read of, that were ſaved from the Damnation of the World?

1. One *Abraham* and his Wife, God called out of the Land of the *Caldeans*, I *called* (ſaid God) *Abraham alone*, Iſa. 51. 1, 2.

2. One *Lot* out of *Sodom* and *Gomorrah*, out of *Adma* and *Zeboim*, one *Lot* out of four Cities; indeed his Wife and two Daughters, went out of *Sodom* with him, but they all three proved naught, as you may ſee in the Nineteenth of *Geneſis*: Wherefore *Peter* obſerves, that *Lot* only was ſaved: *He turned the Cities of* Sodom *and* Gomorrah *into Aſhes, condemning them with an overthrow, making them an Example unto thoſe that often ſhould live ungodly, and delivered juſt* Lot, *that Righteous Man*; read 2 *Pet.* 2. 6, 7, 8.

Jude ſays, that in this Condemnation, God over-threw, not only *Sodom* and *Gomorrah*, but the Cities about them alſo: and yet you find none but *Lot* could be found that was righteous either in *Sodom* or *Gomorrah*, or the Cities about them, wherefore they, *all of them*, ſuffer the Vengance of Eternal Fire, *ver.* 7.

Thirdly, Come we now to the time of the *Judges*, how few then were the Godly, even then when the Inhabitants of the Villages ceaſed, they ceaſed in *Iſrael*, the High-ways (of God) were then unoccupied, *Judg.* 5. 6, 7.

Fourthly, There were but few in the Days of *David*: *Help Lord*, ſays he, *for the Godly Man ceaſeth, for the Faithful fail, from among the Children of Men*, Pſal. 12. 1.

Fifthly, In *Iſaiah's* time the ſaved were come to ſuch a few, that he poſitively ſays, but that there were a very ſmall Number left, God had made them like *Sodom*, and they had been like unto *Gomorrah*, Iſa. 1. 8, 9.

Sixthly, It was cryed unto them in the time of *Jeremiah, that they ſhould run to and fro through the Streets of* Jeruſalem, *and ſee, and know, and ſeek in the broad Places thereof, if ye can find a Man, if there be any that executeth Judgment, that ſeeketh the truth, and I will pardon it*, Jer. 5. 1.

Seventhly, God ſhewed his Servant *Ezekiel* how few there would be ſaved in his Day, by the Viſion of a *few Hairs*, ſaved out of the midſt of a *few Hairs*; for the ſaved were a few ſaved out of a few, *Ezek.* 5. 3, 4, 5.

Eighthly, You find in the time of the Prophet *Micah*, how the Godly complain, that as to *Number*, they then were *ſo few*, that he compares them to thoſe that are left behind, when they had gathered the Summer-Fruit, *Mic.* 7. 1.

Ninthly, when Chriſt was come, how did he confirm this Truth, *that but few of them that put in Claim for Heaven, will have it for their Inheritance.* But the common People could not hear it, and therefore upon a time when he did but a little hint at this Truth, the People, even all in the Synagogue where he preached it, *were filled with Wrath, roſe up, thruſt him out of the City, and led him unto the Brow of the Hill (whereon their City was built) that they might caſt him down headlong*, Luk. 4. 24, to 30.

Tenthly, *John*, who was after Chriſt, ſaith, the whole World lies in Wickedneſs, that all the World wandered after the Beaſt, and that Power was given to the Beaſt, over all Kindreds, Tongues and Nations; Power to do what? Why to cauſe all, both great and ſmall, rich and poor, bond and free, to receive his Mark, and to be branded for him: *John* 5. 10. *Rev.* 13. 3, 8, 16.

Eleventhly, Should we come to Obſervation and Experience, the Shew of the Countenance, of the Bulk of Men, doth witneſs againſt them, *they declare their Sin like* Sodom, *they hide it not*, Iſa. 3. 9. where is the Man that maketh the Almighty God his Delight, and that deſigneth his Glory in the World; Do not even almoſt all, purſue this World, their Luſts and Pleaſures? And ſo, conſequently, *ſay unto God, Depart from us, for we deſire not the Knowledge of thy Ways*, or what's the Almighty that we ſhould ſerve him? It's in vain to ſerve God, &c.

So that without doubt, it will appear a Truth in the Day of God, *That but few of them, that ſhall put in their Claim to Heaven, will have it for their Inheritance.*

Before I paſs this Head, I will ſhew you to what the *Saved* are compared in the Scriptures.

Firſt, They are compared to an Handful, *there ſhall be an Handful of Corn in the Earth upon the top of the Mountains*, &c. *Pſal.* 27. 16. this Corn is nothing elſe but them that ſhall be ſaved, *Matt.* 3. 12. *Chap.* 13. 30. But mark, There ſhall be an Handful; what's an Handful when compared with the whole Heap, or what's an Handful out of the reſt of the World.

Secondly, As they are compared to an Handful, ſo they are compared to *a Lilly among the Thorns*, *Song*, 2. 2. which is rare, and not ſo commonly ſeen. *As the Lilly among Thorns*, ſaith Chriſt, *ſo is my Beloved among the Daughters.* By *Thorns*, we underſtand the worſt and beſt of Men, even all that are deſtitute of the Grace of God, *for the beſt of them is as a Briar, and the moſt upright of them as a Thorn-hedge*, Mich. 7. 4. 2 Sam. 23. 6. 2. I know that ſhe may be called a *Lilly amongſt Thorns*

Thorns alſo, becauſe ſhe meets with the Pricks of Perſecution, *Ezek.* 2. 6. *chap.* 29. 24. She may alſo be thus termed, to ſhew the Diſparity that is betwixt Hypocrites and the Church, *Luk.* 8. 14. *Heb.* 8. But this is not all, the ſaved are compared to a *Lilly among Thorns*, to ſhew you, that they are but few in the World; to ſhew you, that they are few and rare; for as Chriſt compares her to a *Lilly among Thorns*, ſo ſhe compares him to an *Apple-tree among the Trees of the Wood*, which is rare, and ſcarce, not common.

Thirdly, They that are ſaved, are called but *one* of many, for though there be *threeſcore Queens, and fourſcore Concubines, and Virgins without number, yet my love*, ſaith Chriſt, *is but* one, *my undefiled is but* one, *Song.* 6. 8, 9. according to that of *Jeremiah, I will take you, one of a City*, Jer. 3. That ſaying of *Paul* is much like this, *know you not, that they which run in a race run all, but* one *receiveth the Prize*, 1 Cor. 9. 24. but *one*, that is, few of many, few of them that run, for he is not here comparing them that run with them that ſit ſtill, but with them that run, ſome run and loſe, ſome run and win; they that run and win, are few in Compariſon of them that run and loſe: *They that run in a race run all, but* one *receives the Prize*: Let there then be threeſcore Queens, and fourſcore Concubines, and Virgins without number, *yet the ſaved are but few.*

Fourthly, They that are the Saved, are compared to the *gleaning after the Vintage is in*: *Wo is me*, ſaid the Church, *for I am as when they have gathered the Summer-Fruit, as the Grape Gleanings after the Vintage is in*, Mich. 7. 1. The Gleanings! What's the Gleanings to the whole Crop? And yet you here ſee, *to the Gleanings* are the Saved compared; 'tis the Devil and Sin that carry away the Cart-loads, while Chriſt and his Miniſters come after a Gleaning: *But the Gleaning of the Grapes of* Ephraim, *are better than the Vintage of* Abiezer, *Jud.* 8. Them that Chriſt and his Miniſters glean up and bind up in the Bundle of Life, are better than the Loads that go the other way: You know it is often the Cry of the Poor in Harveſt, *poor gleaning, poor gleaning*: And the Miniſters of the Goſpel, they alſo cry, *Lord who hath believed our Report? And to whom is the Arm of the Lord revealed?* Iſa. 53. 1. When the Prophet ſpeaks of the ſaved under this Metaphor of gleaning, how doth he amplify the Matter? *Gleaning Grapes ſhall be left*, ſays he, *two or three Berries in the Top of the uppermoſt Bough, four or five, in the outmoſt fruitful Branches thereof, ſaith the Lord*, Iſa. 17. 6. Thus you ſee what gleaning is left in the Vineyard, after the Vintage is in, two or three here, four or five there. Alas! They that ſhall be ſaved, when the Devil and Hell have had their Due, they will be but as the Gleaning, they will be but few, they that go to Hell, go thither in Cluſters, but the ſaved go not ſo to Heaven, *Matt.* 13. 30. *Mich.* 7. wherefore when the Prophet ſpeaketh of the Saved, he ſaith, *there is no Cluſter*, but when he ſpeaketh of the Damned, he ſaith, they are *gathered by Cluſters*, Revel. 14. 18, 19. O ſinners, but few will be ſaved. O Profeſſors, but few will be ſaved!

Fifthly, They that ſhall be ſaved, are compared *to Jewels*; *And they ſhall be mine, ſaith the Lord, in the Day that I make up my Jewels.* Malachi 3. 13. Jewels, you know, are rare things, things that are not found in every houſe: Jewels will lie in little room, being few and ſmall; though Lumber takes up much; in almoſt every Houſe, you may find Braſs, and Iron, and Lead; and in every Place you may find hypocritical Profeſſors, but the ſaved are not theſe common things: They are God's peculiar Treaſure, *Pſal.* 35. 4. wherefore *Paul* diſtinguiſheth betwixt the Lumber, and the Treaſure in the Houſe; there *is*, ſaith he, *in a great Houſe, not only Veſſels of Gold and Silver, but alſo of Wood, and of Earth, and ſome to Honour, and ſome to Diſhonour*, 2 Tim. 2. 20. here is a Word for wooden and earthy Profeſſors, the Jewels and Treaſure are Veſſels to Honour, they of *Wood* and *Earth*, are Veſſels of Diſhonour, that is, Veſſels for Deſtruction, *Rom.* 9. 21.

Sixthly, They that ſhall be ſaved, are compared to a Remnant; *except the Lord had left in us a very ſmall Remnant, we ſhould have been as Sodom, and ſhould have been like unto Gomorrah*, Iſa. 1. 9. A Remnant, a ſmall Remnant, a very ſmall Remnant: O how doth the Holy Ghoſt word it? And all to ſhew you how few ſhall be ſaved: Every one knows what a Remnant is, but this is a *ſmall* Remnant, a *very* ſmall Remnant. So again, *ſing with Gladneſs for Jacob, and ſhout among the chief of the Nations, publiſh ye, praiſe ye, and ſay, O Lord ſave thy People, the Remnant of Iſrael*, Jer. 31. 7. What ſhall I ſay? The Saved are often in Scripture called, *a Remnant*, Ezek. 9. 8, 14. Iſa. 10. 20, 21, 22. *and* 11. 11, 16. Jer. 23. 3. Joel 2. 32. But what's a Remnant to the whole Piece? What's a Remnant of People to the whole Kingdom? Or, What's a Remnant of Wheat to the whole Harveſt?

Seventhly, The Saved are compared to the tythe or tenth Part, wherefore when God ſendeth the Prophet to make the Hearts of the People fat, their Ears dull, and to ſhut their Eyes: The Prophet asketh, *How long*? To which God anſwereth, *Until the Cities be waſted without Inhabitant, and the Houſes without Man, and the Land be utterly deſolate, and the Lord have removed*

removed Man far away, and there be a great forſaking in the midſt of the Land: But yet, (as God ſaith in another Place, *I will not make a full end*) *in it ſhall be a Tenth, ſo the holy Seed ſhall be the Subſtance thereof,* Iſa. 6. 10, 11, 12, 13. But what's a Tenth? What's One in Ten? And yet ſo ſpeaks the Holy Ghoſt, when he ſpeaks of the holy Seed, of thoſe that was to be reſerved from the Judgment; and obſerve it, the fatning and blinding of the reſt, it was to their everlaſting Deſtruction; and ſo both Chriſt and *Paul* expounds it often in the New Teſtament, *Mat.* 13. 14, 15. *Mark* 4. 12. *Luke* 8. 10. *John* 12. 40. *Acts* 28. 26. *Rom.* 11. 8. So that thoſe that are reſerved from them that periſh, will be very few, one in ten. *A Tenth ſhall return, ſo the holy Seed ſhall be the Subſtance thereof.*

I ſhall not add more Generals at this Time, I pray God that the World be not offended at theſe: But without doubt, *But few of them that ſhall put in their Claim for Heaven will have it for their Inheritance*; which will yet farther appear in the reading of that which follows.

Secondly, Therefore I come more particularly to ſhew you, that but *few will be ſaved*, I ſay, but *few of Profeſſors themſelves will be ſaved:* For that is the Truth that the Text doth more directly look at and defend. Give me therefore thy Hand, good Reader, and let us ſoberly walk through the reſt of what ſhall be ſaid, and let us compare as we go each Particular with the Holy Scripture.

Firſt, 'Tis ſaid, *The Daughter of* Zion *is left as a Cottage in a Vineyard, as a Lodge in a Garden of Cucumbers, as a beſieged City*, Iſa. 18. The Vineyard was the Church of *Iſrael*, Iſa. 5. 1. the Cottage in that Vineyard, was the Daughter of *Zion*, or the truly gracious amongſt, or in that Church: A Cottage, God had but a Cottage there, but a little Habitation in the Church, a very few that were truly gracious amongſt that great Multitude that profeſſed; and had it not been for theſe, for this Cottage, the reſt had been ruined as *Sodom: Except the Lord of Hoſts had left in* us, *in the Church, a very few, they had been as Sodom*, V. 9. Wherefore among the Multitude of them that ſhall be damned, Profeſſors will make a conſiderable Party.

Secondly, *For though* thy *People Iſrael, be as the Sand of the Sea, a Remnant ſhall return, a Remnant ſhall be ſaved*, Iſa. 10. 22. Rom. 9. 27. For though *thy* People *Iſrael*, whom thou broughteſt out of *Egypt*, to whom thou haſt given Church Conſtitution, holy Laws, holy Ordinances, holy Prophets, and holy Covenants: *Thy* People, by Separation from all People, and *thy* People by Profeſſion: Though this *thy People* be as the Sand of the Sea, a Remnant ſhall be ſaved; wherefore among the Multitude of them that ſhall be damned, Profeſſors will make a conſiderable Party.

Thirdly, *Reprobate Silver ſhall Men call them becauſe the Lord hath rejected them*, Jer. 6. 30. the People here under Conſideration, are called in Verſe 27. *God's People*, his People by Profeſſion. *I have ſet thee for a Tower and a Fortreſs among my People, that thou mayeſt know, and try their Way.* What follows? *They are all grievous Revolters, walking with Slanders, reprobate Silver; the Lord hath rejected them.* In Chap. 7. Ver. 29. they are called alſo the Generation of his Wrath: *For the Lord hath rejected and forſaken the Generation of his Wrath.* This therefore I gather out of theſe holy Scriptures; that with Reference to Profeſſion and Church-Conſtitution, a People may be called the People of God, but with Reference to the Event and final Concluſion that God will make with ſome of them, they may be truly the Generation of his Wrath.

Fourthly, In the 5th of *Iſaiah* you read again of the *Vineyard of God*, and that it was planted on a very fruitful Hill, planted with the choiceſt Vines, had a Wall, a Tower, a Wine-Preſs belonging to it, and all Things that could put it into right Order and good Government, as a Church; but this Vineyard of the Lord of Hoſts brought forth wild Grapes, Fruits unbecoming her Conſtitution and Government, wherefore the Lord takes from her his Hedge and Wall, and lets her be trodden down. Read Chriſt's Expoſition upon it in *Mat.* 2. and 33. &c. Look to it Profeſſors, theſe are the Words of the Text, *For many, I ſay unto you, will ſeek to enter in, and ſhall not be able.*

Fifthly, *Son of Man, ſaid God to the Prophet, the Houſe of Iſrael is to me become Droſs, all they are Braſs and Tin, and Iron and Lead, in the midſt of the Furnace they are the Droſs of Silver*, Ezek. 22. 18. God had Silver there, ſome Silver, but it was but little, the Bulk of that People was but the Droſs of the Church, though they were the Members of it: But what doth he mean by the Droſs? Why he looked upon them as no better, notwithſtanding their Church-memberſhip, than the Rabble of the World, that is, with Reſpect to their latter End; for to be called Droſs, it is to be put amongſt the reſt of the Sinners of the World, in the Judgment of God, though at preſent they abide in his Houſe. *Thou putteſt away all the Wicked of the Earth like Droſs; therefore I love thy Teſtimonies*, Pſal. 119. 119.

God ſaith of his ſaved Ones, *He hath choſen them in the Furnace of Affliction.* The Refiner, when he putteth the Silver into his Furnace, he puts Lead in alſo among it; now this Lead being ordered as he knows how, works up the Droſs from the

the Silver, which Droſs ſtill as it riſeth, he putteth by, or taketh away with an Inſtrument: And thus deals God with his Church; there is Silver in his Church, I, and there is alſo Droſs; now the Droſs are the Hypocrites and graceleſs Ones that are got into the Church, and theſe will God diſcover, and afterwards put away as Droſs. So that it will without Doubt prove a Truth of God, that many of their Profeſſors that ſhall put in Claim for Heaven, will not have it for their Inheritance.

Sixthly, It is ſaid of Chriſt, *His Fan is in his Hand, and he will thoroughly purge his Floor, and will gather his Wheat into his Garner, but will burn up the Chaff with unquenchable Fire*, Mat. 3. 12.

1. The Floor is the Church of God. (*O my threſhing, and the Corn of my Floor*) ſaid God by the Prophet, *Iſa.* 21. 10. to his People.

2. The Wheat are thoſe good ones in his Church that ſhall be undoubtedly ſaved, therefore he ſaith, *Gather my Wheat into my Garner.*

3. The Chaff groweth upon the ſame Stalk and Ear, and ſo is in the ſame viſible Body with the Wheat, but there is not Subſtance in it; wherefore in time they muſt be ſevered one from the other; the Wheat muſt be gathered into the Garner, which is Heaven; and the Chaff, or Profeſſors that want true Grace, muſt be gathered into Hell, that they may be *burned up with unquenchable Fire.* Therefore let Profeſſors look to it.

Seventhly, Chriſt Jeſus caſts away two of the three Grounds that are ſaid to receive the Word, *Luke* 8. *The Stony Ground received it with Joy, and the Thorny Ground brought forth Fruit almoſt to Perfection*: Indeed the Highway Ground was to ſhew us that the *Carnal*, whilſt ſuch, receive not the Word at all; but here is the Pinch, *Two* of the *Three* that received it, fell ſhort of the Kingdom of Heaven; for but *One* of the *Three* received it ſo as to bring forth Fruit to Perfection. Look to it Profeſſors.

Eighthly, The Parable of *the unprofitable Servant*; the Parable of *the Man without a Wedding Garment*, and the Parable of *the unſavoury Salt*, do each of them juſtify this for Truth, *Mat.* 25. 24, 25. and 22. 11, 12, 13. alſo 5. 13. *That of the unprofitable Servant*, is to ſhew us the Sloth and Idleneſs of ſome Profeſſors: That of *the Man without a Wedding Garment*, is to ſhew us how ſome Profeſſors have the Shame of their Wickedneſs ſeen by God, even when they are among the Children of the Bridegroom: And that Parable of *the unſavoury Salt*, is to ſhew, that as the Salt that hath loſt its Savour is fit for nothing, no, not for the Dunghil, but to be trodden under Foot of Men; ſo ſome Profeſſors (yea, and great ones too, for this Parable reached *One* of the Apoſtles) will in God's Day be counted fit for nothing but to be trodden down as the Mire in the Streets: Oh! the ſlothful, the naked, and unſavoury Profeſſors, how will they be rejected of God and his Chriſt in the Judgment! Look to it Profeſſors.

Ninthly, The Parable of the *Tares* alſo, giveth Countenance to this Truth: For though it be ſaid, *the Field is the World*, yet it is ſaid, the Tares were ſown even in the Church: *And while Men ſlept, the Enemy came and ſowed Tares among the Wheat, and went his way*, Mat. 13. 24, 25.

Object. But ſome may object, *The Tares might be ſowed in the World among the Wheat, though not in the Churches.*

Anſw. But Chriſt, by expounding this Parable, tells us, the Tares were ſown in his Kingdom, (the Tares, that is, the Children of the Devil, *Ver.* 30. 39.) *As therefore the Tares are gathered and burned in the Fire, ſo ſhall it be in the End of this World. The Son of Man ſhall ſend forth his Angels, and they ſhall gather out of his Kingdom, all Things that offend, and them that do Iniquity, and ſhall caſt them into a Furnace of Fire; there ſhall be Wailing and Gnaſhing of Teeth*, Ver. 40, to 44. Look to it Profeſſors.

Tenthly, The Parable of the ten Virgins alſo ſuiteth our Purpoſe: Them ten are called, *the Kingdom of Heaven*, Mat. 25. 1. that is, the Church of Chriſt, the viſible rightly-conſtituted Church of Chriſt, for they went all out of the World, had all Lamps, and all went forth to meet the Bridegroom, yet behold what an Overthrow the one Half of them met with at the Gate of Heaven; they were ſhut out, bid to depart, and Chriſt told them he did not know them, *Ver.* 10, 11. Tremble Profeſſors. Pray Profeſſors.

Eleventhly, The Parable of the *Net that was caſt into the Sea*, Mat. 13. 41, 42. that alſo countenanceth this Truth. The Subſtance of that Parable is to ſhew, that Souls may be gathered by the Goſpel, there compared to a Net, may be kept in that Net, drawn to Shoar (to the World's End) by that Net, and yet may then prove bad Fiſhes, and be caſt away. The Parable runs thus, *The Kingdom of Heaven* (the Goſpel) *is like unto a Net, which was caſt into the Sea*, (the World) *and gathered of every Kind*, (good and bad) *which when it was full, they drew it to Shoar*, (to the End of the World) *and ſat down* (in Judgment) *and gathered the Good into Veſſels, and caſt the Bad away.* Some bad Fiſhes; nay, I doubt a great many, will be found in the Net of the Goſpel, at the Day of Judgment. Watch and be ſober, Profeſſors.

Twelfthly, *And many ſhall come from the Eaſt, and from the Weſt, and ſhall ſit down*

with Abraham, and Iſaac, and Jacob, in the Kingdom of Heaven; and the Children of the Kingdom ſhall be caſt out, Mat. 8. 12. The Children of the Kingdom, whoſe Privileges were ſaid to be theſe, *to whom pertained the Adoption, and the Glory, and the Covenants, and the Giving of the Law, and the Service of God, and the Promiſe*, Rom. 9. 4. I take Liberty to harp the more upon the firſt Church, becauſe that that happened to them, happened as Types and Examples, intimating there is Ground to think, that Things of as dreadful a Nature are to happen among the Church of the Gentiles, 1 *Cor.* 10. 11, 12. neither indeed have the Gentile Churches Security from God, that there ſhall not as dreadful Things happen to them. And concerning this very Thing, ſufficient Caution is given to us alſo, 1 *Cor.* 6. 9. 10. *Gal.* 5. 19, 20, 21. *Eph.* 5. 3, to 7. *Phil.* 3. 10, 19. 2 *Theſ.* 2. 11, 12. 2 *Tim.* 2. 20, 21. *Heb.* 6. 4, to 9. and 10. 26, 27, 28. 2 *Pet.* 2. and 3. 1 *John* 5. 10. *Rev.* 2. 20, 21, 22.

Thirteenthly, The Parable of the *true Vine and its Branches*, confirm what I have ſaid, *John* 15. 1, to 6. By the Vine there, I underſtand Chriſt; Chriſt as Head: By the Branches, I underſtand his Church. Some of theſe Branches proved fruitleſs Caſt-aways, were in Time caſt out of the Church, were gathered by Men, and burned.

Fourteenthly and laſtly, I will come to particular Inſtances.

1. The Twelve had a Devil among them, *John* 6. 70.

2. *Ananias* and *Saphira* were in the Church of *Jeruſalem*, Acts 5.

3. *Simon Magus* was among them at *Samaria*, Acts 8.

4. Among the Church of *Corinth* were them that had not the Knowledge of God, 1 *Cor.* 15.

5. *Paul* tells the *Galatians*, falſe Brethren crept in unawares; and ſo does the Apoſtle *Jude*, and yet they were as quick-ſighted to ſee as any now-a-Days, *Gal.* 2. *Jude* 3. 4.

6. The Church in *Sardis* had but a few Names in her, to whom the Kingdom of Heaven belonged: *Thou haſt a few Names, even in Sardis, which have not defiled their Garments, and they ſhall walk with me in White, for they are worthy.*

7. As for the Church of the *Laodiceans*, it is called a wretched, and miſerable, and poor, and blind, and naked, *Rev.* 3. So that put all Things together, and I may boldly ſay, as I alſo have ſaid already, *that among the Multitude of them that ſhall be damned, Profeſſors will make a conſiderable Party*: Or, to ſpeak in the Words of the Obſervation, *When Men have put in all the Claim they can for Heaven, but few will have it for their Inheritance.*

I will now ſhew you ſome Reaſons of the Point, beſides thoſe five that I ſhewed you before.

But firſt I will ſhew you why the poor, carnal, ignorant *World* miſs of *Heaven*, and then why the knowing Profeſſors miſs of it alſo.

Firſt, The poor, carnal, ignorant World miſs of Heaven, even becauſe they love their Sins, and cannot part with them: *Men love Darkneſs rather than Light, becauſe their Deeds be evil*, John 3. The poor ignorant World miſs of Heaven, becauſe they are Enemies in their Minds to God, his Word and Holineſs: *They muſt be all damned who take Pleaſure in Unrighteouſneſs*, 2 Theſ. 2. 10, 11, 12. The poor ignorant World miſs of Heaven, becauſe they ſtop their Ears againſt Convictions, and refuſe to come when God calls: *Becauſe I have called, and ye refuſed, I have ſtretched out my Hand, and no Man regarded, but have ſet at nought all my Counſels, and would none of my Reproof; I alſo will laugh at your Calamities, and mock when your Fear cometh as Deſolation, and your Deſtruction like a Whirlwind, when Diſtreſs and Anguiſh cometh upon you; then ſhall you call upon me, but I will not anſwer; they ſhall ſeek me early, but ſhall not find me*, Prov. 1. 24, to 29.

Secondly, The *poor ignorant World* miſs of *Heaven*, becauſe the God of this World hath blinded their Eyes, that they can neither ſee the evil and damnable State they are in at preſent, nor the Way to get out of it; neither do they ſee the Beauty of Jeſus Chriſt, nor how willing he is to ſave poor Sinners, 2 *Cor.* 4. 2, 3.

Thirdly, The poor ignorant World miſs of Heaven, becauſe they put off and defer coming to Chriſt, until the Time of God's Patience and Grace is over: Some indeed are reſolved never to come; but ſome again ſay, we will come hereafter, and ſo it comes to paſs, that *becauſe God called, and they did not hear; ſo they ſhall cry, and I will not hear, ſaith the Lord*, Zech. 7. 11, 12, 13.

Fourthly, The poor ignorant World miſs of Heaven, becauſe they have falſe Apprehenſions of God's Mercy. *They ſay in their Hearts, we ſhall have Peace, though we walk in the Imagination of our Heart, to add Drunkenneſs to Thirſt*: But what ſaith the Word? *The Lord will not ſpare him; but then the Anger of the Lord, and his Jealouſy ſhall ſmoak againſt that Man, and all the Curſes that are written in this Book, ſhall be upon him, and God ſhall blot out his Name from under Heaven*, Deut. 29. 19, 20, 21.

Fifthly, The poor ignorant World miſs of Heaven, becauſe they make light of the Goſpel that offereth Mercy to them freely, and becauſe they lean upon their own good Meanings, and Thinkings, and Doings, *Mat.* 22. 1, to 6. *Rom.* 9. 30, 31.

Sixthly,

Sixthly, The poor carnal World miſs of Heaven, becauſe by Unbelief, which reigns in them, they are kept for ever from being cloathed with Chriſt's Righteouſneſs, and from waſhing in his Blood, without which there is neither Remiſſion of Sin, nor Juſtification. But to paſs theſe till anon.

I come in the next Place, to ſhew you ſome Reaſons why the *Profeſſor* falls ſhort of Heaven.

Firſt, In the general, they reſt in Things below ſpecial Grace, as in *Awakenings* that are not ſpecial, in *Repentance* that is not ſpecial, &c. and a little to run parallel betwixt the one and the other, that, if God will, you may ſee and eſcape.

1. Have they that ſhall be ſaved *Awakenings* about their State by Nature? So have they that ſhall be damned. They that never go to *Heaven* may ſee much of Sin, and of the Wrath of God due thereto; this had *Cain* and *Judas*, and yet they came ſhort of the Kingdom, *Gen.* 4. *Mat.* 27. 4. The Saved have Convictions, in order to their Eternal Life; but the others Convictions are not ſo: The Convictions of the one doth drive them ſincerely to Chriſt; the Convictions of the other doth drive them to the Law, and the Law to Deſperation at laſt.

2. There is a *Repentance* that will not ſave, a Repentance to be repented of, and a Repentance to Salvation, not to be repented of, 2 *Cor.* 7. 10. Yet ſo great a Similitude and Likeneſs there is betwixt the one and the other, that moſt Times the wrong is taken for the right, and through this Miſtake Profeſſors periſh.

As 1. In *ſaving Repentance* there will be an acknowledgment of Sin; and one that hath the other Repentance, may acknowledge his Sins alſo, *Mat.* 27. 4.

2. In *ſaving Repentance* there is a crying out under *Sin*, but one that hath the other Repentance may cry out under Sin alſo, *Gen.* 4. 13.

3. In *ſaving Repentance* there will be Humiliation for Sin, and one that hath the other Repentance may humble himſelf alſo, 1 *Kings* 21. 29.

4. *Saving Repentance* is attended with Self-loathing; but he that hath the other Repentance may have Loathing of Sin too, 2 *Peter* 2. 22. a Loathing of Sin, *becauſe* it is Sin, that he cannot have; but a Loathing of Sin becauſe it is offenſive to him, that he may have. The Dog doth not loath that which troubleth his Stomach, becauſe it is there, but becauſe it troubleth him; when it has done troubling of him, he can turn to it again, and lick it up as before it troubled him.

5. *Saving Repentance* is attended with *Prayers* and *Tears*; but he that hath none but the other Repentance, may have Prayers and Tears alſo, *Gen.* 27. 34, 35. *Heb.* 12. 14, 15, 16.

6. In *ſaving Repentance* there is *Fear* and *Reverence* of the *Word* and *Miniſters* that bring it; but this may be alſo where there is none but the Repentance that is not ſaving: *For Herod feared John, knowing that he was a juſt Man, and holy, and obſerved him; when he heard him, he did many Things, and heard him gladly*, Mark 6. 20.

7. *Saving Repentance* makes a Man's Heart *very tender of doing any Thing againſt the Word of God*: But *Balaam* could ſay, *If Balak would give me his Houſe full of Silver and Gold, I cannot go beyond the Word of the Lord*, Numb. 24. 13. Behold then how far a Man may go in Repentance, and yet be ſhort of that which is called, *Repentance unto Salvation, not to be repented of.*

1. He may be awakened. 2. He may acknowledge his Sin. 3. He may cry out under the Burden of Sin. 4. He may have Humility for it. 5. He may loath it. 6. May have Prayers and Tears againſt it. 7. May delight to do many Things of God. 8. May be afraid of Sinning againſt him; and after all this may periſh for want of *ſaving Repentance.*

Secondly, Have they that *ſhall* be ſaved Faith; why they that *ſhall not* be ſaved may have Faith alſo. Yea, a Faith in many Things ſo like the Faith that ſaveth, that they can hardly be diſtinguiſhed, (though they differ both in Root and Branch). To come to Particulars,

1. *Saving Faith* hath Chriſt for its Object, and ſo may the *Faith* have that is not ſaving: Thoſe very *Jews*, of whom it is ſaid, they believed on Chriſt, Chriſt tells them, and that after their believing, *Ye are of your Father the Devil, and the Luſts of your Father ye will do*, John 8. from *Ver.* 30. to *Ver.* 44.

2. *Saving Faith* is wrought by the Word of God, and ſo may the *Faith* be that is not ſaving, *Luke* 3. 13.

3. *Saving Faith* looks for Juſtification without Works, and ſo may a *Faith* do that is not ſaving, *James* 2. 18.

4. *Saving Faith* will ſanctify and purify the Heart, and the *Faith* that is not ſaving may work a Man off from the Pollutions of the World, as it did *Judas*, *Demas*, and others. See 2 *Pet.* 2.

5. *Saving Faith* will give a Man Taſtes of the World to come, and alſo Joy by them Taſtes, and ſo will the *Faith* do that is not ſaving, *Heb.* 6. 4, 5. *Luke* 8. 13.

6. *Saving Faith* will help a Man, if called thereto, to give his Body to be burned for his Religion, and ſo will the *Faith* do that is not ſaving, 1 *Cor.* 13. 1, to 5.

7. *Saving Faith* will help a Man to look for an Inheritance in the World to come, and that may the *Faith* do that is not ſaving: *All thoſe Virgins took their Lamps, and went forth to meet the Bridegroom*, Mat. 25. 1.

8. *Saving*

8. *Saving Faith* will not only make a Man look for, but prepare to meet the Bridegroom, and ſo may the *Faith* do that is not ſaving: *Then all theſe Virgins aroſe and trimmed their Lamps*, Mat. 25. 7.

9. *Saving Faith* will make a Man look for an Intereſt in the Kingdom of Heaven with Confidence, and the *Faith* that is not ſaving will even demand Entrance of the Lord: *Lord, Lord, open unto us*, Mat. 25. 11.

10. *Saving Faith* will have good Works follow it into Heaven, and the *Faith* that is not ſaving may have great Works follow it, as far as to Heaven Gates. *Lord, have we not propheſied in thy Name, and in thy Name caſt out Devils, and in thy Name done many wondrous Works*, Mat. 7. 22.

Now then, if the Faith that is not ſaving, may have Chriſt for its Object, be wrought by the Word, look for Juſtification without Works, work Men off from the Pollutions of the World, and give Men Taſtes of, and Joy in the Things of another World: I ſay, again, if it will help a Man to burn for his Judgment, and to look for an Inheritance in another World, yet if it will help a Man to prepare for it, claim Intereſt in it, and if it can carry *great* Works, *many* great and glorious Works, as far as Heaven Gates, then no Marvel if abundance of People take this Faith for the *ſaving* Faith, and ſo fall ſhort of Heaven thereby. Alas Friends! There are but few that can produce ſuch for Repentance, and ſuch Faith, as yet you ſee, I have proved even Reprobates have had in ſeveral Ages of the Church. But,

Thirdly, They that go to Heaven are a *praying* People; but a Man may pray that ſhall not be ſaved: Pray; he may pray, pray daily; yea, he may ask of God the Ordinances of Juſtice, and may take Delight in approaching to God; nay, further, ſuch Souls may, as it were, cover the Altar of the Lord with Tears, with Weeping and Crying out, *Iſa.* 28. 2. *Mal.* 12. 13.

Fourthly, Do God's People keep Holy *Faſts*; they that are not his People may keep Faſts alſo, may keep Faſts often, even twice a Week. *The Phariſee ſtood, and prayed thus with himſelf, God I thank thee, that I am not as other Men are, Extortioners, Unjuſt, Adulterers, or even as this Publican: I faſt twice a Week, I give Tythes of all that I poſſeſs*, Luke 16. 11, 12. I might enlarge upon Things, but I intend but a little Book: I do not queſtion but many *Balaamites* will appear before the Judgment-Seat to Condemnation: Men that have had Viſions of God, and that knew the Knowledge of the Moſt High; Men that have had the Spirit of God come upon them, and that have by that been made other Men; yet theſe ſhall go to the Generations of their Fathers, they ſhall never ſee Light, *Numb.* 24. 2, 4, 16. 1 *Sam.* 10. 6, 10. *Pſal.* 49. 19.

I read of ſome Men, whoſe *Excellency* in Religion *mounts up to the Heavens, and their Head reaches unto the Clouds, who yet ſhall periſh for ever like their own Dung, and he that in this World hath ſeen them, ſhall ſay at the Judgment, Where are they?* Job 20. 5, 6, 7. There will be many a one that were gallant *Profeſſors* in this World, be wanting among the Saved in the Day of Chriſt's coming; yea, many whoſe Damnation was never dream'd of: Which of the Twelve ever thought that *Judas* would have proved a Devil? Nay, when Chriſt ſuggeſted that one among them were naught, they each were more afraid of themſelves than of him, *Matt.* 26. 21, 22, 23. Who queſtioned the Salvation of the fooliſh Virgins? the wiſe ones did not, they gave them the Priviledge of Communion with themſelves, *Matt.* 25. The diſcerning of the Heart, and the infallible proof of the Truth of ſaving Grace, is reſerved to the Judgment of Jeſus Chriſt at his coming; the Church and beſt of *Saints*, ſometimes hit, and ſometimes miſs in their Judgments about this Matter: and the Cauſe of our miſſing in our Judgment, is, 1. Partly, becauſe we cannot infallibly, at all times, diſtinguiſh Grace that ſaveth, from that which doth but appear to do ſo. 2. Partly alſo becauſe ſome Men have the Art to give right Names to wrong Things. 3. And partly becauſe we being commanded to receive *him that is weak*, are afraid to exclude the leaſt Chriſtian, by a hid means, Hypocrites creep into the Churches; but what ſaith the Scripture? *I the Lord ſearch the Heart, I try the Reins*: And again, *All the Churches ſhall know that I am he that ſearches the Reins and Hearts, and I will give to every one of you according to your Works*, Jer. 11. 20. chap. 17. 10. Rev. 2. 23. To this ſearcher of Hearts, is the time of infallible diſcerning reſerved, and then you ſhall ſee how far Grace that is not ſaving, hath gone; and alſo how few will be ſaved indeed. The Lord awaken poor Sinners by my little Book.

I come now to make ſome brief Uſe and Application of the whole; and my firſt Word ſhall be to the open *Profane*: Poor Sinner, thou readeſt here, that but a few will be ſaved, that many that expect Heaven, will go without Heaven; what ſaith thou to this, poor Sinner? Let me ſay it over again. There are but few to be ſaved, but very few; let me add, but few Profeſſors; but few eminent Profeſſors; what ſaith thou now Sinner? *If Judgment begins at the Houſe of God, what will the end of them be that obey not the Goſpel of God?* This is *Peter's* Queſtion; canſt thou anſwer it, Sinner? yea, I ſay again, if Judgment muſt begin at them,

will

will it not make thee think, what ſhall become of me? And I add, when thou ſhalt ſee the Stars of Heaven to tumble down to Hell, canſt thou think that ſuch a Muckheap of Sin as thou art, ſhall be lifted up to Heaven? *Peter* asks thee another Queſtion, to wit, *If the righteous ſcarcely be ſaved, where ſhall the Ungodly and Sinners appear?* 1 Pet. 14. 18, 19. Canſt thou anſwer this Queſtion, Sinner? Stand among the Righteous thou maiſt not; (*the ungodly ſhall not ſtand in the Judgment, nor Sinners in the Congregation of the Righteous*, Pſal. 1. 5.) Stand among the Wicked thou then wilt not dare to do; where wilt thou appear, Sinner? To ſtand among the Hypocrites will avail thee nothing: *The Hypocrite ſhall not come before him*, that is, with acceptance, but ſhall periſh, *Job* 13. 16. Becauſe it concerns thee much, let me over with it again: When thou ſhalt ſee leſs Sinners than thou art, bound up by Angels in Bundles, to burn them, where wilt thou appear, Sinner? Thou maiſt wiſh thyſelf another Man, but that will not help thee Sinner. Thou maiſt wiſh, *would I had been converted in time*; but that will not help thee neither. And if like the Wife of *Jeroboam*, *thou ſhouldſt feign thy ſelf to be another Woman*, the Prophet, the Lord Jeſus would ſoon find thee out; what wilt thou do, poor Sinner? Heavy Tidings, heavy Tidings will attend thee, except thou repent, poor Sinner! 1 *Kings* 14. 2, 5, 6, *Luke* 13. 3, 5. O the dreadful State of a poor Sinner, of an open profane Sinner! Every Body that hath but common Senſe, knows that this Man is in the broad Way to Death, yet he laughs at his own *Damnation*.

Shall I come to Particulars with thee?

1. *Poor unclean Sinner*, the Harlot's Houſe *is the way to Hell, going down to the Chambers of Death*, Prov. 2. 18. chap. 5. 5. chap. 7. 27.

2. *Poor ſwearing, and thieviſh Sinner*, God hath prepared the Curſe, *that every one that ſtealeth ſhall be cut off, as on this Side, according to it; and every one that ſweareth, ſhall be cut off on that Side, according to it*, Zech. 5. 3.

3. *Poor Drunken Sinner*, what ſhall I ſay to thee? *Wo to the Drunkards of* Ephraim, *wo to them that are mighty to drink Wine, and Men of ſtrong Drink*; they ſhall not inherit the Kingdom of Heaven, *Iſa.* 28. *chap.* 5. 11, 12. 1. *Cor.* 6. 9. 10.

4. *Poor covetous worldly Man*, God's Word ſays, that *the covetous the Lord abhorreth; that the covetous man is an Idolater; and that the covetous ſhall not inherit the Kingdom of God*, Pſal. 10. 3. Epheſ. 5. 5. John 2. 15. 1 Cor. 6. 9. 10.

5. And thou *Lyar*, what wilt thou do? *All Lyars ſhall have their Part in the Lake that burneth with Fire and Brimſtone*, Rev. 21. 8, 27.

I ſhall not enlarge, poor *Sinner*, let no Man deceive thee; *for becauſe of theſe things cometh the Wrath of God upon the Children of Diſobedience*, *Epheſ.* 5. 6. I will therefore give thee a ſhort Call, and ſo leave thee.

Sinner, awake; yea, I ſay unto thee, awake: Sin lieth at thy Door, and God's Axe lieth at thy Root, and Hell-fire is right underneath thee: I ſay again, awake. *Every Tree therefore that bringeth not forth good Fruit, is hewn down, and caſt into the Fire*, Gen. 4. 7. Matt. 3. 10.

Poor Sinner, awake; *Eternity* is coming, and his Son, they are both coming to judge the World; awake, art yet aſleep, poor Sinner? Let me ſet the Trumpet to thine ear once again. The Heavens will be ſhortly on a burning Flame; the Earth and the Works thereof ſhall be burned up, and then Wicked Men ſhall go into Perdition; doſt thou hear this, Sinner, 2 *Pet.* 3. Hark again, the ſweet Morſels of Sins will then be fled and gone, and the bitter burning Fruits of them only left; What ſaiſt thou now Sinner? Canſt thou drink Hell-fire? Will the Wrath of God be a pleaſant Diſh to thy Taſte? This muſt be thine every Day's Meat and Drink in Hell, Sinner.

I will yet propound to thee God's ponderous Queſtion, and then for this Time leave thee: *Can thine Heart endure, or can thine Hands be ſtrong in the Day that I ſhall deal with thee, ſaith the Lord? Ezek.* 22. 14. What ſaiſt thou? Wilt thou anſwer this Queſtion now? or wilt thou take Time to do it? or wilt thou be deſperate, and venture all? and let me put this Text in thine Ear to keep it open; and ſo the Lord have Mercy upon thee: *Upon the Wicked ſhall the Lord rain Snares, Fire and Brimſtone, and an horrible Tempeſt, this ſhall be the Portion of their Cup*, Pſal. 11. 6. Repent Sinners.

Secondly, My ſecond Word is to them that are upon the Potter's Wheel, concerning whom, we know not, as yet, whether their *Convictions* and *Awakenings* will end in *Converſion*, or no; ſeveral Things I ſhall ſay to you, both to further your Convictions, and to caution you from ſtaying any where below, or ſhort of ſaving Grace.

1. Remember that but few ſhall be ſaved; and if God ſhould count thee worthy to be one of that few, what a Mercy would that be? Eph. 2. 4.

2. Be thankful therefore for Convictions; Converſion begins at *Conviction*, though all Conviction doth not end in Converſion. It is a great Mercy to be convinced that we are *Sinners*, and that we need a Saviour; count it therefore a Mercy, and that thy

Convictions may end in Converſion; Do thou,

1. Take heed of ſtifling of them: It is the Way of poor Sinners to look upon *Convictions*, as Things that are hurtful; and therefore they uſe to ſhun the awakening Miniſtry, and to check a convincing Conſcience; ſuch poor Sinners are much like to the wanton Boy that ſtands at the Maid's Elbow to blow out her Candle as faſt as ſhe lights it at the Fire. Convinced *Sinner*, God lighteth thy Candle, and thou putteſt it out, God lights it again, and thou puts it out; (*Yea, how oft is the Candle of the Wicked put out?* Job 21. 17.) At laſt God reſolveth he will light thy Candle no more; and then, like the *Egyptians*, you dwell all your Days in Darkneſs, and never ſee Light more, but by the Light of Hell-Fire; wherefore *give Glory to God*, and if he awakens thy Conſcience, quench not thy Convictions; do it, ſaith the Prophet, *before he cauſe Darkneſs, and before your Feet tumble upon the dark Mountains*, and he turn your Convictions into the Shadow of Death, and make them groſs Darkneſs, *Jer.* 13. 16.

1. Be willing to ſee the worſt of thy Condition; 'tis better to ſee it here than in Hell; for thou mayeſt ſee thy Miſery here or there.

2. Beware of little Sins, they will make Way for great ones, and they again will make Way for bigger, upon which, God's Wrath will follow; and then may thy latter End be worſe than thy Beginning, 2 *Pet.* 2. 20.

3. Take heed of bad Company, and evil Communication, for that will corrupt good Manners. God ſaith, *evil Company will turn thee away from following him, and will tempt thee to ſerve other Gods*, Devils; ſo the anger of the Lord will be kindled againſt thee, and deſtroy thee ſuddenly, *Deut.* 7. 3.

4. Beware of ſuch a Thought as bids thee delay Repentance; for that is damnable, *Prov.* 1. 24. *Zech.* 7. 12, 13.

5. Beware of taking Example by ſome poor carnal Profeſſor, whoſe Religion lies in the tip of his Tongue. Beware I ſay, of the Man whoſe Head ſwims with Notions, but his Life is among the unclean, *Job* 36. 14. *He that walketh with wiſe Men, ſhall be wiſe; but a Companion of Fools ſhall be deſtroyed*, Prov. 13. 20.

6. Give thy ſelf much to the Word, and Prayer, and good Conference.

7. Labour to ſee the Sin that cleaveth to the beſt of thy Performances, and know that all is nothing if thou beeſt not found in Jeſus Chriſt.

8. Keep in Remembrance that God's Eye is upon thy Heart, and upon all thy Ways: *Can any hide himſelf in ſecret Places, that I ſhould not ſee him, ſaith the Lord? Do not I fill Heaven and Earth, ſaith the Lord?* Jer. 23. 24.

9. Be often meditating upon Death and Judgment, *Eccleſ.* 11. 9. *Chap.* 12. 14.

10. Be often thinking what a dreadful End, Sinners, that have neglected Chriſt, will make at that Day of Death and Judgment, *Heb.* 10. 31.

11. Put thy ſelf often, in thy Thoughts, before Chriſt's Judgment Seat, in thy Sins, and conſider with thy ſelf, were I now before my Judge, how ſhould I look, how ſhould I ſhake and tremble?

12. Be often thinking of them that are now in Hell paſt all Mercy; I ſay, be often thinking of them, thus;

1. They were *once* in the World, as I now am.

2. They once took Delight in Sin, as I have done.

3. They once neglected Repentance, as Satan would have me do.

4. But now they are gone, now they are in Hell, now the Pit hath ſhut her Mouth upon them.

Thou mayeſt alſo double thy Thoughts of the damned, thus;

1. If theſe poor Creatures were in the World again would they ſin as they did before? would they neglect Salvation as they did before?

2. If they had Sermons, *as I have*; if they had the Bible, *as I have*; if they had good Company, *as I have*; yea, if they had a Day of Grace, *as I have*; would they neglect it as they did before? Sinner couldeſt thou ſoberly think of theſe Things they might help (God bleſſing them) to awaken thee, and to keep thee awake to Repentance, to the Repentance that is to Salvation, never to be repented of.

Object. But you have ſaid, few ſhall be ſaved, and ſome that go a great Way, yet are not ſaved; at this therefore, I am even *diſcouraged*, and awakened: I think I had as good go no further, I am indeed under Conviction, but I may periſh, and if I go on in my Sins I can but periſh, and 'tis ten, twenty, an hundred to one, if I be ſaved, ſhould I be never ſo earneſt for Heaven.

Anſw. That few will be *ſaved* muſt needs be a Truth, for Chriſt hath ſaid it; that many go far, and come ſhort of Heaven, is as true, being teſtified by the ſame Hand: But what then? Why then had I as good never ſeek; who told thee ſo? muſt no Body ſeek, becauſe few are *ſaved*, this is juſt contrary to the Text, that bids us, *therefore* ſtrive, *ſtrive* to enter in, *becauſe the Gate is ſtrait, and becauſe many will ſeek to enter in, and ſhall not be able.* But why go back again, ſeeing that is the next Way to Hell, never go over Hedge and Ditch to Hell, if I muſt needs go thither, I will go the fartheſt Way about; but who can tell though there ſhould not be ſaved ſo many as there ſhall, but thou mayeſt be one of that few. They that miſs of Life periſh, becauſe they will not

not let go their Sins, or becauſe they take up in Profeſſion ſhort of the ſaving Faith of the Goſpel: They periſh I ſay, becauſe they are content with ſuch Things as will not prove Graces of a ſaving Nature, then they come to be tried in the Fire, otherwiſe the Promiſe is free and full, and everlaſting. *Him that cometh to me*, ſays Chriſt, *I will in no wiſe caſt out; for God ſo loved the World, that he gave his only begotten Son, that whoſoever believeth in him might not periſh, but have everlaſting Life*, *Joh.* 6. 37. wherefore let not this Thought, *few ſhall be ſaved*, weaken thy Heart, but let it cauſe thee to mend thy Pace, to mend thy Crys, to look well to thy Grounds for Heaven; let it make thee fly faſter from Sin, to Chriſt, let it keep thee awake and out of carnal Security, and thou mayeſt be ſaved.

Thirdly, My third Word is to *Profeſſors*, Sirs, give me leave to ſet my Trumpet to your Ears again a little, *when every Man hath put in all the claim they can for Heaven, but few will have it for their Inheritance.* I mean but few Profeſſors, for ſo the Text intendeth, and ſo I have alſo proved, *for many, I ſay unto you, will ſeek to enter in, and ſhall not be able.*

Let me therefore a little expoſtulate the Matter with you, O ye *thouſands* of *Profeſſors.*

Firſt, I begin with you whoſe Religion lieth only in your Tongues, I mean you who are little or nothing known from the reſt of the *Rabble* of the World, only you can *talk* better than they; hear me a Word or two. *If I ſpeak with the Tongue of Men and Angels, and have not Charity*, that is, Love to God, and Chriſt, and Saints, and Holineſs, *I am nothing*, no Child of God, and ſo have nothing to do with Heaven, 1 *Cor.* 13. A prating Tongue will not unlock the Gates of Heaven, nor blind the Eyes of thy Judge; look to it; the wiſe in Heart will receive Commandments; but a prating Fool ſhall fall, *Prov.* 10. 8.

Secondly, Covetous Profeſſors, thou that makeſt a Gain of Religion, that uſeſt thy Profeſſion to bring Griſt to thy Mill, look to it alſo; Gain is not Godlineſs; *Judas*'s Religion lay much in the Bag, but his Soul is now burning in Hell; all Covetouſneſs is Idolatry; but what is that, or what will you call it, when Men are Religious for filthy Lucre Sake, *Ezek.* 33. 31.

Thirdly, *Wanton* Profeſſors I have a Word for you; I mean you that can tell how to miſplead *Scripture*, to maintain your Pride, your Banqueting, and abominable Idolatry: Read what *Peter* ſays, you are the Snare and Damnation of others; *you allure through the Luſt of the Fleſh, through much Wantonneſs, thoſe that were clean eſcaped from them who live in Errour*, 2 Pet. 2. 18. Beſides, the Holy Ghoſt hath a great deal againſt you, for your *Feaſtings*, and eating without Fear, not for Health, but Gluttony, *Jude* 12. Farther, *Peter* ſays, that you that count it Pleaſure to riot in the Day-Time, *are Spots and Blemiſhes, ſporting your ſelves with your own Deceivings*, 2 Pet. 2. 14. And let me ask, did God give his Word to juſtifie your Wickedneſs: or doth Grace teach you to plead for the Fleſh, or the making Proviſion for the Luſts thereof: Of theſe alſo are they that feed their Bodies to ſtrengthen their Luſts, under Pretence of ſtrengthning frail Nature. But pray remember the Text; *Many, I ſay unto you, will ſeek to enter in, and ſhall not be able.*

Fourthly, I come next to the *Opinioniſt*, I mean, to him whoſe Religion lieth in ſome Circumſtantials of Religion; with this ſort this Kingdom ſwarms at this Day; theſe think all out of the Way that are not of their Mode, when themſelves may be out of the Way in the midſt of their *Zeal* for their Opinions; pray do you alſo obſerve the Text, *Many I ſay unto you, ſeek to enter in, and ſhall not be able.*

Fifthly, Neither is the *Formaliſt* exempted from this Number; he is a Man that hath *loſt all* but the *Shell* of Religion; he is hot indeed for his Form; and no marvel, for that is his *All* to contend for; but his Form being without the Power and Spirit of Godlineſs, it will leave him in his Sins; nay, he ſtandeth now in them, in the Sight of God, 2 *Tim.* 3. 5. *And is one of the many that will ſeek to enter in, and ſhall not be able.*

Sixthly, The *Legaliſt* comes next, even him that hath no Life but what he makes out of his Duties; this Man hath choſen to ſtand and fall by *Moſes*, who is the condemner of the World, *There is one that accuſeth you, even* Moſes, *in whom ye truſt*, John 5. 45.

Seventhly, There is in the next Place, the *Libertine*, he that pretendeth to be againſt Forms and Duties, as Things that gender to Bondage, neglecting the Order of God: This Man pretends to pray always, but under that Pretence, prays not at all; he pretends to keep every Day a Sabbath, but this Pretence ſerves him only to caſt off all ſet Times for the Worſhip of God. *This is alſo one of the many that will ſeek to enter in, and ſhall not be able*, Tit. 1. 16.

Eighthly, There is the *temporizing Latitudinarian*; he is a Man that hath no God but his Belly, nor any Religion but that by which his Belly is worſhipped; his Religion is always like the Times, turning this Way and that Way, like the Cock on the Steeple; neither hath he any Conſcience but a benumm'd and ſear'd one, and is next Door to a down-right Atheiſt; *And alſo is one of them many that will ſeek to enter in, and ſhall not be able.*

9thly, There is alſo the *wilfully ignorant*

rant Profeſſor, or him that is afraid to know more, for fear of the Croſs; he is for picking and chuſing of Truth, and loveth not to hazard his All for that worthy Name by which he would be called: When he is at any Time overſet by Arguments, or Awakenings of Conſcience, he uſes to heal all, by, *I was not brought up in this Faith*; as if it were unlawful for Chriſtians to know more than hath been taught them at firſt Converſion, there are many Scriptures that lie againſt this Man, *as the Mouths of great Guns*, and *he is one of the many that will ſeek to enter in, and ſhall not be able.*

Tenthly, We will add to all theſe, the Profeſſor that would prove himſelf a Chriſtian, by *comparing* himſelf with others, inſtead of comparing himſelf with the Word of God. This Man comforts himſelf becauſe he is as holy as ſuch, and ſuch; he alſo knows as much as that old Profeſſor, and then concludes he ſhall go to Heaven: As if he certainly knew, that thoſe with whom he compareth himſelf would be undoubtedly ſaved, but how if he ſhould be miſtaken, nay may they not both fall ſhort; but to be ſure he is in the wrong that hath made the Compariſon, 2 *Cor.* 10. 12. and a wrong Foundation will not ſtand in the Day of Judgment. This Man therefore *is one of the many that will ſeek to enter in and ſhall not be able.*

Eleventhly, There is yet another Profeſſor; and he is for God and for *Baal* too, he can be *any thing* for *any* Company: he can throw ſtones with both hands, his Religion alters as faſt as his Company; he is a Frog of *Egypt*, and can live *in* the Water and *out* of the Water; he can live in religious Company and again as well out, *nothing* that is *diſorderly* comes amiſs to him, he'll *hold* with the *Hare*, and *run* with the *Hound*, he carries *Fire* in *one* hand, and *Water* i' th' *other*; he is a very *any* thing but what he *ſhould* be: *This is alſo one of the many that will ſeek to enter in, and ſhall not be able.*

Twelfthly, There is alſo *that Free-willer* who denies to the Holy Ghoſt the ſole Work in Converſion, and *that Socinian*, who denieth to Chriſt that he hath made to God Satisfaction for Sin; and *that Quaker* who takes from Chriſt the two Natures in his Perſon, and I might add as many more; touching whoſe Damnation (they dying as they are) the Scripture is plain: *Theſe will ſeek to enter in and ſhall not be able.*

But *Fourthly*, if it be ſo, what a ſtrange Diſappointment will many Profeſſors meet with at the Day of Judgment: I ſpeak not now to the open Profaner, every body (as I have ſaid) that hath but common Underſtanding between Good and Evil, knows that they are in the broad way to Hell and Damnation, and they muſt needs come thither, nothing can hinder it, but Repentance unto Salvation, except God ſhould prove a Liar to ſave them, and 'tis hard vent'ring of that.

Neither is it amiſs, if we take Notice of the Examples that are briefly mentioned in the Scriptures concerning Profeſſors that have miſcarried.

1. *Judas* periſhed from among the Apoſtles, *Acts* 1. 2. *Demas* as I think periſhed from among the Evangeliſts, 2 *Tim.* 4. 10. 3. *Diotrephes* from among the Miniſters, or them in Office in the Church, *John* 9. 10. 4. And as for Chriſtian Profeſſors, they have fell by Heaps, and almoſt by whole Churches, 2 *Tim.* 1. 15. *Revel.* 3. 4, 15, 16, 17. 5. Let us add to theſe, that the Things mentioned in the Scriptures about theſe matters, are but brief Hints, and *Items* of what is afterwards to happen; as the Apoſtle ſaid, *Some mens ſins are open beforehand, going before unto Judgment, and ſome men they follow after*, 1 Tim. 5. 24. So that, Fellow-Profeſſors, let us fear, leſt a Promiſe being left us of entering into this Reſt, any of us ſhould ſeem to come ſhort of it: O to come ſhort! nothing kills it, nothing will burn like it. I intend not Diſcouragements but Awakenings; the Churches have need of awakening, and ſo have all Profeſſors; do not deſpiſe me therefore, but hear me over again: What a ſtrange Diſappointment will many Profeſſors meet with at the Day of God Almighty? A Diſappointment, I ſay, and that as to ſeveral things.

1. They will look to eſcape Hell, and yet fall juſt into the Mouth of Hell: What a Diſappointment will here be?

2. They will look for Heaven, but the Gate of Heaven will be ſhut againſt them: What a Diſappointment is here?

3. They will expect that Chriſt ſhould have Compaſſion for them; but will find that he hath ſhut up all Bowels of Compaſſion from them: What a Diſappointment is here?

Again, Fifthly, As this Diſappointment will be fearful; ſo certainly it will be very full of *Amazement*.

1. Will it not amaze them to be unexpectedly excluded from Life and Salvation.

2. Will it not be amazing to them to ſee their own Madneſs and Folly, while they conſider how they have dallied with their own Souls, and took lightly for granted, that they had that Grace that would ſave them, but hath left them in a damnable State.

3. Will they not alſo be amazed one at another, while they remember how in their Life-time they counted themſelves Fellow-heirs of Life. To allude to that of the Prophet, *They ſhall be amazed one of another, their Faces ſhall be as Flames*, Iſa. 13. 8.

4. Will it not be amazing to ſome of the *Damned* themſelves, to ſee ſome come to *Hell* that then they ſhall ſee come *thither?*

ther? To ſee Preachers of the Word, *Profeſſors* of the Word, Practiſers in the Word, to come thither; What wondring was there among them at the Fall of the King of *Babylon*, ſince he thought to have ſwallowed up all becauſe he was run down by the *Medes* and *Perſians*? *How art thou fallen from Heaven, Lucifer, Son of the Morning*? How art thou cut down to the Ground that didſt weaken the Nations? If ſuch a thing as this will with Amazement ſurprize the Damned, what an Amazement will it be to them to ſee ſuch a one as he, *whoſe Head reached to the Clouds*, to ſee him come down to the Pit, and periſh for ever like his own Dung. *Hell from beneath is moved for thee, to meet thee at thy coming; it ſtirreth up the dead for thee, even all the chief ones of the Earth*, Iſa. 14. They that ſee thee, ſhall narrowly look upon thee, and conſider thee, ſaying, *Is this the Man*? Is this he that profeſſed, and diſputed, and forſook us; but now he is come to us again? Is this he that ſeparated from us, but now is he fallen with us into the ſame eternal Damnation with us?

Sixthly, Yet again, one Word more, if I may awaken Profeſſors. 1. Conſider, tho' the poor *carnal* World ſhall certainly periſh, yet they will want theſe Things to aggravate their Sorrow, which thou wilt meet with in every Thought that thou wilt have of the Condition thou waſt in, when thou waſt in the World.

1. They will not have a Profeſſion to bite them when they come thither.

2. They will not have a taſte of a loſt Heaven, to bite them when they come thither.

3. They will not have the Thoughts of, *I was almoſt at Heaven*, to bite them when they come thither.

4. They will not have the Thoughts of, how they cheated Saints, Miniſters, Churches, to bite them when they come thither.

5. They will not have the dying Thoughts of falſe Faith, falſe Hope, falſe Repentance, and falſe Holineſs, to bite them when they come thither. *I was at the Gates of Heaven, I looked into Heaven, I thought I ſhould have entred into Heaven; O how will theſe Things ſting! They will, if I may call them ſo, be the Sting of the Sting of Death in Hell-Fire.*

Seventhly, Give me leave now in a Word, to give you a little Advice.

1. Doſt thou love thine own Soul? then pray to Jeſus Chriſt for an awakened Heart, for an Heart ſo awakened with all the Things of another World, that thou mayeſt be allured to Jeſus Chriſt.

2. When thou comeſt there, beg again for more awakenings about Sin, Hell, Grace, and about the Righteouſneſs of Chriſt.

3. Cry alſo for a Spirit of diſcerning, that thou mayeſt know that which is ſaving Grace indeed.

4. Above all Studies, apply thy ſelf to the Study of thoſe Things that ſhew thee the evil of Sin, the ſhortneſs of Men's Life, and which is the Way to be ſaved.

5. Keep Company with the moſt godly among Profeſſors.

6. When thou heareſt what the Nature of true Grace is, defer not to ask thine own Heart if this Grace be there? And here take heed,

1. That the Preacher himſelf be ſound, and of good Life.

2. That thou takeſt not ſeeming Graces for real ones, nor ſeeming Fruits for real Fruits.

3. Take heed that *a Sin and thy Life goes not unrepented of*; for that will make a *Flaw* in thine *Evidence*, a *Wound* in thy *Conſcience*, and a *breach* in thy *Peace*; and a hundred to one, if at laſt, it doth not drive all the Grace in thee into ſo dark a Corner of thy Heart, That thou ſhalt not be able, for a Time, by all the Torches that are burning in the Goſpel, to find it out to thine own Comfort and Conſolation.

Some Goſpel Truths opened,

According to the

SCRIPTURES.

OR,

The Divine and Humane Nature of Chriſt Jeſus,

His coming into the World; his Righteouſneſs, Death, Reſurrection, Aſcenſion, Interceſſion, and ſecond Coming to Judgment, plainly Demonſtrated and Proved.

AND ALSO,

Anſwers to ſeveral Queſtions, with profitable Directions to ſtand faſt in the Doctrine of *JESUS* the the Son of *MARY*, againſt thoſe bluſtering Storms of the Devil's Temptations, which do at this Day, like ſo many Scorpions, break looſe from the bottomleſs Pit, to bite and torment thoſe that have not taſted the Vertue of *JESUS*, by the Revelation of the Spirit of God.

Jeſus ſaith, I am the way, the truth, and the life: no Man cometh to the Father, but by me, John 14. 6.
Neither is there Salvation in any other, Acts 4. 12.

The Author to the READER.

SEEING the Lord hath been pleaſed to put it into mine Heart, to write a few Things to thee (Reader) *touching thoſe Things which* are moſt ſurely believed *by all thoſe that are, or ſhall be ſaved*, Luke 1. 1. Acts 13. 38. *I think it meet alſo, to ſtir up thy Heart by Way of Remembrance, touching thoſe Things that are the* hindrances *of thy* believing *the Things that are neceſſary to the welfare of thine immortal Soul. And indeed, this is the only Thing neceſſary; it is better to loſe all that ever thou haſt, than to have thy Soul and Body for ever caſt into Hell: And therefore, I beſeech thee to conſider with me a few Things touching the Stratagems, or ſubtle* Temptations *of the Devil, whereby he lieth in wait, if by any Means he may, to make thee fall ſhort of eternal Life*, 1 Pet. 5. 8.

And firſt of all, he doth endeavour by all Means to keep thee in Love with thy Sins and Pleaſures, knowing that he is ſure of thee, if he can but bewitch thee to live and die in them, 1 Cor. 6. 9, 10. 2 Theſ. 2. 12. *Yea, he knows that he is as ſure of thee, as if he had thee in Hell already*, John 3. 19. *And that he might accompliſh his Deſign on thee in this Particular, he laboureth by all Means poſſible to keep thy Conſcience aſleep in Security and Self-conceitedneſs, keeping thee from all Things that might be a Means to awaken and rowſe up thine Heart: As firſt, he will endeavour to keep thee from hearing of the word, by ſuggeſting unto this and the other worldly Buſineſs which muſt be performed; ſo that thou wilt not want Excuſe to keep thee from the* Ordinances *of Chriſt, in Hearing, Reading, Meditation, &c. or elſe, he ſeeks to diſturb, and diſtract thy Mind when thou art converſant in theſe Things, that thou canſt not attend to them diligently, and ſo they become unprofitable; or elſe if thou art a little more ſtirred, he labours to rock thee aſleep again, by caſting thee upon, and keeping thee in evil Company, as among Rioters, Drunkards,* Jeſters, *and other of his Inſtruments, which he imployeth on Purpoſe to keep thee ſecure, and ſo ruin thy Soul and Body for ever and ever.*

If not thus, then peradventure he will ſeek to perſuade thee it is but a melancholly Fit, and will put thee upon the Works of thy Calling, or thy Pleaſures, *or Phyſick; or ſome other Trick he will invent ſuch as beſt agreeth with thy Nature: And thus thy Heart is again deaded, and thou art kept in carnal Security, that thou mighteſt periſh for ever. But if notwithſtanding theſe, and many cunning Slights more which might be named, he cannot ſo blind, and benumb thy Conſcience, but that it doth ſee and feel Sin to be a Burden, intolerable and exceeding ſinful: Then in the ſecond Place, his Deſign is*

to

to drive thee to Deſpair, *by perſuading thee that thy Sins are too big to be pardoned, he will ſeek by all Means poſſible to aggravate them by all the Circumſtances of Time, Place, Perſon, Manner, Nature, and Continuance of thy Sins, he will object in thy Soul, thou haſt outſinned Grace, by rejecting ſo many Exhortations, and Admonitions, ſo many Reproofs, ſo many tenders of Grace; hadſt thou cloſed in with them it had been well with thee, but now thou haſt ſtood it out ſo long, that there is no Hope for thee: Thou mighteſt have come ſooner, if thou didſt look to be ſaved, but now it is too late. And withal, that he might carry on his deſign upon thee to purpoſe, he will be ſure to preſent to thy conſcience, the moſt ſad ſentences of the Scripture; yea, and ſet them home with ſuch cunning Arguments, that if it be poſſible, he will make thee deſpair, and make away thy ſelf, as did* Judas.

But if he be prevented in this his intended purpoſe; the next thing he doth beſet thee with, is to make thee reſt upon thy own Righteouſneſs, telling thee, that if thou wilt needs be ſaved, thou muſt earn Heaven with thy fingers ends; and it may be, he repreſents to thy Soul ſuch a Scripture; If thou do well, ſhalt thou not be accepted? *And thou having (but in the Strength of Nature) kept thy ſelf from thy former groſſer Pollutions, and it may be from ſome more ſecret Sins, art ready to conclude, now thou doſt well; now God accepts thee; now he will pardon, yea, hath pardoned thee; now thy Condition is good, and ſo goeſt on till thou meeteſt with a ſearching Word, and Miniſtery, which tells thee, and diſcovers plainly unto thee, that thou doeſt all this while deceive thy ſelf, by a vain Hope and Confidence; for tho' thou ſeek after the Law of Righteouſneſs, thou haſt not yet attained to the Law of Righteouſneſs, nor yet canſt, becauſe, thou ſeekeſt it not by Faith,* but as it were, by the Works of the Law, *Rom.* 9. 31. 32. *Here again, thou art left in the Mire, and now peradventure thou ſeeſt, that thou art not profited by the Works of the Law, nor thy own Righteouſneſs: And this makes thee ſtir a little, but in proceſs of time, (through the ſubtil Sleights of the Devil, and the Wickedneſs of thine own Heart;) thou forgetteſt thy trouble of Conſcience, and ſlippeſt into a Notion of the Goſpel, and the Grace thereof, and now thou thinkeſt thy ſelf cock-ſure: Now thou art able to ſay,* He that lives and dies in his Sins, ſhall be Damned for them: He that truſts in his own Righteouſneſs, ſhall not be ſaved: *Now thou canſt cry,* Grace, Grace, it's freely by Grace, it's through the Death of the Man Chriſt Jeſus, that Sinners do attain unto eternal Life, *Heb.* 9. 14. *This, I ſay, thou haſt in the Notion, and haſt not the Power of the ſame in thine Heart, and ſo it may be thine Head is full of the Knowledge of the Scriptures, though thine Heart be empty of ſanctifying Grace. And thus thou doeſt rejoyce for a time. Yet becauſe thou haſt not the root of the matter within thee,* in time of *Temptation* thou falleſt away, *Luke* 8. 13.

Now being in this Condition, and thinking thy ſelf to be wondrous well, beeauſe of that Notion of the Truth, and that Notion thou haſt in the things of God: I ſay, being in this State, thou art liable to theſe Dangers.

Firſt, *Thou art like to Periſh if thou die with this Notion in thine head, except God out of his rich Grace do work a ſaving Work of Grace and Knowledge in thy Heart; for know this, thou mayeſt underſtand glorious Myſteries, and yet be a Caſt-away,* 1 Cor. 13. 1, 2, 3. Or elſe,

Secondly, *Thou art liable to the next Damnable Hereſie that the Devil ſendeth into the World. See and conſider,* Luk. 8. 13. 2 Tim. 2. 18. *I ſay, thou doſt lie liable to be carried away with it, and to be captivated by it; ſo that at laſt, through the Deluſions of the Devil, thou mayeſt have thy Conſcience ſeared as with an hot Iron, ſo hard, that neither Law, nor Goſpel, can make any Entrance thereinto, to the doing of thee the leaſt good. And indeed, who are the Men that at this Day are ſo deluded by the* Quakers, *and other pernicious Doctrines; But thoſe who thought it enough to be Talkers of the Goſpel, and Grace of God, without ſeeking and giving all Diligence to make it ſure unto themſelves? And for* this Cauſe God hath ſent them ſtrong Deluſions, that they ſhould believe a Lye: That they all might be damned, who believed not the Truth but had Pleaſure in Unrighteouſneſs, *as it is written,* 2 Theſ. 2. 11, 12. *And indeed if you mark it, you ſhall ſee, that they be ſuch kind of People, who at this Day are ſo carried away with the* Quakers *Deluſions; namely, a Company of looſe Ranters, and light Notioniſts, with here and there a Legaliſt, which were ſhaking in their Principles from time to time, ſometimes on this Religion, ſometimes on that. And thus theſe* Unſtable Souls *are deluded and beguiled at laſt,* 2 Pet. 2. 14. *So that theſe who before (as one would have thought) had ſomething of God in them, are now turned ſuch Enemies to the glorious Truths of the Goſpel, that there is none ſo obſtinately erroneous as they. And indeed it is juſt with God, to* give them over to believe a Lye, 2 *Theſ.* 2. 11. *who before were ſo idle that they would not receive the Truth of God into their Hearts,* in the Love of it. *And to be bewitched by the Devil to obey his Temptations, and be damned, who would not obey the* Truth, *Gal.* 3. 1. *that they might be ſaved.*

But you will ſay, what Lyes *are thoſe, that the* Devil *beguileth poor* Souls *withal? I ſhall briefly tell you ſome of them, but having before ſaid, that they eſpecially are liable to*

the

the Danger of them, who ſlip into high Notions, and reſt there; taking that for true Faith which is not. I ſhall deſire thee ſeriouſly to conſider this one Character of a Notioniſt. *Such an one, whether he perceives it or not, is puffed up in his fleſhly Mind, and advanceth himſelf above others, thinking but few may compare with him for Religion and Knowledge in the Scriptures, but are ignorant and fooliſh in Compariſon of him: (Thus Knowledge puffeth up,* 1 Cor. 8. 1.) *whereas when Men receive Truth in the Love of the Truth, the more the Head and Heart is filled with the Knowledge of the Myſtery of Godlineſs, the more it is emptied of its own Things, and is more ſenſible of its own Vileneſs, and ſo truly humbled in its own Eyes.*

And further, a Notioniſt, though he fall from his former Strictneſs and ſeeming Holineſs, and appear more looſe, and vain in his Practices, yet ſpeaks as confidently of himſelf, as to aſſurance *of Salvation, the Love of God, and Union with God, as ever. But now to return, and declare ſome of thoſe Lyes which the* Devil *perſuades ſome of theſe Men to believe.*

1. *That* Salvation *was not fully, and completely wrought out for poor Sinners by the Man Chriſt Jeſus, though he did it glorioufly,* Acts 13. 38, 39. *by his Death upon the Croſs, without the Gates of* Jeruſalem, Heb. 13. 12. *compared with* Joh. 19. 20.

2. *This is another of his Lyes wherewith he doth deceive poor Sinners, bidding them follow the* Light *that they brought into the World with them, telling them, that Light will lead them to the Kingdom; for (ſay they) it will convince of Sin, as Swearing, Lying, Stealing, Covetouſneſs, and the reſt of the Sins againſt the Law,* Rom. 3. 20. But the Law is not of *Faith,* Gal. 3. 13. *And then I am ſure, that it, with all its Motions and Convictions, is never able to juſtify the Soul of any poor Sinner.* For as many as are of the Works of the Law are under the Curſe; for it is written, Curſed is every one that continueth not in all Things that are written in the Book of the Law to do them, *Gal.* 3. 10. but that no Man is juſtified by the Law is evident, for, The juſt ſhall live by Faith, *ver.* 11. *Now becauſe I am not altogether ignorant of the Deluſion of the Devil touching this Grace of* Faith *alſo, I ſhall therefore in ſhort give thee (Reader) a brief, yet true Deſcription from the Scripture.* 1. *What true juſtifying Faith is, and what it lays hold upon.* 2. *I ſhall ſhew who it doth come from.* 3. *That every one hath it not.* 4. *What are the Fruits of it. Firſt therefore true Faith is a Fruit, Work, or Gift of the Spirit of God.* (Gal. 5. 22. 2 Theſ. 1. 11. *and* 1 Cor. 12. 9.) *whereby a poor Soul is enabled through the mighty Operation of God* (Col. 2. 12.) *in a Senſe of its Sins and wretched Eſtate to lay hold on the Righteouſneſs, Blood, Death, Reſurrection, Aſcenſion, Intereeſſion, and coming again of the Son of God which was crucified without the Gates of* Jeruſalem, *for eternal Life;* Joh. 3. 16, 18. *compared with* Mat. 3. 17. Gal. 2. 20. Rom. 5. 8, 9, 10. Rom. 3. 25. Act. 16. 31. Heb. 13. 12. *according to that Saying in* Heb. 11. 1. *Now Faith is the Subſtance of Things hoped for, and the Evidence of Things not ſeen, that is, the Things that are hoped for Faith ſees, lays hold upon, and embraces them,* Heb. 11. 13. *as if they were preſent; yea, it ſeals up the certainty of them to the Soul. Therefore ſaith the Apoſtle, it is the Evidence, or Teſtimony, or Witneſs, of thoſe Things that are not ſeen as yet with a bodily Eye; which are obtained by the Blood of the Man Chriſt Jeſus,* Heb. 9. 14. *compared with* Heb. 10. 12. 19, 20. *by which the Soul ſees as in a Glaſs the Things that God hath laid up for them that fear him,* 1 Cor. 13. 12. 2 Cor. 3. 18.

Secondly, If you would know who this Faith *comes from, read* Epheſ. 2. 8. For by Grace ye are ſaved (*ſaith the Scripture*) through Faith, and that not of your ſelves, it is the Gift of God, *Again, in* Phil. 1. 29. *it is thus written:* For unto you (*that are Believers*) it is given in the Behalf of Chriſt, not only to believe on him, but alſo to ſuffer for his Sake: *And thus much doth the Apoſtles hold forth to us in their Prayer, or Requeſt to the Lord Jeſus, when they ſay,* Lord increaſe our Faith, Luke 17. 5. *and he is therefore called* the Author and Finiſher of our Faith, Heb. 12. 3. *alſo we find in* Jam. 1. 17. *that* every good and perfect Gift is from above, and cometh down from the Father of Lights, &c. *and therefore Faith comes from God, for true juſtifying Faith is a good Gift, and perfect in Reſpect of the Author God, in Reſpect of its Object, Chriſt; and in reſpect of the Nature, though not in Reſpect of the Degree, and Meaſure of it in us: Even as a Grain of Gold, is as perfect Gold, as a Pound of Gold, though not ſo much.*

All Men have not Faith, *This the Apoſtle witneſſeth in ſo many Words as we find,* 2 Theſ. 3. 2. *and* Deut. 32. 20. *Alſo in* Tit. 1. 15. *To them that are defiled and unbelieving is nothing pure,* &c. *It appeareth alſo in this, that all do not attain Salvation, which they muſt needs do if they had true juſtifying Faith; compare* Luke 13. 24. *and* 1 Joh. 5. 19. *with* Mar. 16. 16. *And* Heb. 4. 3. *with* ver. 6. *and* 11. they that believe ſhall be ſaved.

4. *The Fruits of it are, firſt, to purifie the Heart,* Acts 15. 9. *and* 1 Joh. 3. 3. *and that as I ſaid before, by laying hold on what Jeſus Chriſt had done and ſuffered for Sinners,* Acts 13. 38, 39.

2. *It fills the Soul with Peace and Joy, in that it lays hold on the Things that are obtained for it,* Rom. 5. 1, 2 Tim, 1. 9, 10. 1 Pet. 1. 8.

3. *It*

3. *It makes the Soul to wait patiently*, for the Glory that is to be revealed at the ſecond appearing of the Man Chriſt Jeſus, whom God hath raiſed from the Dead; which hath alſo delivered it from the Wrath to come, *as in* Tit. 2. 13, 14. 1 Pet. 4. 13. *and* 5. 1, 4. 1 Theſ. 1. 10.

But how (may ſome ſay) doth the Devil *make his Deluſions take Place in the Hearts of poor Creatures?* Anſw. *Why*, 1. *He labours to render the Doctrine of the Lord Jeſus, and Salvation by him alone, very odious and low: And alſo his Ordinances, as Hearing, Reading, Meditation, Uſe of the Scriptures*, &c. *telling poor Sinners that theſe Things are but poor, low, carnal, beggarly, empty Notions; preached up by the Clergymen, who are the Scribes and Phariſees of this Generation; who have the Letter, but not the Spirit of God in them; which lead Men into the Form, but not into the Power of the Lord Jeſus: And with this Perſuaſion he alſo repreſents the ungodly and baſe Carriage, or Behaviour, of ſome, who have taken in hand to preach the Doctrine of the Lord Jeſus Chriſt, and thereby he doth render the Goſpel of our Lord Jeſus the more contemptible and baſe. But woe, woe, woe, be to them by whom ſuch Offences come*, Mat. 18. 7. Luke 17. 1, 2.

2. *He pretends to lead them up into ſome higher Light, Myſteries, and Revelations of the Spirit, into which but a very few have attained or can attain, alſo bewitching their Affections, and taking them with an earneſt Purſuit after theſe his pretended Truths; perſuading them, that they ſhall be as God himſelf, able to diſcern between Good and Evil*, Gen. 3. 5. *And in this he is exceeding ſubtile and expert, as having practiſed it ever ſince the Days of* Adam. *Theſe Things being thus conſidered, and in ſome meaſure hungred after, and the rather becauſe they are good (as they think) to make one wiſe*, Gen. 3. 6. *The poor Soul is all on the Sudden poſſeſſed with a deſperate Spirit of Deluſion, which carries it away headlong with ſome high, light, frothy* Notions, *and ſpiritual Wickedneſs (which drown it in Perdition and Deſtruction) that doth feed and tickle the Heart a while, to the end it may make way for a farther Manifeſtation of it ſelf in the poor deluded Soul; which when it hath attained to, it doth then begin to bring the Soul into a clearer Sight of thoſe Things, which it was loth it ſhould know at the firſt; but having fitted the Soul by Degrees for a further Poſſeſſion of it ſelf, at laſt it begins to hold forth its new Goſpel, ſhewing the Soul a new Chriſt, and new Scriptures. The new and falſe Chriſt, is a Chriſt crucified within, dead within, riſen again within, and aſcended within, in Oppoſition to the Son of* Mary, *who was crucified without, dead without, riſen again without, and aſcended in a Cloud away from his Diſciples into Heaven* (Acts 1. 9, 10, 11.) *without them.*

Now this new and falſe Chriſt, hath a new and falſe Faith belonging to his Goſpel, *which Faith is this, to apprehend this Chriſt crucified within, dead within, riſen again within, and aſcended within: But ask them for a Scripture that doth poſitively prove their Doctrine, they alſo have a Scripture, but it is within, it doth bear witneſs within, and if they had not that, (though that be of the Devil's making) I am ſure they would have none out of God's Holy Scriptures, for they will allow of no crucified Chriſt, but he that was crucified without the Gates of* Jeruſalem, *Heb.* 13. 12. *John* 16. 20. *Dead and buried in the Sepulchre of* Joſeph *of* Arimathea, *John* 19. 38, *to* 42. *Was raiſed again out of that Sepulchre into which* Joſeph *had laid him*, John 20. 1, 12. *Who went before his Diſciples into* Galilee, *Mark* 16. 7. *And to* Emaus, *Luke* 24. 16. *Shewed them his Hands and his Feet*, Luke 24. 39, 40. *where the Nails had gone through: Did eat and drink with them after his Reſurrection: Was ſeen of them on Earth forty Days after his Reſurrection*, Acts 1. 3. *And after that aſcended away in a Cloud, out of the Sight of his Diſciples into Heaven*, Acts 1. 9, 10, 11. *Which Chriſt ever lives to make Interceſſion for us*, Heb. 7. 24, 25. *Who will come again alſo at the End of the World to Judgment*, Acts 10. 42. and 17. 31. 2 Pet. 3. 10, 11. *Who alſo is the ſame that hath obtained eternal Redemption for us*, Acts 13. 37, 38, 39. Rom. 3. 25. Eph. 1. 7. Rev. 1. 5. *This I ſay, or rather the Scriptures ſay, is* God's Chriſt, *Mat.* 16. 16. In whom he is well pleaſed, *Mat.* 3. 17. *Neither doth God own any other, or allow of any other:* For there is none other Name under Heaven given among Men, whereby we muſt be ſaved, *than the Name of* Jeſus of Nazareth, *Acts* 4. 10. *compared with Ver.* 11. 12. *But as I told you before, the Way to be thus deluded, is firſt to render God's Chriſt odious and low, with a Pretence of ſome further Light and Revelations; and thus* profeſſing themſelves to be wiſe, they became Fools, *Rom.* 1. 22. *But you will ſay, Doth not the Scripture make mention of a Chriſt within?* Col. 1. 27. *and* 2 Cor. 13. 5. Rom. 8. 10. *I anſwer,*

* 1. *God's Chriſt was, and is, true God and true Man; he was born of the Virgin* Mary, *true God, and true Man*, Mat. 1. 23. *And* They ſhall call his Name *Emanuel*, which being interpreted, is God with us, *or God in our Nature, according to* 1 Tim. 3. 16. God was manifeſted in the Fleſh: *And* 1 John 1. 14. The Word was made Fleſh, and dwelt among us, and we beheld his Glory, as of the only begotten of the Father, full of Grace and Truth. *And in* Heb. 1. 14. Foraſmuch then as the Children are partakers of Fleſh and Blood, he, *that is, God*, Heb. 1. 8. alſo himſelf likewiſe took Part of the ſame, that through Death he muſt deſtroy him that had the Power of Death, that is, the Devil. *Now as he was thus true God, and true Man, ſo he became our Redeemer*

* Though I ſhall go ſeemingly about in anſwer to this Queſtion, yet it will be very profitable to them who ſhall weigh and conſider the ſeveral Sentences hereof.

and Saviour. Compare the first and second Chapters to the Hebrews *together, and you may clearly see that this is a glorious Truth, that* He who is the first and the last, *Rev.* 1. 17, 18, and 2. 8. humbled himself, and made himself of no Reputation, and took upon him the Form of a Servant, and was made in the Likeness of Men: *And was this all? No.* He humbled himself unto Death, even the Death of the Cross, *Phil.* 2. 7, 8. *compared with* Rev. 1. 17, 18. *and* Rev. 2. 8. *with* Gal. 1. 4. *Now after this Christ of God, true God and true Man, had wrought out eternal Redemption for us poor miserable Sinners,* Heb. 9. 14. *compared with* 1 Tim. 1. 15. *I say, after he had done this he ascended up into Heaven, and there ever lives to make Intercession for us. Now this Christ, having thus completely wrought out our Salvation, sends his Disciples abroad to preach the same to poor Sinners,* Acts 2. *and* 2 Cor. 5. 19, 20. *and so many as were ordained to eternal Life, when they heard the Word, or the Gospel, preached by the Apostles, which Gospel was this Christ,* 1 Cor. 1. 17. *compared with* Ver. 23. *I say, So many as were ordained to eternal Life, when they heard the Word, the Holy Ghost, or Spirit of Christ, fell upon them,* Acts 10. 44. *compared with* Acts 13. 48. *which did lead them into the Redemption and glorious Things that the Lord Jesus had laid up and prepared for them,* John 16. 13, *to* 16. 1 Cor. 2. 9. *Which Spirit was the Earnest of their Inheritance, until the Redemption of the purchased Possession, to the Praise of his Glory,* Eph. 1. 13, 14. *This Earnest of their Inheritance was a glorious Encouragement to them that had it, to hope for the Glory that was to be revealed at the appearing of Jesus Christ, which is the Meaning of that Place in* * Col. 1. 27. *And that will be seen clearly, if we compare it with* Eph. 1. 13, 14. *before recited. Now this Spirit, which sometimes is called the Spirit of Christ,* 2 Cor. 13. 5. *This Spirit, I say, being given to all those that were ordained to eternal Life, it must needs follow, that those that had not this Spirit, but did live and die without it, were not ordained to eternal Life, and so were none of Christ's; but were Reprobates,* Rom. 8. 9. *for the Spirit of Christ is the distinguishing Character betwixt a Believer and an Unbeliever, he that hath it, and is led by it, is a Child of God,* Rom. 7. 14. *but he that hath it not is none of Christ's.*

* The Spirit of *Christ* is the Earnest of that Inheritance that Christ as he was *God* and *Man* did obtain.

So then, the * *Answer that I give to the Question, is this.* The Spirit of Christ that is given to Believers, is the Earnest or Hope of that Inheritance that Christ hath already purchased, and is now preparing for so many as he hath given, or shall give this Holy Spirit unto. *And for the Proof hereof, read* Eph. 1. 13. 14. In whom (*saith the Scripture*) ye also trusted, after that ye heard the Word of Truth, the Gospel of your Salvation. In whom also, after that ye believed, ye were sealed with the Holy Spirit of Promise, which is the Earnest of our Inheritance; (*which Inheritance is the eternal Redemption that was purchased by Christ for poor Sinners,* Heb. 9. 14.) until the Redemption of the purchased Possession, unto the praise of his Glory. *Again,* Gal. 5. 5. For ye through the Spirit, wait for the Hope of Righteousness by Faith. *And* Col. 1. 27. *the Apostle speaking of this great Mystery, saith,* To whom God would make known what is the Riches of the Glory of this Mystery among the Gentiles, *which is Christ, in you the Hope of Glory, which Glory was then revealed to the Saints no otherwise then by Faith, as the Apostle saith,* We rejoice in the Hope of the Glory of God, *Rom.* 5. 2. *Which Hope is begotten by the Spirit's shedding abroad the Love of God in our Hearts,* Ver. 5. *which Hope is not yet seen, that is, not yet actually enjoyed; for we are saved by Hope:* But Hope that is seen is not Hope; For what a Man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with Patience wait for it, *Rom.* 8. 24, 25. *And as, I say, the Cause of Believers Hope is this,* Christ, *or the Spirit of Christ,* in *them,* the Hope of Glory. *And indeed he may well hope for Glory to come, who hath already an Earnest thereof given him of God, and that Earnest no less than the Spirit of the Lord Jesus,* Rom. 8. 16, 17.

* The Objection answered.

But now, this Spirit, which is the Cause of a Believer's Hope, all Men have not, Jude 19. Eph. 2. 12. Rom. 8. 9. John 14. 16, 17. *Therefore what a sad Doctrine is that which saith, Follow the* Light *that Christ hath enlightened every Man withal which cometh into the World; which Light is the Conscience, that convinceth of Sins against the Law; and that you may see clearly if you mind that Scripture,* John 8. 9. *which saith, That the* Pharisee, *which had neither the Love of God, nor his Word, abiding in them,* John 5. 38, 43. *when they had heard Christ speaking thus to them,* He that is without Sin among you, &c. being convicted by their own Consciences, went out one by one, beginning at the eldest, even to the least. *But the* * *Devil, that he might be sure not to miss of his Design, labours by all Means to render the Scriptures also odious and low, telling them of the* Scriptures *within; which Christ never taught, nor yet his Disciples: But they being given up of God to a reprobate Mind, have given themselves over, rather to follow the Suggestions of the Devil, than the Holy Scriptures which God hath commanded us to betake our selves to,* Isa. 8. 20. *compared with* John 5. 39. *which Scripture is called the Sword of the Spirit,* Eph. 6. 17. *which Weapon our Lord Jesus himself held up, to overcome the Devil withal,* Mat. 4. 4, 7, 10. Luke 4. 4, 8, 12. *But this Design (as I told you) the Devil carries on, by pretending to shew them a more excellent Way which they*

* It is the Spirit of the Devil that doth render the Scriptures contemptible and low.

may

may attain to, if they be but wise, and follow what is made known unto them from the Light within them.

But (Reader) *that thou mayest be able to escape the Snare of this cunning Hunter, I shall lay thee down some few Directions, which if the Lord give thee Grace to follow, thou shalt escape these wicked* Delusions.

And first of all, I do admonish thee to be very serious touching thine Estate and Condition, and examine thine own Heart by the Rule of the Word of God, whether or no thou hast as yet any Beginnings of desiring after Religion; and if thou findest that thou hast lived until now in Ignorance, and hast not set thy self to remember thy Creator as thou art commanded, Eccl. 12. 1. *then I beseech thee consider that thou art under the Wrath of Almighty God, and hast been so ever since thou camest into the World,* Eph. 2. 1, 2. *being thou in thy first Parents didst transgress against thy Maker,* Rom. 5. 18. Therefore as by the Offence of one, *that is, of* Adam, *Ver.* 14. Judgment came upon all Men unto Condemnation. *Besides the many* Sins *thou hast committed ever since thou wast born: Sins against the Law of God, and sins against the Gospel of the Grace of God; sins against the Long-suffering and Forbearance of God, and sins against his Judgments; sins of Omission, and sins of Commission, in Thoughts, Words, and Actions: Consider, I say, thy Condition; yea, get a very great Sense of thy Sins that thou hast committed; and that thou mayest so do, beg of God to convince thee by his Holy Spirit, not only of Sins against Law, but also of that damning Sin, the Sin of Unbelief.*

2. *If thou, by Grace, art but brought into such an Estate as to see thy self in a lost Condition because of Sin, without the Lord Jesus; then in the next Place, have a Care of Resting on any* Duty *done, though it be never so specious; I say, have a Care of making any* Stay *any where on this side the Lord Jesus Christ: But above all strive to believe, that that very Man that was born of the Virgin* Mary, *did come into the World on purpose to save thee, as well as other poor Sinners: I say, thou must not be content till thou art enabled to say,* He loved me, and gave himself for me, *Gal.* 2. 20. *And that thou mayest be sure to attain to* this most precious Faith, (*for so it is*) *be much in applying the freest Promises to thy own Soul; yea, those that have no Conditions annexed to them, as these, or other like,* Jer. 31. 3. Jer. 3. John 6. 37. *also* John 14. 19. Hos. 14. 3. *I say, labour to apply to thy own Soul in particular, the most glorious and freest Promises in the Book of God. And if at any Time the Devil besets thee by his* Temptations, (*for so is his wanted Manner to do, and so much the more, as he sees thee labour to get out of his Reach*) *I say, when he assails thee with his fiery Darts, be sure to act Faith on the most free Promises, and have a Care that thou dost not enter into any Dispute with him, but rather resist him by those blessed Promises that are laid down in the Word of God: And withal, be sure to meditate upon the Blood of the Man Christ Jesus, who also is the true God, and read those Scriptures that do most fully and clearly speak of it; as,* 1 John 1. 7. Eph. 1. 7. Heb. 9. 14. Rom. 3. 25.

But if thou say (*as it is often the Speech of poor Souls lying under a Sense of Sin, and the apprehensions of Wrath due to it*) *I cannot apply the Promises to mine own Soul; and the Reason is, because my* Sins *are so great, and so many. Consider, and know it for a Truth, that the more and greater thou seest thy Sins to be, the more Cause hast thou to believe; yea, thou must therefore believe because thy Sins are great:* David *made it an Encouragement to himself, or rather the* Spirit *of the Lord made it his Encouragement, to crave, yea to hope for Pardon, because he had greatly transgressed,* Psal. 25. 11. For thy Name sake, O Lord, (*saith he*) pardon mine Iniquity, for it is great. *As if he had said, O Lord, Thy Name will be more glorified, the Riches of thy Grace will be more advanced, thy Mercy and Goodness will more shine, and be magnified in pardoning me who am guilty of great Iniquity, than if thou pardonest many others who have not committed such heinous Offences. And I dare say, the Reason why thou believest not, is not because thy Sins are great, but because thou dost reason too much with that wicked Enemy of Man's Salvation, and givest Way too much to the fleshly reasoning of thine own Heart. For Christ hath said,* He that cometh unto me, I will in no wise cast out, *John* 6. 37. *And again,* Though thy Sins be as red as Scarlet, they shall be as white as Snow, *Isa.* 1. 18. *And Christ calleth those that labour, and are heavy laden, to come to him, with Promise to give them Rest,* Mat. 11. 28. *Wherefore thou must not say, my Sins are too big; but thou must say, because I am a great Sinner; yea, because I have sinned above many of my Companions, and am nearer to Hell and eternal Damnation than they, because of my Sins, therefore will I cry unto the Lord, and say,* O Lord, pardon my Sins, for they are great.

Now that thou mayest not be deceived in a Matter of so great Concernment, have a special Care of these three Things. First, Have a care of putting off thy Trouble *of* Spirit *the* wrong Way, *which thou mayest do three Ways;* 1. *When thy Conscience flieth in thy Face, and tells thee of thy Sins, thou dost put off Convictions the wrong Way, if thou dost stop thy Conscience, by promising to reform thy self and lead a new Life, and gettest off thy Guilt by so doing: For though thou mayest by this Means still and quiet thy Conscience for a Time, yet thou canst not hereby satisfy and appease the Wrath of God; Yea, saith God to such,*

Though

Though thou waſh thee with Nitre, and take thee much Sope, yet thine Iniquity is marked before me, *Jer.* 2. 22.

2. *If when thou art under the Guilt of thy Sins, thou putteſt off Convictions by thy Performances or Duties, and ſo ſatisfieſt thy Conſcience, then alſo thou doſt put off thy Convictions the wrong Way: For God will not be ſatisfied with any Thing leſs than the Blood, Righteouſneſs, Reſurrection, and Interceſſion of his own Son,* Acts 4. 12. *And thou ſhouldeſt not ſatisfy thy ſelf with any leſs than God would have thee to ſatisfy thy ſelf withal, and that is the Water of Life,* Iſa. 55. 1, 2. *which Water of Life thy Duties, and all thy Righteouſneſs, is not*; for it is but menſtrous Rags, *Iſa.* 64. 6.

3. *Have a Care that when thou art under Conviction, thou doſt not ſatisfie thy ſelf with a* Notion *of the free Grace of the Goſpel; my meaning is, do not content thy ſelf with any Meaſure of Knowledge that thou canſt attain unto, or bottom thy Peace upon it, thinking thou art now well enough, becauſe thou canſt ſpeak much of the Grace of God, and his Love in Chriſt to poor Sinners. For this thou mayeſt have, and do; and yet be but a Companion for* Demas, *yea, for* Judas *and the reſt of the damned Multitude: As the Apoſtle ſaith,* For all this thou mayeſt be but as ſounding Braſs, and as a tinkling Cymball; *that is, nothing but a Sound,* 1 Cor. 13. 1, 2, 3.

But Secondly, If thou wouldeſt not be deceived, then have a Care to avoid falſe Doctrines, *which are according to the Spirit of the Devil, and not after Chriſt.*

Nothing can make us accepted with God but the Merits of Jeſus Chriſt.

As firſt, if any Doctrine doth come unto thee, that tells thee, except thou art circumciſed after the Manner of Moſes, *thou canſt not be ſaved: That is, if any Man come unto thee, and tells thee, thou muſt do ſuch and ſuch Works of the* Law, *to the End thou mayeſt preſent thy ſelf the better before God, do not receive him:* For to him that worketh not, but believeth in him that juſtifieth the ungodly, his Faith is counted for Righteouſneſs, *Rom.* 4. 5.

The Ranters Doctrine is falſe.

2. *If any come unto thee, and bring ſuch a Doctrine as this; That thou mayeſt be ſaved by* Grace, *though thou walk in the Imaginations of thy own wicked Heart: His Doctrine alſo is deviliſh, do not receive him,* Deut. 29. 19, *to* 24.

3. *But if any come unto thee, and doth in Truth advance the* Blood, Righteouſneſs, Reſurrection, *Interceſſion, and ſecond coming of that very Man in the Clouds of Heaven, that was born of the Virgin* Mary; *and doth Preſs thee to believe on what he hath done (ſhewing thee thy loſt Condition without him) and to own it as done for thee in particular, and withal doth admoniſh thee, not to truſt in a bare Notion of it, but to receive it into thy Heart, ſo really, that thy very Heart and Soul may burn in* Love *to the Lord Jeſus Chriſt again: And doth alſo teach thee, that the Love of Chriſt ſhould and muſt conſtrain thee, not to live to thy ſelf: But to him that loved thee, and gave himſelf for thee,* 2 Cor. 5. 14, 15. Eph. 4. 21, to 24. 1 Cor. 7. 23. Ye are bought with a Price, Be not ye the Servants of Men. *If his Converſation be alſo agreeable to his Doctrine, a believing, honeſt, loving, Self-denying, courteous Converſation, (he alſo is a true Chriſtian.) Receive that Doctrine* and receive it really; for it is the* Doctrine *of God, and of Chriſt,* Gal. 4. 4. Gal. 1. 4. Eph. 1. 7. Rev. 1. 5. Acts 13. 38. John 1. 19. Acts 4. 12. Acts 10. 40, 41, 42. *and* 1 Theſ. 1. 10. Mark 13. *ult.* 2 Pet. 1. 5, *to* 11. *Conſidering the End of their Converſation Jeſus Chriſt, yeſterday, and to Day, and the ſame for ever,* Heb. 13. 7, 8.

*The Doctrine is true, and of God, whatever the Man be.

Again, if thou wouldeſt not be deceived, then, beware of ſlighting any known Truth that thou findeſt revealed, or made known to thee in the Goſpel; *but honour and obey it in its Place, be it (as thou thinkeſt) never ſo low,* John 14. 15.

2. *Have a Care that thou do not undervalue, or entertain low Thoughts of God,* Chriſt *the* Son *of* Mary, *and the Holy Scriptures, but ſearch them,* John 5. 39. *And give Attendance to the reading of them,* 1 Tim. 4. 13. *For, I will tell thee, he that ſlights the Scriptures, doth alſo ſlight him of whom they teſtifie. And I will tell thee alſo, that* for this Cauſe God hath given up many to ſtrong Deluſions, that they might believe a Lye: That they all might be damned who believed not the Truth, but had Pleaſure in Unrighteouſneſs, 2 *Theſ.* 2. 11, 12.

Therefore I ſay unto thee, in the Name of the Lord Jeſus, the Son of Mary, *the Son of God, the very Creator of Heaven and Earth, and all Things that are therein; have a Care of thy ſelf; for the* Devil *doth watch for thee Day and Night,* 1 Pet. 5. 8. *Thine own Heart alſo doth labour to deceive thee, if by any means it may,* Jer. 17. 10. *Therefore do not thou truſt it; for if thou do, thou wilt not do wiſely,* Prov. 28. 26. *I ſay therefore, have a Care that thou labour in the Strength of the Lord Jeſus, to eſcape all theſe Things; for if thou fall into any one of them, it will make Way for a farther income of Sin and the Devil, through whoſe Deceitfulneſs thy Heart will be hardned, and thou wilt be more uncapable of receiving Inſtruction, or reaping Advantage, by and from the Ordinances of Jeſus Chriſt, the rather therefore, give all Diligence to believe in the Chriſt of God, which is the Son of* Mary, *and be ſure to apply all that he hath done, and is doing, unto thy ſelf, as for thee in particular; which Thing if thou doſt, thou ſhalt* never *fall.*

And now Reader, I ſhall alſo give thee ſome few Conſiderations, and ſo I ſhall commit thee to the Lord.

1. *Conſider*

1. *Conſider, That God doth hold out his* Grace, *and Mercy freely, and that to* every *one,* Rev. 22. 17. Iſa. 55. 1, *to* 8.

2. *Conſider, That there is no Way to attain to this free Mercy and Grace, but by him that was born of the Virgin* Mary; *for he himſelf ſaith, I am the Way, the Truth, and the Life; no Man cometh to the Father but by me,* John 14. 6. *compared with* Matt. 1. 20, 21.

3. *Conſider, if thou ſtriveſt to go over any other way, thou wilt be but a thief and a robber,* John 10. 1. *Compared with* v. 9. *And know that none of thoſe (ſo continuing) ſhall enter into the Kingdom of Heaven,* 1 Cor. 6. 9, 10.

4. *Conſider, that if the Devil ſhould be too hard for thee, and deceive thee, by perſuading thee to embrace, or entertain a new* Goſpel, *which neither Chriſt nor his Diſciples did allow of, it would make thee gnaſh Teeth when it is too late.*

5. *Conſider, that though thou haſt been deluded by Satan to this Day, yet if now thine Eyes be opened to ſee and acknowledge it though as yet thou haſt been either exceedingly wicked,* 1 Tim. 1. 13. *or an idle,* Mat. 20. 6, 7. *lukewarm,* hypocritical *Profeſſor;* Rev. 3. 17, 18, 19. *and haſt ſtood it out to the laſt;* Ezek. 18. 21, 22. *for all this there is hope; and if now thou receive the Truth in the Love of the Truth, being as willing to be rid of the filth of Sin, as the Guilt of it, thou ſhalt be* ſaved.

6. *Conſider, that the Lord will call thee to* Judgment *for all thy Sins paſt, preſent, and what elſe thou ſhalt practiſe hereafter, eſpecially for thy rejecting and trampling on the Blood of his Son, the* Man *Chriſt Jeſus: And if thou doſt not agree with thine Adverſary, now, while thou art in the Way,* he will deliver thee to the Judge, and the Judge will deliver thee to the Officer, and if he caſt thee into Priſon, I tell thee, thou ſhalt not come out thence till thou haſt paid the very laſt Mite, *Luke* 12. 58, 59.

And therefore I beſeech thee to conſider; Here is at this Time Life and Death, Heaven and Hell, everlaſting Joy, and everlaſting Torment ſet before thee. Here is alſo the Way to have the one, and the Way to eſcape the other. Now if the Lord ſhall do thee any good by what I have ſpoken, I hope it will be a Means to ſtir me up to thank the Lord that ever he did uſe ſuch a Sinner as I am, *in the Work of his Goſpel. And here I ſhall cloſe up what I have ſaid, deſiring thee (if thou be a Chriſtian) to pray for him who deſires to continue*

Thy Servant in the Lord Jeſus

Chriſt, though leſs than the

leaſt of all Saints,

J. BUNYAN.

The Epiſtle writ by Mr. BURTON, Miniſter at Bedford.

To the READER,

READER, thou haſt in this ſmall Treatiſe, ſet before thee, the ſeveral Pieces of that great and glorious Myſtery, Jeſus Chriſt, God manifeſted in the Fleſh: And if thou art enlightned by the Spirit of Chriſt, here thou mayeſt ſee by that Spirit how Jeſus Chriſt the Son of God, the Son of Mary, *is both true God and true Man, both Natures making but one Chriſt, one Jeſus, as* Phil. 2. 5, *to* 10. *where ſpeaking firſt of his being God, and then of his taking upon him the Nature of Man; afterward in the 8th and 9th Verſes, he ſaith, he (meaning this Jeſus) humbled himſelf,* &c. *and God (meaning the Father) hath highly exalted him,* &c. *ſpeaking of both Natures God and Man as together making but one Chriſt; who is the Saviour, and is to be believed and truſted in for Salvation not only as God, but as Man alſo; and thoſe who do not thus make him the Object of their Faith, will ſurely fall ſhort of Pardon of Sin, and of Salvation,* Acts 13. 38, 39. *through this Man (ſpeaking of Chriſt as crucified at* Jeruſalem) *is preached unto you Forgiveneſs of Sins: And ſaith he, there is one Mediator between God and Men,* 1 Tim. 2. 5. *the Man Chriſt Jeſus; and this diſcovers the damnable Errors of thoſe commonly called*

led Socinians, *who on the one Hand deny him that was born of the Virgin* Mary *to be true God as well as true Man: And this is alſo quite contrary to thoſe commonly called* Familiſts, Ranters, Quakers, *or others, who on the other Hand either deny Chriſt to be a real Man without them, blaſphemouſly fancying him to be only God manifeſt in their Fleſh; or elſe make his human Nature with the Fulneſs of the Godhead in it, to be but a Type of God, to be manifeſt in the Saints, and ſo according to their wicked Imagination, his human Nature was to be laid aſide after he had offered it up upon the Croſs without the Gate at* Jeruſalem, *contrary to* Acts 1. 1, 2, 3, 9, 10, 11 *Verſes, compared with the laſt Chapter of* Luke, *Ver.* 39, 40, 50, 51. *where it is clearly held forth that the Man Chriſt roſe again out of the Grave, with the ſame Body which was crucified and laid in the Grave, and was taken up above the Clouds into Heaven with the ſame real Body, and that he ſhall again deſcend from Heaven in that ſame glorious Body of Fleſh, as* Acts 3. 9, 10, 11. *And this ſure Truth of Chriſt being the Saviour and Mediator, as Man, and not only as God, will alſo ſhew ſerious Believers what to think of ſome, who though they will not (it may be) deny that Chriſt is a real Man without them in the Heavens as well as God, yet do own him to be the Saviour only as God, firſt dwelling in that Fleſh that was born of the Virgin, and then dwelling in Saints, and thus both beginning and perfecting their Salvation within them, and ſo indeed do hold Chriſt as Man, to be only (I ſay to be only) the ſaved or glorified one of God, together with the Saints his Members, only ſomething in another and more glorious Manner and Meaſure than the Saints; and theſe high-flown People are in this very like to* Familiſts *and* Quakers, *undervaluing the Lord Jeſus Chriſt, God-Man, and though they may ſpeak much of Chriſt, yet they do not rightly and ſavingly lay him for their Foundation.*

Now as a Help againſt all theſe dangerous Things, thou haſt here the main Things of Chriſt laid down before thee briefly, and fully proved by the Scriptures: Firſt, Of his being true God out of Fleſh from Eternity, and then of his taking Fleſh, or the Nature of Man, upon him in the Womb of the Virgin, and ſo his fulfilling the Law, his dying for Sins at Jeruſalem, *his riſing again without, his aſcending into Heaven without, and not into a fancied Heaven only within, as ſome ſay; his interceding in Heaven for all his, and his coming again in his Body of Fleſh to judge the World. And if thou art yet in a State of Nature, though covered over with an outſide Profeſſion, here thou mayeſt find ſomething (if the Spirit of Chriſt meet thee in Reading) to convince thee of the ſad Condition thou art in, and to ſhew thee the Righteouſneſs thou art to fly to by Faith, and to truſt in for Salvation, when convinced of Sin; which is a Righteouſneſs wrought by that God-Man Jeſus Chriſt without thee, dying without thee at* Jeruſalem *for Sinners: Here alſo thou mayeſt ſee the Difference between true and falſe Faith. If thou art a true Believer, as theſe Things are the Foundation of thy Faith, ſo they may be of great Uſe for thee to meditate upon, and to exerciſe thy Faith in, particularly in Meditation, and in this Way to ſeek Daily for a higher Faith in theſe Truths, to be given into thy Heart from Heaven; and there is a great Need of this, for though theſe Truths be commonly known amongſt Profeſſors to the Notion of them, yet very few know or believe them aright: Nay, it may well be ſaid in this Age, that if the Faith of the true Saints was well ſifted, and Tradition, Notion, and the Apprehenſions of their own Reaſon and Fancy was ſifted out, moſt of them would be found to have very little Knowledge of, and Faith in, theſe common Truths.*

Secondly, *Theſe Truths being put thus together, and plainly proved by the* Scriptures, *may be a great Help (through the Spirit concurring) to ſtrengthen thee againſt all thoſe damnable Hereſies which are ſpread abroad, which deny the Lord Jeſus Chriſt either plainly, or more cunningly and myſteriouſly. And*

Thirdly, *The more thou art rooted and ſet down from Heaven in the Faith of theſe Truths of Chriſt, to believe fully the glorious Reality of them, and their Intereſt in them, the more heavenly Peace and Joy thou wilt have,* 1 Pet. 1. 7, 8. *and alſo thou wilt hereby attain the more true Holineſs and Purity of Heart and Life, purifying their Hearts by Faith,* Acts 15. 9. *And then the more thou haſt of the right Faith of Chriſt, and of his Things in thy Heart, the more ſtrong and valiant wilt thou be in Spirit, to do any Work private or publick for Jeſus Chriſt, like* Stephen, *Acts* 6. 8. *who being full of Faith, and of the Holy Spirit, was alſo full of Power.*

In this Book thou haſt alſo laid down from the Scriptures, *how Jeſus Chriſt is without the Saints as Man, and yet dwelleth within them, that is, ſomething of his Divine Nature or his bleſſed Spirit dwells within them, which Spirit is ſometime called,* The Spirit of Chriſt, *Rom.* 8. 9. He that hath not the Spirit of Chriſt, &c. *and ſometime called* Chriſt, If Chriſt be in you, &c. *Rom.* 8. 10. *And alſo how we may know whether it be Chriſt and the Spirit of Chriſt within, or a falſe Spirit calling it ſelf Chriſt, and that is thus; If it be indeed Chriſt within, that is, the Spirit of Chriſt God-Man; why then it teaches that Man or Woman in whom it is, to apply, and truſt in Chriſt without for Salvation; Chriſt as born of the Virgin* Mary, *as fulfilling the Law without them, as dying without the Gate of* Jeruſalem *as a Sacrifice for Sin; it teaches them to truſt in the Man Chriſt as riſing again out of the Grave without them, as aſcending into, and interceding in Heaven without for them; and as to come from that Heaven again in his Fleſh to judge*

the World. Thus the Man Christ himself saith, When he (*the Spirit of Truth*) is come, &c. he shall glorifie me, *John* 13. *He shall make you more to prize, admire and glorifie me, who am both God and Man, and who shall be absent from you touching my Body. Then follows, for he shall take of mine (of my glorious Things) and shew them to you; he shall take my Divine and Humane Nature, my Birth, my Person and Offices, my Obedience, Death, Satisfaction, my Resurrection, Ascension and Intercession, and of my second coming in the Clouds with my mighty Angels to Judgment, and shall shew them, or clear them up to you: He shall take of my Salvation, which I have wrought for you in my own Person without you: And he shall take of my Glory and Exaltation in the Heavens, and shew to you. Now to mind this one Thing, and to be set down in a right Understanding of it, by the Spirit, from the Scriptures, will be of great Concernment to thee and me; for, for want of this, many Professors have split themselves, some looking only on what Christ hath done and suffered without them, resting in an Historical, Traditional, and indeed a fancied Faith of it, without looking for the Spirit of Jesus Christ to come with Power into their Hearts, without which they cannot rightly know, nor rightly believe in Christ the Son of God without them, so as to have any Share or Interest in him, if any Man have not the Spirit of Christ, he is none of his,* Rom. 8. 9. *Others have been depending too much upon something they call Christ, and the Righteousness of Christ within them, in Opposition to Christ and his Righteousness without them, from which all true Saints have their Justification and Comfort, it being received through the Operation of the Spirit which dwells in them; and however these may talk much of Christ within them, yet it is manifest, that it is not the Spirit of Christ, but the Spirit of the Devil; in that it doth not glorifie, but slight and reject the Man Christ and his Righteousness which was wrought without them: Reader, in this Book thou wilt not meet with high flown airy Notions, which some delight in, counting them high Mysteries, but the sound, plain, common, (and yet spiritual and mysterious) Truths of the Gospel, and if thou art a Believer, thou must needs reckon them so, and the more, if thou hast not only the Faith of them in thy Heart, but art daily living in the spiritual Sense and Feeling of them, and of thy Interest in them. Neither doth this Treatise offer to thee doubtful controversial Things, or Matters of Opinion, as some Books chiefly do, which when insisted upon the weightier Things of the Gospel have always done more hurt than good: But here thou hast Things certain, and necessary to be believed, which thou canst not too much study. Therefore pray, that thou mayest receive this Word which is according to the Scriptures in Faith and Love, not as the Word of Man, but as the Word of God, without Respect of Persons, and be not offended because Christ holds forth the glorious Treasure of the Gospel to thee in a poor earthen Vessel, by one who hath neither the Greatness nor the Wisdom of this World to commend him to thee; for as the Scripture saith Christ, (who was low and contemptible in the World himself) ordinarily chuseth such for himself, and for the doing of his Work,* 1 Cor. 1. 26, 27, 28. *Not many wise Men after the Flesh, not many mighty, not many noble are called: But God hath chosen the foolish Things of the World,* &c. *This Man is not chosen out of an Earthly, but out of the Heavenly University, the Church of Christ, which Church, as furnished with the Spirit, Gifts and Graces of Christ, was in the beginning, and still is, and will be to the end of the World, that out of which End the Word of the Lord, and so all true Gospel Ministers must proceed,* 1 Cor. 12. 27, 28. *whether learned or unlearned, as to humane Learning. And though this Man hath not the Learning or Wisdom of Man, yet through Grace he hath received the teaching of God, and the learning of the Spirit of Christ, which is the Thing that makes a Man both a Christian and a Minister of the Gospel,* Isa. 50. 4. *The Lord God hath given me the Tongue of the Learned,* &c. *compared with* Luke 2. 18. *Where Christ, as Man, saith the Spirit of the Lord, is upon me, because he hath anointed me to preach the Gospel to the Poor,* &c. He hath, through Grace taken these three heavenly Degrees, *to wit,* Union with Christ, the anointing of the Spirit, and Experience of the Temptations of Satan, which do more fit a Man for that weighty Work of preaching the Gospel, than all University Learning and Degrees that can be had.

My End in writing these few Lines is not to set up Man, but having had experience with many other Saints of this Man's Soundness in the Faith of his Godly Conversation, and his Ability to preach the Gospel, not by humane Art, but by the Spirit of Christ, and that with much Success in the Conversion of Sinners when there are so many carnal empty Preachers both learned and unlearned; I say having had Experience of this, and judging this Book may be profitable to many others, as well as to my self: I thought it my Duty upon this Account (though I be very unfit for it) to bear Witness with my Brother to the plain and simple (and yet glorious) Truths of our Lord Jesus Christ. And now Reader, the Lord give thee and me a right understanding in these Things, that we may live and die not with a traditional notional dead Faith, but with a right spiritual lively Faith of Christ in our Heart, wrought by the mighty Power of God; such a Faith as may make Jesus Christ more real and precious to us than any Thing in the World, as may purifie our Hearts, and make us new Creatures, that so we may be sure to escape the Wrath to come,

and

and after this Life enjoy eternal Life and Glory through the Lord Jeſus Chriſt, to whom be Glory for ever and ever. Amen.

Farewell,

Thine to ſerve thee in the Lord Jeſus,

JOHN BURTON.

Some Goſpel-Truths Opened, &c.

Foraſmuch as many have taken in Hand to ſet forth their ſeveral Judgments concerning the Son of the Virgin MARY, the Lord JESUS CHRIST; and ſome of thoſe many having moſt groſsly erred from the Simplicity of the Goſpel, it ſeemed good to me, having had ſome Knowledge of theſe things, to write a few Words, to the end if the Lord will, Souls might not be ſo horribly deluded by thoſe ſeveral corrupt Principles that are gone into the World concerning him.

NOW, that there is ſuch a Thing as a Chriſt, I ſhall not ſpend much Time in proving of; only I ſhall ſhew you, that he was firſt promiſed to the Fathers, and afterward expected by their Children: But before I do that, I ſhall ſpeak a few Words concerning God's fore-ordaining and purpoſing, that a Chriſt, a Saviour ſhould be, and that before the World began. Now God in his own Wiſdom and Counſel, knowing what would come to paſs, as if it were already done, *Rom.* 4. 17. He knowing that Man would break his Commandments, and ſo throw himſelf under eternal Deſtruction, did in his own purpoſe *Fore-ordain* ſuch a Thing as the riſe of him that ſhould fall, and that by a *Saviour*, *Eph.* 1. 4. *According as he hath choſen us in him*, (meaning the Saviour) *before the Foundation of the World.* That is, God ſeeing that we would tranſgreſs, and break his Commandment, did before *Chuſe* ſome of thoſe that would fall, and give them to him that ſhould afterward purchaſe them actually, though in the account of God, his blood was ſhed before the World was, *Rev.* 13. 8. I ſay in the Account of God his Son was ſlain? that is, according to God's Purpoſe and Concluſion, which he purpoſed in himſelf before the *World* was; as it is written, 2 *Tim.* 1. 9. *Who hath ſaved us, and called us with an holy Calling, according to his own Purpoſe and Grace which was given us in Chriſt before the World began.* As alſo, in 1 *Pet.* 1. 20. Where the Apoſtle ſpeaking of Chriſt, and the Redemption purchaſed by him for Sinners, ſaith of him, *Who verily was fore-ordained before the Foundation of the World, but was manifeſt in theſe laſt Days for you who by him do believe in God that raiſed him from the Dead.* God having thus purpoſed in himſelf, that he would ſave ſome of them that by Tranſgreſſion had deſtroyed themſelves, did with the everlaſting *Son* of his Love, make an Agreement, or *Bargain*, that upon ſuch and ſuch Terms, he would give him a company of ſuch poor *Souls* as had by Tranſgreſſion fallen from their own Innocency and Uprightneſs, into thoſe wicked Inventions that they themſelves had ſought out, *Eccleſ.* 7. 29. The Agreement alſo how this ſhould be, was made before the Foundation of the world was laid, *Tit.* 1. 2. The Apoſtle, ſpeaking of the Promiſe, or Covenant made between God and the Saviour (for that is his Meaning,) ſaith on this wiſe, *In hope of eternal Life, which God that cannot lie, promiſed before the World began.* Now this Promiſe, or Covenant was made with none but with the Son of God, the Saviour: And it muſt needs be ſo; for there was none with God before the World began, but he by whom he made the World; as in *Prov.* 8. from ver. 22. to ver. 31. which was and is the Son of his Love.

This *Covenant*, or Bargain, had theſe Conditions in it.

Firſt, that the *Saviour* ſhould take upon him Fleſh and Blood, the ſame Nature that the Sons of Men were partakers of (Sin only

only excepted) *Heb.* 2. 14. *Heb* 4. 15. And this was the Will or Agreement that God had made with him: And therefore when he ſpeaks of doing the will of God, *Heb.* 10. 5. he ſaith, *a Body haſt thou prepared me*, (as according to thy Promiſe *Gen.* 3. 15. which I was to take of a Woman,) and in it I am *come to do thy will, O God, as it is written of me in the Volume of thy Book*, v. 7.

2. The Saviour was to bring *Everlaſting* Righteouſneſs to juſtifie Sinners withal, *Dan.* 9. 24, 25. The Meſſias, or Saviour, ſhall bring in everlaſting Righteouſneſs, and put an End to Iniquity, as it is there written. To make an End of Sins, and to make Reconciliation for Iniquity, and to bring in everlaſting Righteouſneſs. This, I ſay, was to be brought into the World by the Saviour, according to the Covenant, or Agreement, that was between God and Chriſt before the World began, which God, that cannot lie, promiſed at that time, *Tit.* 1. 2.

3. He was to accompliſh this everlaſting Righteouſneſs by ſpilling his moſt precious *Blood*, according to the Terms of the Covenant, or Bargain; and therefore when God would ſhew his People what the Agreement was that he and the Saviour had made, even before the Covenant was accompliſhed and ſealed actually. See for this *Zech.* 9. (where he is ſpeaking of him that ſhould be the Saviour,) *v.* 11. *And as for thee alſo* (meaning the Saviour) *by the Blood of thy Covenant*; or as ſome render it, whoſe Covenant is by Blood (which is all to one Purpoſe.) I (meaning God) *have ſent forth the Priſoners out of the Pit wherein there was no Water.* The meaning is this: As for thee alſo, ſeeing the Covenant, or Bargain that was made between me and thee before the World was, is accompliſhed in my Account, as if it were actually and really done, with all the Conditions that were agreed upon by me and thee; I have therefore, according to that Agreement that was on my part, ſent forth the Priſoners, and thoſe that were under the Curſe of my Law, out of the Pit wherein there is no Water; ſeeing thou alſo haſt compleatly fulfilled in my Account whatſoever was on thy Part to be done, according to our Agreement. And thus is that Place to be underſtood in *John* 17. 9. *I pray for them, I pray not for the World, but for thoſe that thou haſt given me* (which I covenanted with thee for) *thine they were and thou gaveſt them me*, (but on ſuch and ſuch Conditions as are before mentioned, *Zech.* 9.) And again, *According as he hath choſen us in him*, (that is, in Chriſt,) *before the Foundation of the World, that we ſhould be holy and* * *without blame before him in Love.* Now, ſeeing this was thus concluded upon by thoſe that did wiſh well to the Souls and Bodies of poor Sinners, after the World was made by them, and after they had ſaid, *Let us make Man after our own Image, after our Likeneſs*, Gen. 1. 26. And after Man, whom God had made upright, had by Tranſgreſſion fallen from that State into which God at firſt placed him, and thrown himſelf into a miſerable Condition by his Tranſgreſſion, then God brings out of his Love that which he and his Son had concluded upon, and begins now to make forth that to the World, which he had purpoſed in himſelf before the World began, *Eph.* 1. 4, 9. 2 *Tim.* 1. 9. Now the firſt Diſcovery that was made to a loſt Creature of the Love of God, was made to fallen *Adam*, Gen. 3. 15. Where it is ſaid, *I will put Enmity between thee and the Woman, and between thy Seed and her Seed*, which is the Saviour, *Gal.* 4. 4. It ſhall break thy Head, and thou ſhalt bruiſe his Heel. This was the firſt Diſcovery of the Love of God to loſt Man: This was the Goſpel which was preached to *Adam* in his Generation; in theſe Words was held forth to them in that Generation, that which ſhould be farther accompliſhed in After-generations.

When theſe Words were ſpoken, the *Covenant* was not actually ſealed; for that was done when the Blood of Chriſt was let out upon the Croſs.

2. Another Diſcovery of the *Love* of God in the Goſpel, was held forth to *Noah*, in that he would have him to prepare an Ark to ſave himſelf withal; which Ark did type out the Lord that was to come, and be the Saviour of thoſe whom he before had covenanted for with God the Father. *And God ſaid to* Noah, *the End of all Fleſh is before me; make thee an Ark of Gopher Wood*, Gen. 6. 13, 14. And Chap. 7. 1. *The Lord ſaid unto* Noah, *Come thou and all thy Houſe into the Ark, for thee have I ſeen righteous before me in this Generation.*

3. God breaks out with a farther Diſcovery of himſelf in Love to that Generation in which *Abraham* lived, *Gen.* 12. 3. Where he ſaith, *And in thee*, (that is, from thee ſhall Chriſt come through, in whom) *ſhall all the Families of the Earth be Bleſſed.* This was alſo a farther manifeſtation of the good will of God to poor loſt Sinners; and through this Diſcovery of the Goſpel, did *Abraham* ſee that which made him rejoyce, *John* 8. 56.

4. When the time was come that *Moſes* was to be a Prophet to the People of his Generation, then God did more glorioufly yet break forth with one Type after another; as the Blood of Bulls, and Lambs, and Goats: Alſo Sacrifices of divers manners, and of ſeveral things, which held forth that *Saviour* more clearly which God had in his own Purpoſe and Decree determined to be ſent; for theſe things (the Types) were a Shadow of that which was to come, which was the Subſtance, *Heb.* 9. 9, 10. *Heb.* 10. 1, 5, 6, 7. Now when

* To be holy, and without blame, is that which God intended for us in that glorious Covenant; and by it alone we are holy and without blame before him in Love; for we are compleat in him alone with whom the Covenant was made, Col. 2. 10. Tit. 1. 2.

theſe things were thus done when God had thus ſignified to the World, what he intended to do in after-times, preſently all that had Faith to believe that God would be as good as his Word, began to look for, and to expect that the Lord ſhould accompliſh and bring to paſs what he had promiſed, what his Hand and Counſel had before determined to be done.

Now *Abraham* begins to look for what God had promiſed and ſignified; namely, that he would ſend a *Saviour* into the World in his appointed time, which thing being promiſed, *Abraham* embraces, being perſwaded of the Certainty of it; as in *Heb.* 11. 13. And this did fill his Heart with Joy and Gladneſs, as I ſaid before; for *he ſaw it, and was glad*, John 8. 56.

2. *Jacob* alſo, while he was bleſſing his Sons, concerning things to come, breaks forth with theſe Words, *I have waited for thy Salvation.* He was alſo put in Expectation of Salvation to come by this *Saviour.*

3. *David* was in earneſt Expectation of this, which was held forth by Types and Shadows in the Law; for as yet the Saviour was not come, which made him cry out with a longing after it, *O that the Salvation of* Iſrael *were come out of* Sion, *Pſal.* 53. 6. And again, *O that the Salvation of* Iſrael *were come out of* Sion, *Pſal.* 147. The thing that *David* waited for, was not in his time come, though before his time it was promiſed; which makes him cry out, O that it were come, that were come out of *Sion*! Where, by the way, take notice, that the true Salvation and *Saviour* of *Iſrael* was to come out of *Sion*, that is, out of the Church of God, touching the Fleſh, as it is written, *A Prophet ſhall the Lord your God raiſe up unto you of your Brethren like unto me*, Deut. 18. 15, 18. And again, *I have laid Help upon one that is Mighty; I have exalted one choſen out of the People*, Pſal. 89. 19. And, *Rom.* 9. 5. *Whoſe are the Fathers, of whom as concerning the fleſh, Chriſt came, who is over all, God bleſſed for ever.* Chriſt, as concerning the fleſh, did come of the Fathers.

4. *Iſaiah* did propheſie of this, that God would thus *ſave* his People; yea, he breaks forth with theſe Words, *But* Iſrael *ſhall be ſaved with an everlaſting Salvation*, Iſa. 45. 17. He alſo tells them how it ſhall be accompliſhed in that 53*d Chap.* Yea, he had ſuch a glorious Taſte of the Reality of it, that he ſpeaks as though it had been actually done.

5. In the days of *Jeremiah*, this that God had promiſed to the Fathers, was not yet accompliſhed; in *chap.* 23. 5. he ſaith, *Behold the days come, ſaith the Lord, that I will* (mark, it was not yet done) but I will (ſaith God) *raiſe unto* David *a righteous Branch, and a King ſhall reign and proſper. In his days* Judas *ſhall be ſaved, and* Iſrael *ſhall dwell ſafely; and this is his Name wherewith he ſhall be called, The Lord our Righteouſneſs.*

6. He was alſo to come in *Zechariah*'s time, *Zech.* 3. 8. Where he ſaith, *For behold I will bring forth my Servant the Branch.*

7. He was not come in the time of *Malachy* neither, though he was indeed at that time near his coming. For he ſaith himſelf, *Behold, I will ſend my Meſſenger*, (meaning *John* the Baptiſt,) *Iſa.* 40. *v.* 3. *Luke.* 1. 76. *and he ſhall prepare the way before me; And the Lord whom ye ſeek, ſhall ſuddenly come to his Temple, even the Meſſenger of the Covenant, whom ye delight in. Behold he ſhall come, ſaith the Lord of Hoſts.*

8. Old *Simeon* did alſo wait for the Conſolation of *Iſrael* a long time, *Luke* 2. 25. Where it is ſaid, *And behold there was a Man in* Jeruſalem, *whoſe Name was* Simeon, *the ſame was a juſt Man, and devout, waiting for the Conſolation of* Iſrael. That is, waiting for him that was to be the Saviour, as is clear, if you read with underſtanding a little farther: *And it was revealed to him by the Spirit, that he ſhould not ſee Death before he had ſeen the* * *Lord Chriſt*, v. 26.

* God has a Chriſt, one diſtinct from all other Things whatſoever that is called Chriſt, whether they be Spirit or Body, or both Spirit and Body, and this is ſignified, where he ſaith, the Lord Chriſt.

And thus have I in brief ſhewed you, 1. That there is ſuch a thing as Chriſt. 2. That this Chriſt was promiſed and ſignified out by many things before he did come. 3. How he was waited for, and expected before the time that God had appointed in the which he ſhould come.

The Second Thing that I will (through the ſtrength of Chriſt) prove, is this, that he that was of the Virgin, is he that is the Saviour.

AND firſt, I ſhall lay down this for a Truth; That it is not any *Spirit* only by, and of it ſelf, without it do take the Nature of Man, that can be a *Saviour* of Man from eternal Vengeance.

Or thus: That that will be a Saviour of Man, muſt in the Nature of Man ſatisfie and appeaſe the Juſtice and Wrath of God. And the Arguments that I do bring to prove it by, are theſe.

1. Becauſe it was *Man* that had offended; and Juſtice required that Man muſt give the Satisfaction: And therefore, when he that ſhould be the Saviour, was come, *he took upon him the form of a Servant, and was made in the Likeneſs of Men*, Phil. 2. 7. And in *Heb.* 2. 14. *Becauſe the Children were Partakers of Fleſh and Blood; he*

he also himself likewise took Part of the same: To what end? *That through Death he might destroy him that had the power of Death, that is the Devil.* And is that all? No; but also that *he might deliver them who through fear of Death, were all their Life time subject to Bondage.*

The second Argument is this; because, if a *Spirit* only could have made Satisfaction for the Sin of Mankind, and have subdued Satan for Man, without the Nature of Man, either there had been Weakness in God when he made that Promise to fallen *Adam, That the Seed of the Woman should break the Serpent's Head*; (for there hath been no Need of and so no room for that Promise) or else God having made it, would have appeared unfaithful, in not fulfilling his Promise, by redeeming the World without it.

3. If a Spirit only could have made *Satisfaction*, and so have saved Man; then Christ needed not to have come into the World, and to have been born of a Woman, *Gal.* 4. 4. But in that he must come into the World, and must be born of a Woman, it is clear, that without this, he could not have been a Saviour: For he was made of a Woman, made under the Law, to this End, that he might redeem them that were under the Law; implying, No Subjection to this, (*viz.* the taking of the Nature of *Man*) no Redemption from the Curse of the Law. But Christ hath delivered from the Curse of the Law (all that believe in his Name) being in their Nature made a Curse for them.

And this is the Reason, why the fallen *Angels* are not recovered from their damnable Estate, because he did not take hold of their * Nature, *For he took not on him the Nature of Angels, but he took on him the Seed of* Abraham, *Heb.* 2. 16.

Gal. 3. 13. * They that are redeemed must have *redemption* wrought out for them thro' their Natures; for except that Nature that sinned do bring in Recovery from the Curse that is due to it for its Sin, that Nature that sinned must suffer for its own Sin.

Now then, seeing this is the very Truth of God, I shall next prove, that *Jesus* that was born of the Virgin, to be the *Saviour:* And first, I shall prove it by comparing some Place of the Old and New Testament together, and by some Arguments drawn from the Scriptures.

And first, see *Gen.* 3. 15. where he is called the Seed of the Woman, saying, *I will put Enmity between thee and the Woman, and between thy Seed and her Seed*; and so was Jesus, *Gal.* 4. 4. where it is said, *God sent forth his Son made of a Woman*, or born of a Woman.

2. This Woman must be a Virgin, *Isa.* 7. 14. where it is said, *a Virgin shall conceive and bear a Son, and shall call his Name* Emanuel. And Jesus is he that was the fulfilling of this Scripture, *Matth.* 1. 22, 23. *Now all this was done that it might be fulfilled which was spoken of the Lord by the Prophet, saying, Behold a Virgin shall conceive, and bring forth a Son, and they shall call his Name* Emanuel.

3. The Saviour must be of the Tribe of *Judah.* And this *Jacob* prophesied of on his Death-bed, saying, Judah, *thou art he whom thy Brethren shall praise, or honour, thine Hand shall be on the Neck of thine Enemies, thy Father's Children shall bow down before thee.* Gen. 40.

And again, Mac. 5. 2. *But thou* Bethel Ephratah, *though thou be little among the Thousands of* Judah, *yet out of thee shall he come, that is to be Ruler in* Israel. *Jesus also came of the Tribe of* Judah, and that will clearly appear, if you read *Matt.* 1. *Matthew* he begins first wih *Abraham, v.* 2. and thence to *Judah v.* 3. from *Judah* to *David, v.* 6. from *David* to *Zerobabel, v.* 13. then to *Jacob* the Father of *Joseph*, the Husband of *Mary*, of whom was born Jesus, *ver.* 16.

Now *Mary* was one of the same House also, and for this consider, Jesus came from the Loins of *David*; see *Mat.* 1. but that he could not do, if *Mary* had not been of the Seed of *David:* For Christ came from her, not from him, for *Joseph knew her not till she had brought forth her First born,* Mat. 1. 25. Again, the Angel told her, that he was the Son of *David*, saying, *And the Lord God will give unto him the Throne of his Father* David, *Luke* 1. 32.

And again, The *Jews* knew this very well, or else they would have been sure to have laid it open before all the World; for they sought by all means to disown him. And though they did through the Deviliſhness of their Unbelief disown him, yet could they find no such thing as to question the Right of his Birth from *Mary.* If it had been to be done, they would no doubt have done it; they did not want Malice to whet them on; neither did they want Means so far as might help forward their Malice; without manifest and apparent Injury; For they had exact Registers, or Records of their Genealogies, so that, if they had had any Colour for it, they would sure have denied him to have been the Son of *David.* There was reasoning concerning him when he was with them, *John* 7. 27, 43. and I do believe, part of it was about the Generation of which he came. And this was so commonly known, that the blind Man that sat by the Wayside could cry out, *Jesus thou Son of* David, *have Mercy on me*; *thou Son of* David, *have Mercy on me*, Luke 18. 38, 39. It was so common, that he came from the Loyns of his Father *David* according to the Flesh, that it was not so much as once questioned. And when *Herod* demanded (*Matt.* 2. 4, 5, 6.) of the chief Priests and Scribes of the People where Christ should be born, *They said unto him, in* Bethlehem *of* Judea: *For thus it is written by the Prophet, And thou* Bethlehem *in the Land of* Judea, *art not the least among the Princes of* Judah, *for out of thee shall come a Governour that*

shall

shall rule my People Israel: (For out of thee) Mark that; if *Mary* had not been of *Judah*, Christ had not come out of *Judah*, but Christ came out of *Judah*; therefore *Mary* is also a Daughter of *Judah*. And this is evident, as saith the Scripture, *for our Lord sprang out of* Judah, *Heb* 7. 14.

Again, when *Christ* the *Saviour* was to come into the World, at that time the *Scepter* was to depart from *Judah*, according to the Prophecy of *Jacob*. *The Scepter shall not depart from* Judah, *nor a Law-giver from between his Feet until Shiloh come*, Gen. 49. 10.

Now the Scepter was then departed from those that were *Jews* by Nature, and also the Law-giver, and *Herod* who was a Stranger, and not of *Judea*, was King over them, as *Cæsar*'s Deputy; and *Cæsar Augustus* imposed Laws on them.

The stubborn *Jews* also confessed the Scepter to be departed, when before *Pontius Pilate* a Roman Governour of *Judea*, they cryed out against Christ: *We have no King but* Cæsar, Joh. 19. 15.

Nay farther, the *Jews* from that Day to this, have been without a King of their own Nation to govern them: they never had the Scepter swayed since by any of themselves, but have been a scattered despised People, and have been as it were liable to all Dangers, and for a long time driven out from their Countrey, and scattered over all the Nations of the Earth, as was propheſied concerning them, *Jer.* 14. 9. *Zech.* 5. 14, 15. And yet these poor Souls are so horribly deluded by the Devil, that though they see these things come to pass, yet they will not believe. And one Reason among many, of their being thus deluded, is this, they say that the word *Scepter* in *Gen.* 49. is not meant of a Kingly Government; but the meaning is, (say they) a Rod, or Persecutions shall not depart from *Judah* till *Shiloh* come. Now they do most grosly mistake that Place; for though I am not skilled in the Hebrew Tongue, yet through Grace, I am enlightned into the Scriptures; whereby I find that the Meaning is not Persecutions, nor the Rod of Afflictions, but a Governor or Scepter of the Kingdom shall not depart from *Judah* till *Shiloh* come. And that this is the Meaning of the Place, weigh but the very next Words of the same *Verse*, and you will find it to be the Scepter of a King that is meant; for he addeth, *nor a Law-giver from between his Feet.* Mark it, The Scepter, nor a Law-giver; the Legislative Power depending on the Scepter of the Kingdom, shall not depart from *Judah* till *Shiloh* come. According to that Scripture, written in *Isa.* 7. 16. *For before the Child shall know to refuse the evil, and chuse the good, the Land which thou abhorrest shall be forsaken of both her Kings*: which Scripture hath been fulfilled from that same time.

But a word to the *Jews* Exposition of the *Scepter* to be a Rod, or Persecutions; saying, that Persecutions shall not depart from *Judah* till *Shiloh* come. This cannot be the meaning of the Place; for the *Jews* have had rest oftentimes, and that before *Shiloh* did come; at one time *they had rest fourscore years*, Judges 3. 30. Again, *And the Land had rest from war*, Josh. 14. 15. And again, *And the Lord gave them rest round about, according to all that he sware unto their Fathers, and there stood not up a Man of all their Enemies before them*, Josh. 21. 44. *And the Land had rest forty years*, Judg. 3. 11. There was rest many a time from Persecution and from the Rod, though it were but for a Season; but the Scepter, or Kingdom, did not depart from *Judah*, and a Law-giver from between his Feet till *Shiloh* came.

Again, To prove that *Jesus* is the *Christ*, it is clear from the hand of God against the *Jews*, for putting him to death. What was the Reason why they did put him to Death, but this, He did say that he was the Christ the Son of God? *Luke* 22. 70. *Then said they all, Art thou the Son of God? And he said, ye say that I am*: that is, I am he as you say, I am the Son of God; yea, the only begotten Son of the Father, and I was with him before the World was. John 9. 37. — 17. 5.

Now the *Jews* did put him to Death for his thus owning his own; that is, for not denying of his Sonship, but making himself equal with God, therefore did they put him to Death, *John* 19. 7.

Now God did, and doth most miserably plague them to this very Day, for their crucifying of him: But, I say, had he not been the Christ of God, God's Son, he would not have laid Sin to their Charge, for crucifying him; but rather have praised them for their Zeal, and for taking him out of the way, who did rob God of his Honour, in that he made himself equal with God, and was not. He would have praised them for doing the Thing that was right, as he did *Phineas* the Son of *Eleazar*, for executing Judgment in his Time, on the Adulterer and Adulteress, *Numb.* 25. 8.

But in that he said he was the Son of God, and accounted it no Robbery so to call himself, *Phil.* 2. And seeing that they did put him to Death, because he said he was the Son of God; and in that God doth so severely charge them with, and punish them for their Sin in putting him to Death, for saying that he was the Son of God, it is evident that he was and is the Son of God, and that Saviour that should come into the World. For his Blood hath been upon them to this very Day for their Hurt, according to their Desire, *Mat.* 27. 25.

Again, *Jesus* himself doth in this Day hold forth that he is the *Christ*, where he saith

ſaith, the Time is fulfilled, and the Kingdom of Heaven is at hand, *Mark* 1. 15. What Time is this that Jeſus ſpeaks of? Surely, 'tis that of *Daniel*'s Seventy Weeks, ſpoken of in *Chap.* 9. 24. where he ſaith, *Seventy Weeks are determined upon thy People to finiſh Tranſgreſſion, and to make an end of Sin, and to make Reconciliation or Satisfaction for Iniquity, and to bring in everlaſting Righteouſneſs, and to anoint the moſt holy:* This Time, that here *Daniel* ſpeaks of, is it that Chriſt ſaith hath an End; and the Argument that he brings to perſuade them to believe the Goſpel, is this, *The Kingdom of God is at hand,* (according as was propheſied of it by *Daniel*) repent, and believe the Goſpel. Repent, and believe that this is the Goſpel, and that this is the Truth of God; conſider that *Daniel* had a Revelation of theſe Days from the Angel of God, and alſo the Time in which it ſhould be accompliſhed: namely, Seventy Weeks was the determined Time of the Meſſias's Coming, from the Time when the Angel ſpake theſe Words to *Daniel:* Seventy Weeks, that is, about 490 Years, if you reckon every Day in the ſaid Seventy Weeks for a Year: A Day for a Year, a Day for a Year; for ſo is the Holy Spirit's Way ſometime to reckon Days, *Ezek.* 46. And this the *Jews* were convinced of, when Chriſt ſaith to them, *Ye Hypocrites, ye can diſcern the Face of the Sky, but can you not diſcern the Signs of the Times?* Mat. 16. 3. Do you not ſee that thoſe Things that are ſpoken of as Forerunners of my Coming, are accompliſhed? Do you not ſee that the Scepter is departed from *Judah?* Do you not ſee the Time that *Daniel* ſpake of is accompliſhed alſo? *There ſhall no Sign be given you but the Sign of the Prophet Jonah: O ye hypocritical Generation!* Ver. 4.

Another Argument to prove that *Jeſus* is the *Chriſt,* is this, By his Power the Blind ſee, the Lame walk, the Deaf hear, the Dumb ſpeak, the Dead are raiſed up, the Devils are diſpoſſeſſed. In *Iſa.* 35. 4. it is thus propheſied of him, *Behold your God will come with a Vengeance; even God with a Recompence; he will come and ſave you.* But how ſhall we know when he is come? Why, *Then the Eyes of the Blind ſhall be opened, and the Ears of the Deaf ſhall be unſtopped, then ſhall the lame Man leap as an Hart, and the Tongue of the Dumb ſhall ſing; for in the Wilderneſs ſhall Waters break forth, and Streams in the Deſart,* Ver. 5, 6. Now when *John* would know whether he were the Chriſt or no, Jeſus ſends him this very Anſwer, *Go and tell John* (ſaith he) *what you hear and ſee; the Blind receive their Sight, and the Lame walk, the Lepers are cleanſed, the Deaf hear, the Dead are raiſed, and the Poor have the Goſpel preached unto them,* Mat. 11. 3, 4, 5.

Another Argument that doth prove this *Jeſus* to be the *Chriſt,* is this, namely, he to whom it was revealed, that he ſhould ſee him, though he waited long for him. So ſoon as ever he did but ſee that ſweet Babe that was born of the Virgin *Mary,* he cried out, *Lord now letteſt thou thy Servant depart in Peace, according to thy Word: For mine Eyes have ſeen thy Salvation, which thou haſt prepared before all People,* as it is in *Luke* 2. 26, to 32. The Propheteſs *Anna* alſo, ſo ſoon as ſhe had ſeen him, *gave Thanks to the Lord, and ſpake of him to all thoſe that waited for Redemption in Iſrael,* Ver. 36, 37, 38.

Another Argument is the Sign of the Prophet *Jonah:* He, even *Jonah,* was three Days and three Nights in the Whale's Belly, *Jonah* 1. 17. and *Jeſus* makes this very Thing an Argument to the *Jews,* that he was the true *Meſſias,* where he ſaith, *A wicked and an adulterous Generation ſeeketh after a Sign,* that is, they would have me to ſhew them a Sign to prove that I am the Saviour, *and there ſhall no Sign be given to them, but the Sign of the Prophet Jonah, for as Jonah was three Days and three Nights in the Whale's Belly, ſo ſhall the Son of Man be three Days and three Nights in the Heart of the Earth,* Mat. 12. 39, 40. And this, the Apoſtle makes mention of to be accompliſhed, where he ſays, The *Jews ſlew Jeſus, and hanged him on a Tree,* Acts 10. 39. *and laid him in a Sepulchre,* Mat. 27. *But God raiſed him up the third Day, and ſhewed him openly,* Acts 10. 40.

Another Scripture Argument to prove that *Jeſus* is the *Chriſt,* is this, that there was not one of his Bones broken; which Thing was foretold and typed out by the Paſchal Lamb, where he ſaith, *Thou ſhalt not leave any of it until the Morning, nor break a Bone of him,* Exod. 12. 46. Num. 9. 12. which Thing was fulfilled in the Son of the Virgin, (though contrary to the Cuſtoms of this Nation,) as it is written, *Then came the Soldiers, and brake the Legs of the firſt, and of the other that was crucified with him. But when they came to Jeſus and ſaw that he was dead already, they brake not his Legs,* John 19. 31, 32. *that the Scripture ſhould be fulfilled, a Bone of him ſhall not be broken,* ver. 36.

Another Scripture Demonſtration is, in that they did fulfil the Saying that was written, *they parted my Raiment among them, and for my Veſture they did caſt Lots,* Pſal. 22. 18. But this was alſo fulfilled in *Jeſus,* as it is written: *Then the Soldiers, when they had crucified Jeſus, took his Garments, and made four Parts, to every Soldier a Part, and alſo his Coat. Now the Coat was without Seam; They ſaid therefore among themſelves, let us not rent it, but let us caſt Lots whoſe it ſhall be; that the Scripture might be fulfilled which ſaith, They parted my Rayment among them, and for my Veſture they*

did cast Lots, John 19. 23, 24.

Again, the Scripture saith, they shall look on me whom they have pierced, *Zech.* 12. 10. But the Soldier thrust a Spear into his Side, *that it might be fulfilled which was written, they shall look on him whom they have pierced*, John 19. 34, 35, 36, 37.

Now then, seeing this is the Truth of God, that *Jesus* that was born of the Virgin, is the Christ of God; how horribly are those deceived who look on Jesus the Son of *Mary*, to be but a Shadow or Type, of something that was afterward to be revealed; whereas the Scriptures most lively hold him forth to be the Christ of God, and not a Shadow of a Spirit, or of a Body afterwards to be revealed, but himself was the very Substance of all Things that did any Way type out Christ to come; and when he was indeed come, then was an end put to the Law for Righteousness, or Justification to every one that Believeth; *Christ is the end of the Law for Righteousness to every one that believeth*, as it is written, *Rom.* 10. 4. That is, he was the end of the Ceremonial *Law*, and of that commonly called the Moral *Law*, the Substance of which is laid down, *Exod.* 20. from the first to the 17th *Verse*, though that *Law*, as handed out by Christ, still remains of great Use to all Believers, which they are bound to keep for Sanctification, as Christ saith, *Mat.* 5. 19 *Verse*, to the end of the *Chapter*. But Christ Jesus hath obtained *everlasting* Righteousness, having fulfilled all the Law of God in the Body of his Flesh, wherein he also suffered on the Cross without the Gates, and doth impute this Righteousness to poor Man, having accomplished it for him in the Body of his Flesh, which he took of the Virgin, *Gal.* 4. 4. God sent forth his Son made of a Woman *, made under the Law, that is, to obey it, and to bear the Curse of it, being made a Curse for us, *Gal.* 3. 13. to redeem them that were under the Law, that is, to redeem such as were ordained to Life eternal, from the Curse of the Law. And this he did by his Birth, being made or born of a Woman; by his Obedience, yea, by his perfect Obedience he became the Author of eternal Salvation to all them that obey him, *Heb.* 5. 8, 9. and by his doing and suffering, did completely satisfy the Law and the Justice of God, and bring in that glorious and everlasting Salvation, without which we had all eternally been undone, and that without Remedy; for without shedding of his Blood there was no Remission.

A Believer hath no Law to fulfil for Justification; only believe on what the Man Christ Jesus hath done and be saved.

* That is, born of the Virgin

See Heb. 9 22. and compare it with Heb. 8. v. 3. where he saith it is of necessity that this Man hath somewhat also to offer, which

Secondly, Seeing Jesus Christ, the Son of the Virgin *Mary*, was and is the Christ of God; And that Salvation came in alone by him, for there is Salvation in no other, *Acts* 4. 12. then how are they *deceived*, that think to obtain Salvation by following the Convictions of the *Law*, which they call *Christ* (though falsely) when alas, let them follow those Convictions that do come from the Law, and Conscience set on work by it; I say, let them follow all the Convictions that may be hinted in upon their Spirits from that Law, they shall never be able to obtain Salvation by their Obedience to it, *for by the Law is the Knowledge of Sin*, Rom. 3. 20. And, *It is not of Works least any Man should boast*, as those fond Hypocrites call'd *Quakers* would do. And again, *If Righteousness comes by the Law, then Christ is dead in vain*, Gal. 2. 21. *But that no Man is justified by the Works of the Law, it is evident, for the just shall live by Faith*, Gal. 3. 10. Which living by *Faith*, is to apply the Lord Jesus Christ his Benefits, as Birth, Righteousness, Death, Blood, Resurrection, Ascension, and Intercession, with the glorious Benefits of his second coming to me, as mine, being given to me, and for me, and thus much doth the Apostle signifie, saying; *The Life which I now live in the Flesh, I live by the Faith of the Son of God, who loved me, and gave himself for me*, Gal. 2. 20.

fer. which Man was Jesus, c. 7. 22.

Cal. 2. 16. John 10. 15. Heb. 9. 12. Gal. 3. 10

Again, Seeing God's Christ which was with him before the World was, *John* 17. *ver.* 5. took upon him Flesh and Blood from the Virgin *Mary*, (who was espoused to *Joseph* the Carpenter) and in that humane Nature yielded himself an Offering for Sin, (for it was the Body of his Flesh by which Sin was purged, *Col.* 1. 22.) I say, seeing the Son of God, as he was in a Body of Flesh, did bring in Salvation for Sinners, and by this Means, as I said before, we are saved, even by Faith in his Blood, Righteousness, Resurrection, &c. How are they then *deceived* who own *Christ* no otherwise as than he was before the World began, who was then without Flesh and Blood (for he took that in Time of the Virgin, *Gal.* 4. 4. *Heb.* 2. 14.) I say, they are wickedly deluded, who own him no otherwise but as he was before the World was: For in their owning of him thus and no otherwise, they do directly deny him to be come in the Flesh, and are of that *Antichristian* Party which *John* speaks of, *Joh.* 4. 3. *Every Spirit that confesseth not that Jesus Christ is come in the Flesh, is not of God; and this is that Spirit of Antichrist, whereof you have heard that it should come, and even now already it is in the World.* Now because the Enemy doth most notably wrest this Scripture, as they do others, to their own *Damnation*, I shall speak something to it; and therefore, when he saith, every Spirit that confesseth not that Jesus Christ is come in the *Flesh*, is not of God, his meaning is, every *Spirit* that doth not confess that that *Christ* that was with the Father before the World was, did in the appointed Time of the Father come into the World, took on him a Body from the Virgin, and was very Man as well as very God, and in that Body of Flesh did

did do and ſuffer whatſoever belonged to the Sons of Men for the breach of the Holy Law of God, and impute his glorious Righteouſneſs which he fulfilled in that Body of his Fleſh, to the Souls that ſhall believe, on what he hath done, and is a doing in the ſame Body. And that this is the Mind of the Spirit of God, conſider, Firſt, he himſelf ſaith, handle me and ſee, for a Spirit hath not Fleſh and Bones, as ye ſee me have, when his Diſciples had thought he had been but a *Spirit*, *Luke* 24. 39, 40. Now that in this Fleſh he died for Sins: Conſider Secondly, that Scripture which ſaith, *Who his own ſelf*, (that is, the Chriſt that was born of the Virgin) *did bear our Sins in his own Body on the Tree.* See Col. 1. 22. *in the Body of his Fleſh*, ſaith he, *to preſent you holy and unblameable, and unreproveable in his Sight.* Now that he aroſe again from the Dead, with the Body of Fleſh wherewith he was crucified, conſider, that forenamed Scripture, *Luke* 24. 39, 40. ſpoken after his Reſurrection.

Now that he went away with the ſame Body from them into Heaven, conſider that it is ſaid, *And he led them out as far as* Bethany, *and he lift up his Hands and bleſſed them: And it came to paſs while he bleſſed them, he was carried from them, and carried into Heaven*, Luk. 24. 50, 51. This is the meaning of thoſe Words therefore; Jeſus Chriſt is come into the *Fleſh*, that is, Jeſus Chriſt hath come in the Fleſh that he took of the Virgin, hath brought us who were enthralled to the Law, the Devil, and Sin, to Liberty; and that by his Obedience and Death. *Foraſmuch then as the Children were Partakers of Fleſh and Blood* (ſaith the Scripture) *he, Chriſt alſo himſelf took Part of the ſame*; Wherefore? *That through Death he might deſtroy him that had the power of Death, that is the Devil; and deliver them who through fear of Death, were all their Time ſubject to Bondage*, Heb. 2. 14, 15. *For he was delivered for our Offences, and was raiſed again for our Juſtification*, Rom. 4. 25. *For he*, even that Man, *through the Power of the eternal Spirit, did offer up himſelf without Spot to God*, and thereby, or by that Offering, *obtained eternal Redemption for us*, Heb. 9. 12. 14. And therefore I ſay again and again, look to your ſelves, that you receive no Chriſt except God's *Chriſt*: For he is like to be deceived that will believe every Thing that calls it ſelf a Chriſt. *For many*, ſaith he, *ſhall come in my Name, and ſhall deceive many*, Matth. 24. 5.

Now having ſpoken thus much touching the Saviour, the Lord Jeſus Chriſt, I ſhall, according to the Aſſiſtance of the Lord Jeſus, proceed, and ſhall ſpeak ſomething of his Godhead, Birth, Death, Reſurrection, Aſcenſion, and Interceſſion; together with his moſt glorious and perſonal appearing the ſecond Time, which will be to raiſe the Dead, and bring every Work to Judgment, Eccleſ. 12. 14.

AND firſt I ſhall ſhew you that he (*Chriſt*) is very God, Co-eternal, and alſo Co-equal with his Father.

2. That by this Son of *Mary* (which is equal with his Father) the World was made.

3. That he in the fulneſs of Time, was made of a Woman, made under the Law, to redeem them that were (or are) under the Law; that is, was born of a Woman: And in our Nature (for he made himſelf of no Reputation, and took on him the Form of a Servant, and was made in the likeneſs of Men) and in our ſtead he did fulfill the Law in Point of Juſtification, *Rom.* 10. 4. and was Crucified for our Tranſgreſſions, 1 *Cor.* 1. 23, 24, 25.

4. That very Body of the Son of *Mary* which was crucified, did riſe again from the Dead, after he had been buried in *Joſeph*'s Sepulchre; that he in that very Body aſcended up into Heaven; and in that very Body ſhall come again to theſe Ends.

1. Firſt, to judge the Quick and the Dead.

2. To receive his Saints to himſelf.

3. To paſs eternal Condemnation on his Enemies.

Theſe Things in brief I ſhall touch upon, according to the Wiſdom given me.

And therefore that Chriſt is very God, I ſhall firſt prove by plain Texts of Scripture.

2. From the Teſtimony of God, Angels, and Men, witneſſed by the Scriptures.

3. By ſeveral Arguments drawn from Scripture, which will prove the ſame clearly.

1. Then to prove it by the Scriptures; tho' indeed the whole Book of God's Holy Scripture, teſtifie theſe Things plainly to be moſt true, yet there be ſome Places more pregnant and pertinent to the Thing than others; and therefore I ſhall mention ſome of them: As firſt, Mind that in *Prov.* 8. *v.* 22, &c. and there you ſhall find him ſpoken of under the Name of *Wiſdom*, the ſame Name that is given him in 1 *Cor.* 1. 24. I ſay in that Place of the *Proverbs* above mentioned, you ſhall find theſe Expreſſions from his own Mouth. *The Lord poſſeſſed me in the Beginning of his Way before his Works of old. I was ſet up from everlaſting, from the Beginning, or ever the Earth was, when there was no Depths, I was brought forth; while there was no Fountain abounding with water. Before the Mountains were ſettled, before the Hills, was I brought forth. While as yet he had not made the Earth, nor the Fields, nor the higheſt Places of the Duſt of the World. When he prepared the Heavens, I was there: When he ſet a Compaſs upon the Face of the Depth: When he eſtabliſhed the Clouds above; when he ſtrengthened the Fountains of the Deep: When he gave to the Sea his*

his Decree, That the Waters ſhould not paſs his Commandment. When he appointed the Foundations of the Earth; then was I by him, as one brought up with him: And I was daily his Delight, rejoycing in the habitable Parts of the Earth, and my Delight was with the Sons of Men. Alſo *John* 1. 1, 2. you have theſe Words ſpoken of Chriſt, *In the beginning was the Word, and the Word was with God, and the Word was God. The ſame was in the beginning with God.* As alſo in *Heb.* 1. 2. the Apoſtle being about to prove the *Son* of *Mary* to be very *God*, ſaith; *He hath in theſe latter Days ſpoken to us by his Son*; which Son is the Son of *Mary*, as in *Mat.* 3. But (ſaith the Apoſtle) *Heb.* 1. 8. to the Son he ſaith, *Thy Throne, O God, is for ever and ever, a Scepter of Righteouſneſs is the Scepter of thy Kingdom.* Again, in *John* 17. 5. you have the Words of the Son of *Mary* for it, ſaying, *And now Father, glorifie thou me with thine own ſelf, with the Glory that I had with thee before the World was.* Again, he himſelf ſaith, before *Abraham* was, I am: And again, I and my Father are one. And in *Phil.* 2. 5. the Apoſtle ſaith, *Let the ſame Mind be in you which was alſo in Chriſt Jeſus; who being in the Form of God, thought it no Robbery to be equal with God, but made himſelf of no Reputation, and took on him the Form of a Servant, and was made in the likeneſs of Men.* Alſo *Rev.* 2. 8. Chriſt himſelf ſaith, *I am the firſt and the laſt, which was dead, but am alive.* And thus have I quoted ſome few Scriptures to prove that the Son of *Mary* is the true God.

2. I ſhall give you the Teſtimony of God himſelf touching the Truth of this, *viz.* That *Chriſt* the *Son* of the Virgin, is the true God. And firſt ſee *Zach.* 13. 7. and there you ſhall find theſe Words, *Awake O Sword, againſt my Shepherd, and againſt the Man that is my Fellow, ſaith the Lord of Hoſts.* In this Place the Lord doth call that *Man* his Fellow, which he doth not do to any meer Creature. Again, in *Mat.* 3. 17. he calls him his beloved Son, ſaying, *This is my beloved Son in whom I am well pleaſed.* And in the aforeſaid Place of the *Hebrews*, *Chap.* 1. the Apoſtle advancing the Lord Jeſus, brings in this Queſtion, *To which of the Angels, ſaid he at any Time, thou art my Son?* Ver. 5. *But to the Son he ſaith,* Ver. 8. *Thy Throne O God, is for ever and ever.* And thus far of the Teſtimony that God himſelf hath given of the Son of *Mary*, Jeſus Chriſt.

3. The Angels do ſhew that he is God:

Firſt, In that they do obey him.

Secondly, In that they worſhip him.

1. That they obey him, is clear, if we compare *Rev.* 21. 9. with *Rev.* 22. 6. In the firſt of theſe Places we find, that there came one of the Angels of the ſeven Vials, which had the ſeven laſt Plagues, and talked with *John*. He came not of himſelf; for in that 22 *Chap. ver.* 6. he ſaith, *The Lord ſent his Angel, to ſhew unto his Servants the Things that muſt be done.* Now in the 16th Verſe, you may ſee who this Lord God is: He ſaith there, *I Jeſus, have ſent mine Angel, to teſtifie theſe Things in the Churches.* * *I am the Root* (as well as) *the Off-ſpring of* David, *and the bright and Morning Star.* I ſay this Obedience of the Angels doth teſtifie that Jeſus, which is the Son of *Mary*, is the true and very God; for they do obey God only.

* Compare Rev. 1. 1.

Secondly, The Angels do ſhew that the Son of *Mary*, is the true God, in that they do not only obey him, but worſhip him alſo; yea, they are commanded ſo to do, *Heb.* 1. 6. where it is written, *When he bringeth his firſt begotten into the World, he* (i. e.) God, ſaith, *And let all the Angels of God worſhip him*, viz. the Son of *Mary*. Now the Angels themſelves command that we worſhip none but God, *Rev.* 22. 8, 9. When *John* fell down to worſhip the Angel, the Angel ſaid, *See thou do it not, for I am thy Fellow-Servant; worſhip God.* Now if the Angels ſhould command to worſhip God, and they themſelves ſhould worſhip him that by Nature is no God, they ſhould overthrow themſelves, in commanding one Thing, and doing another, and ſo loſe their own Habitations, and be ſhut up in Chains of Darkneſs, to be puniſhed with everlaſting Deſtruction from God himſelf at the great Day. And thus much concerning the Teſtimony of Angels touching Jeſus the Son of *Mary*, the Son of God, yea, very and true God, *Iſa.* 9. 6.

Now followeth *David* his Teſtimony among other of the *Saints*, who witneſs Jeſus the Son of *Mary* to be true God; and that you may find in *Pſal.* 110. 1. where he ſaith, *The Lord ſaid unto my Lord, ſit thou on my right Hand, till I make thine Enemies thy Footſtool.* Alſo *Iſaiah* in the 9th *Chap. Ver.* 6. ſaith, *For unto us a Child is born, unto us a Son is given, and the Government ſhall be upon his Shoulders, and his Name ſhall be called Wonderful, Councellor, the mighty God, the everlaſting Father, the Prince of Peace. Of the Increaſe of his Government and Peace there ſhall be no end, upon the Throne of* David (which is not, nor never was the Heart of any Believer) *and upon his Kingdom to order it, and to eſtabliſh it with Judgment and Juſtice, from henceforth even for ever. The Zeal of the Lord of Hoſts will do this.* Again, ſee *Peter*'s Teſtimony of the Son of *Mary*; When Jeſus asked his Diſciples, Whom ſay ye that I am? *Peter*, as the Mouth of the reſt, ſaid, Thou art Chriſt, the Son of the living God, *Matth.* 16. 16. Alſo when *Thomas*, one of Chriſt's Diſciples, would not be perſuaded by the others that they had ſeen the Lord, except he did alſo ſee in his Hands the Print of the Nails, and put

put his Fingers into the Print of the Nails, and thruſt his Hand into his Side, he would not believe. Saith the Son of *Mary*, Reach hither thy Fingers, and behold my Hands, and reach hither thy Hand, and thruſt it into my Side, and be not faithleſs but believing; and then *Thomas* breaks out with a mighty Faith, and a glorious Teſtimony for his Maſter; and ſaith, *My Lord, and my God*, John 20. 27. 28.

Again, ſee *Paul*'s Teſtimony of him, *Rom.* 9. 5. where ſpeaking of the Son of *Mary*, he ſaith, *That Chriſt came of the Father, who is over all, God bleſſed for ever, Amen.* And the Apoſtle *John* doth alſo witneſs as much, 1 *John* 5. 20. where ſpeaking of Jeſus Chriſt, he ſaith on this wiſe, *And we know that the Son of God is come, and hath given us an Underſtanding, that we might know him that is true, and we are in him that is true*, (Who is that? Why, ſaith *John*) *even in his Son Jeſus Chriſt.* Who is he? Why, *This is the true God, and Eternal Life.*

I could here alſo bring in the Teſtimony of the very *Devils* themſelves, as *Luke* 4. 41. *Luke* 8. 28. where he is by them acknowledged to be the Son of the living God: But it is needleſs ſo to do; for we have plainly proved it already.

Now followeth the ſeveral Scripture *Arguments*, which will prove that *Jeſus* the *Son* of *Mary* is very *God.*

And firſt, There is none but he that is the true God, can ſatisfy the Juſtice of the true *God*, for the Breach of his holy Law: But if you compare *Iſa.* 53. 6. with *Matth.* 3. 17. you ſhall find, that Jeſus the Son of *Mary* did give God a full and compleat Satisfaction for the Breach of his holy Law; therefore Jeſus the Son of *Mary* muſt needs be the great and true God.

Secondly, He that hath Power of his own to lay down his *Life*, and hath Power of his own to take it up again, muſt needs be the true *God*: but this did Jeſus the Son of *Mary* the Virgin; therefore he muſt needs be the true God, *John* 10. 8. *Rom.* 1. 4.

If all the *Quakers* and *Ranters* in the World, were but under the Guilt of one ſinful Thought, it would make them to cry out with *Cain*, my Puniſhment is greater than I can bear, *Gen.* 4. 13.

Thirdly, There was never any able to bear the *Sins* of all the Believers in the World, that ever were, now are, or hereafter ſhall be, but the true God: But Jeſus, the Son of the Virgin *Mary*, did bear them all in his own Body on the Tree, 1 *Pet.* 2. 24. *Iſa.* 53. 6. Therefore Jeſus the Son of *Mary* muſt needs be the true God as well as Man.

Fourthly, There was never any meer Man able, by his own Power, to overcome the *Devil* in all his Temptations, but he that is alſo the true God (for *Adam* in his State of Innocency was overcome by them, and fell under them:) But Jeſus the Son of the Virgin did overcome them all by his own Power; therefore (ſee *Gen.* 3. 15. *Iſa.* 51. 9. *Iſa.* 63. 5. *Matth.* 44. *Luke* 4. 12.) he is very God, as well as very Man.

Fifthly, There was never any that did call himſelf the true God (and was not) which did *pleaſe* God in ſo doing. But Jeſus the Son of *Mary* did call himſelf the true God, or account himſelf equal with God (which is all one) yet God was well pleaſed with him, *Phil.* 2. 6, 7. *John* 8. 29. And therefore Jeſus the Son of *Mary* muſt needs be true God as well as Man. Mat. 3. 17.

Sixthly, There was never any that had all *Power* in Heaven and in Earth, but the true God. Jeſus the Son of the Virgin *Mary*, who was eſpouſed to *Joſeph*, hath all power in Heaven and in Earth in his own hand. Therefore, *Matth.* 28. 18. he is the true and great God.

Seventhly, There was never any able to *keep* poor ſouls from *Falling* from God, ſaving he that is the true God. Jeſus the Son of *Mary* did, and doth this, *John* 10. 27, 28, 29, 30. *John* 17. 12. Therefore, &c.

Eighthly, Never could any juſtly call himſelf the *Firſt* and the laſt, except the true God, nor truly (as the Lord did ſay) *I am.* But theſe did Jeſus the Son of *Mary*, *Revel.* 1. 1. compared with *v.* 17, 18. *Rev.* 2. 8. and *John* 8. 58. Therefore Jeſus muſt needs be true God as well as Man.

9. Never was there any that could abſolutely *Forgive* Sins but God, *Mar.* 27. *Luke* 5. 21. But Jeſus the Son of the Virgin *Mary*, can forgive Sins, *Luk.* 5. 20. *Mar.* 2. 5. Therefore Jeſus the Son of *Mary*, muſt needs be true God as well as Man.

10. The *Scriptures* never call any the true and living God; but he that is the true God. The Scriptures call Jeſus, the Son of the Virgin, the true God, *Iſa.* 9. 6. 1 *John* 5. 20. Therefore he is the true and great God.

11. He that *made* all things, whether they be viſible, or inviſible, whether they be Thrones or Dominions, or Principalities, or Powers, muſt needs be the true God. But Jeſus the Son of the Virgin *Mary* did make all theſe, *Col.* 1. 14. to the 18. *John* 1. *v.* 16. *Hebr.* 1. 2. 3. And therefore he is the true God, as well as Man.

12. The blood of a mere finite Creature could never obtain Eternal *Redemption* for Sinners. But the Blood of Jeſus, the Son of the Virgin *Mary*, hath obtained Eternal Redemption for Sinners, *Eph.* 1. 7. *Heb.* 9. 12. 14. *Heb.* 10. 19, 20. Therefore the Blood of the Son of the Virgin, muſt needs be the Blood of God. And ſo the Apoſtle calleth it, ſaying to the Paſtors of the Churches, *Feed the Church of God, which he hath purchaſed with his own Blood*, Acts 20. 28. 1 *John* 3. 16. Rom. 3. 25 Rom. 5. 9. Heb. 9. 12

13. Never was there any that could overcome *Death* in his own Power, but the true God, *Hoſ.* 13. 4. Jeſus the Son of the Virgin 1 Tim. 1. 10. Heb. 1. 2.

Virgin *Mary* did overcome Death by himself, *Heb.* 2. 14. Therefore, &c.

14. He that searcheth the *Hearts*, and knoweth the Thoughts of Men, must needs be the true God, *Jer.* 17. 10. But Jesus the Son of the Virgin doth, *Luke* 5. 22. *Luke* 9. 47. *John* 2. 24, 25. Therefore, &c.

15. He that by his own Power commandeth the raging *Sea*, must needs be the true God, *Job* 38. 10, 11. *Prov.* 8. 29. But this did Jesus the Son of *Mary*, *Mark* 4. 39, 41. *Luke* 8. 24. Therefore, &c.

16. He that is the *Wisdom*, Power, and Glory of God, must needs be the true God. But Jesus the Son of the Virgin is all these, as 1 *Cor.* 1. 23, 24. *Heb.* 1. 1, 2, 3. Therefore Jesus the Son of the Virgin must needs be true God as well as Man.

The next thing that I am to prove, is this; Namely, That by this Jesus Christ, *the Son of the Virgin, the* World *was made: And here I shall be brief, having touched on it already. Only I shall lay down some of the Scriptures, that hold forth this to be a Truth, and so pass to the next things that I intend to speak of.*

AND therefore in the first Place, see *Heb.* 1. 2. where the Apostle is speaking of the Son of God, which Son was born of the Virgin *Mary*, according to these Scriptures mentioned before, *Matth.* 1. 18, to 23. *Luke* 2. *Matt.* 3. 17. where God himself saith, *This is my beloved Son*, &c. This Son of God, saith the Apostle, by whom God hath spoken to us, by him also he made the Worlds. And *Col.* 1. the Apostle speaking of the Deliverance of the Saints, saith, *Who hath delivered you from the Power of Darkness, and translated you into the Kingdom of his dear Son, in whom we have Redemption through his Blood, even the Forgiveness of Sins.* And is that all? No, but *He is* (also) *the Image of the invisible God*, v. 15. *The first born of every Creature.* And in v. 16, 17. *By him were all things created that are in Heaven, and that are in Earth, visible and invisible, whether they be Thrones, or Dominions, or Principalities, or Powers: All things were created by him and for him. And he is before all things, and by him all things consist.* Also *Heb.* 1. 10. it is thus written of this Son of *God*. Christ Jesus the Son of *Mary*, *And thou Lord in the Beginning hast laid the Foundations of the Earth, and the Heavens are the Work of thy Hands.* And again, *John* 1. and the first 9. Verses, the Evangelist, or Apostle, speaking of the Son, saith, *In the beginning was the Word*, which Word was the Son, *Rev.* 19. 12, 13. This Word, or Son, was with God, and the Word was God. *All things were made by him, and without him was not any thing made that was made. In him was Life, and the Life was the Light of Men; And the Light shined in the Darkness, and the Darkness comprehended it not.* But in the ninth Verse of this first Chapter of *John*, it is written, *That was the true Light, which lighteth every one that cometh into the World.* Now seeing the Lord hath brought me thus far; and because the *Quakers* by wresting this Scripture, do not only split themselves upon it, but endeavour also to split others, I shall therefore, before I proceed any further, speak a few Words to it; and they are these that follow.

The *Apostle* in these nine first Verses, or most of them, is speaking of the Divinity or Godhead of the Son of *Mary*, and shewing that he made the World: Now in this Ninth Verse he speaketh of Man as he is in his coming into the World, and not as he is a regenerate Person. Now every Man as he comes into the World, receives a *Light* from *Christ*, as he is God, which Light is the *Conscience*, that some call Christ though falsly. This Light, or Conscience, will shew a Man that there is a God, and that this God is eternal, *Rom.* 1. 20. This Light doth discover this Eternal God by his Works in the World; for saith the Scripture before named, *The invisible things of him* (meaning God) *from the Creation of the World are clearly seen, being understood by the things that are made; even his eternal Power and Godhead.* This Light also will reprove of Sin, or convince of, and make manifest Sins against the Law of this Eternal God: So that Man, before he is regenerate, is able by that Light to know that Sins against the Law, are Sins against God, as is manifested in the unconverted *Pharisees*, who, (as Christ told them) had neither the Love of God, nor the Word of God abiding in them, *John* 5. 38, 42. yet knew Sins against the Law, to be Sins; for they were offended at a Woman for committing Adultery, which Act was forbidden, *Mat.* 5. 27, 28. by the Law; and it is said also, they were convicted of Sin by their own Consciences, *John* 8. 7, 8, 9, 19.

Again, The Apostle writing to the *Corinthians*, and admonishing them to walk orderly, 1 *Cor.* 11. 14. turns them to Nature itself, saying, *Doth not even Nature itself teach you?* &c. This Light surely is that, wherewith Christ, as he is God, hath enlightened every Man that cometh into the World, which doth convince of Sins against the Law of God. Therefore, as the Apostle saith, *Rom.* 1. 20. *They are left without excuse.* That is, they have their own Conscience, that doth shew them there is a God, and that this *God* is to be served and obeyed; and the Neglect of this will be sure to damn them, though the Obedience to the Law will not save them, because

becauſe they are not able to make a full Recompence to God for the Sins that are paſt; neither are they able for the time to come, to yield a full, continual, and compleat Obedience to the Law of this Almighty, Infinite, and Eternal God. For as many as are of the Works of the Law, are under the Curſe; for it is written, *Curſed is every one that continueth not in all things that are written in the Book of the Law to do them.* * *But that no Man is juſtified by the Works of the Law, it is evident: For the Juſt ſhall live by Faith*, Gal. 3. 10, 11.

*If Works would do it, what need is there of Faith? But it is evident that Works will not ſave, becauſe there muſt be Faith in the Blood of Jeſus the Son of *Mary*.

But now, though Chriſt, as he is God, doth give a *Light* to every one that cometh into the World, which Light is the Conſcience, (as they themſelves confeſs;) yet it doth not therefore follow that this Conſcience is the Spirit of Chriſt, or the Work of Grace, wrought in the Heart of any Man whatſoever; for every one hath Conſcience, yet every one hath not the Spirit of Chriſt: For *Jude* ſpeaks of a Company of Men in his Days, who had not the Spirit of Chriſt, *Jude* 19. *Theſe be they who ſeparate themſelves*, (ſaith he) *ſenſual, having not the Spirit.* Yea Heathens, Turks, Jews, Pagans, Atheiſts, have that alſo that doth convince of Sin, and yet are ſo far from having the Spirit of Chriſt in them, that it is their great Delight to ſerve their Luſts, this World their Sins, whereas the Apoſtle ſaith plainly, *If Chriſt be in you, the Body is dead becauſe of Sin; but the Spirit is Life* Rom. 8. 10 *for Righteouſneſs ſake.* So that thoſe who are alive to their Sins, have not the Spirit of Chriſt. Nay, let me tell you, the very Devils themſelves, who were thrown from Jude 6. their firſt State by Sin, 2 *Pet.* 2. 4. have ſuch a Taſte of their horrible Sins, that when they did but ſuppoſe that Jeſus was come to put an end to their tyrannical Dealing with the World, and to bring them to Judgment for their Sins, (to which they know they ſhall be brought,) it made them cry out, *Art thou come to torment us before* Mat. 8. 26. *the time?* *James* doth alſo ſignify thus much unto us, where he ſaith, *The Devils alſo believe and tremble*, Jam. 2. 19. Which Belief of theirs is not a believing in Chriſt to ſave them; for they know he did not take hold on their Nature, *Heb.* 2. But they do believe that Chriſt will come to their everlaſting torment; and the Belief of this doth make thoſe proud Spirits to tremble.

Again, Man at his coming into the World, hath his Conſcience given him, which doth convince of Sin, *John* 2. 9. *John* 8, 9. yet Man, as he cometh into the World, hath not the Spirit of Chriſt in him; for that muſt be received afterward, by the preaching of the Word, which is preached by the Miniſters and Servants of Jeſus Chriſt. This is God's uſual Way to communicate of his Spirit into the Hearts of his Elect; and this is clear in ſo many Words, where *Peter* preaching to a certain Number, the Scripture ſaith, *While* Peter *yet ſpake theſe Words, the Holy Ghoſt, or Holy Spirit, fell on all thoſe that heard the Word.* And again, *Gal.* 3. ver. 2, and 5. compared together, *Received ye the Spirit by the Works of the Law*, (ſaith the Apoſtle) *or by the hearing of Faith? or the Goſpel, which is the Word of Faith preached by us?* Which Spirit, as Chriſt ſaith, the World cannot receive, becauſe it ſeeth him not, neither knoweth him, though his Children ſhall have Fellowſhip with him to the great Comfort of their own Souls, *John* 14. 16, 17.

But now, this mercileſs Butcherer of Men, the *Devil*, that he might be ſure to make the Soul fall ſhort of Glory, if poſſible, endeavours to perſuade the Soul that its State is good; that it hath the Spirit of Chriſt in it; and for a Proof of the ſame, ſaith he, turn thy Mind inward, and *liſten* within, and ſee if there be not that within thee that doth convince of Sin: Now the poor Soul, finding this to be ſo, all on haſte (if it be willing to profeſs) through ignorance of the Goſpel, claps in with theſe Motions of its own Conſcience, which doth command to abſtain from this Evil, and to practiſe that Good; which if neglected, will accuſe and torment for the ſame Neglect of others, *Rom.* 2. 15. both now and hereafter.

Now the Soul ſeeing that there is ſomething within that convinceth of Sin, doth all on a ſudden cloſe with that, ſuppoſing it is the Spirit of Chriſt, and ſo through this Miſtake, is carried away with the Teachings and Convictions of its own *Conſcience*, (being miſs-informed by the Devil) unto the Works of the Law; under which, though it work all Days, and labour with its Might and Main, yet it never will be able to appeaſe the Wrath of God, nor get from under the Curſe of the Law, nor get from under the Guilt of one ſinful Thought the right Way, which is to be done by believing what another Man hath done by himſelf, *Heb.* 1. 2, 3. *Rom.* 5. 15. without us, on the Croſs, without the Gates of *Jeruſalem.* See for this, 1 *Pet.* 2. 24. *Heb.* 13. 12. The one ſaith, *He bare our Sins in his own Body on the Tree*; the other ſaith, *It was done without the Gate.*

And thus the poor Soul is moſt horribly carried away headlong, and thrown down violently under the Curſe of the *Law*, under which it is held all its Days, if God of his meer Mercy prevent not; and at the end of its Life doth fall into the very Belly of Hell.

Again, That the *Devil* might be ſure to carry on his Deſign, he now begins to counterfeit the Work of Grace; Here he is very ſubtil, and doth transform himſelf into an Angel of Light, 2 *Cor.* 11. 14. Now he makes the Soul believe that he is

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its Friend, and that he is a Goſpel Miniſter; and if the Soul will be led by what ſhall be made known unto it by the Light (or Conſcience) within, it ſhall not need to fear but it ſhall do well.

Now he counterfeits the *New Birth*, perſuading them, that it is wrought by following the *Light* that they brought into the World with them. Now he begins alſo to make them run through Difficulties: And now, like *Baal*'s Prieſts, they muſt launce themſelves with Knives, &c. *Now*, 1656. *But now* (1691) *Quakers are changed to the Laws of the World.* Now they muſt wear no Hatbands; now they muſt live with Bread and Water; now they muſt give heed to ſeducing Spirits, and Doctrines of Devils, which bids them abſtain from Marriage, and commands them to abſtain from Meats, which God hath created to be received with Thankſgiving, of them which love and know the Truth, as in 1 *Tim.* 4. 1, 2, 3. Now they muſt not ſpeak, except their Spirit moves them, (I do not ſay the Spirit of Chriſt) though when it moves, they will ſpeak ſuch ſad Blaſphemies, and vent ſuch horrible Doctrines, that it makes me wonder to ſee the Patience of God, in that he doth not command, either the Ground to open her Mouth and ſwallow them up, or elſe ſuffer the Devil to fetch them away alive, to the Aſtoniſhment of the whole World.

Object. *But you will ſay, Doth not the Scripture ſay, that it is the Spirit of Chriſt that doth make manifeſt or convince of Sin?* John 16. 8.

Anſw. Yes, It doth ſo. But for the better underſtanding of this Place, I ſhall lay down this; namely, That there are two Things ſpoken of in the Scriptures, which do manifeſt Sin, or *convince* of Sin.

Firſt, The Law, as ſaith the Apoſtle, *Rom.* 3. 20. *Therefore by the Deeds of the Law ſhall no Fleſh be juſtified in his Sight*, viz. God's Sight: *For by the Law is the Knowledge of Sin.*

Secondly, The Spirit of Chriſt doth make manifeſt, or reprove of Sin, as it is written, *John* 16. 8, 9. *And when he* (the Spirit) *is come, he will reprove the World of Sin, of Righteouſneſs, and of Judgment: Of Sin becauſe they believe not on me*, ſaith the Son of *Mary*, which is Chriſt.

Now the Law doth ſometimes, by its own Power manifeſt Sin without the Spirit of Chriſt; as in the Caſe of *Judas*, who was convinced of the Sin of Murther, which made him cry out, *I have ſinned*; yet at that Time he was ſo far from having the Spirit of Chriſt in him, that he was moſt violently poſſeſſed of the Devil, *Luke* 22. 3, 4.

Mat. 27. 3, 4, 5. He hanged himſelf immediately after.

Again, Sometimes the Spirit of Chriſt takes the Law, and doth effectually convince of Sin, of Righteouſneſs, and Judgment to come,

Queſt. *But you will ſay, How ſhould I know whether I am convinced by the Law alone, or that the Law is ſet home effectually by the Spirit of the Lord Jeſus upon my Conſcience?*

Anſw. Unto this I anſwer. Firſt, When the *Law* doth convince by its own Power, without the Help of the Spirit of Chriſt, it doth only convince of Sins againſt the Law, as of Swearing, Lying, Stealing, Murdering, Adultery, Covetouſneſs, and the like. I ſay, it doth only make manifeſt Sins againſt the Law, pronouncing a horrible Curſe, *Gal.* 3. 10. againſt thee, if thou fulfil it not, and ſo leaves thee; but it gives thee no Strength to fulfil it compleatly, and continually, (which thou muſt do, if thou wilt be ſaved thereby). Now thy own Strength being inſufficient for theſe Things, having loſt it in *Adam*, thou art a Breaker of the Law. Here the Law finds thee in thy Sins, and condemns thee for thy Sins: But gives thee no Power to come wholly out of them; neither doth it ſhew thee thy right Saviour, to ſave thee from them * (which is the Son of the Virgin *Mary*, the Man Chriſt Jeſus) *but commands thee upon pain of eternal Damnation, to continue in all Things that are written in the Book of the Law to do them*, Gal. 3. 10. And therefore if thou haſt been convinced of no other Sins, but what are againſt the Law, for all thy Convictions and Horrour of Conſcience, thou mayeſt be but a natural Man at the beſt, *and ſo under the Curſe*, Gal. 3. 10.

* For a Proof hereof take the Carriage of the Phariſees towards our Saviour, who while they truſted in *Moſes*, crucified *Jeſus*, 1 Cor. 2. 8.

Obj. *But, perhaps thou wilt ſay, I am not only convinced of my Sins againſt the Law, but I have alſo ſome Power againſt my Sins, ſo that I do in ſome conſiderable Meaſure abſtain from thoſe Things that are forbidden in the Law.*

Anſ. This thou mayeſt have, and do, as thou thinkeſt, perfectly, as thoſe blind Phariſees called *Quakers*, do think that they alſo do, and yet be but a natural Man: And therefore I pray conſider that Place, in *Rom.* 2. 14. the Apoſtle there ſpeaks on this wiſe, concerning the Gentiles Obedience to the Law, *For when the Gentiles, which have not the Law, do by Nature the Things contained in the Law, theſe having not the Law, are a Law unto themſelves, which ſhew the Work of the Law written in their Hearts.* Which Work of the Law, Chriſt as he is God, hath enlightened every one withal that cometh into the World, *John* 1. 19. which, as the *Quakers* ſay, doth convince of Sin, yet of no other than of Sins againſt the Law: And therefore muſt needs be all one Light or Law, for *the Law is Light*, Prov. 6. 23. and gives *the Knowledge of Sin*, Rom. 3. 20. And therefore, as I ſaid before, ſo ſay I now again, If thy Convictions are no other than for the Sins againſt the Law, though thy Obedience be the ſtricteſt that ever was wrought

wrought by any Man, (except the Lord Jeſus the Son of *Mary*) thou art at the beſt but under the Law, and ſo conſequently under the Curſe, and under the Wrath of God, *Gal.* 3. 10. *John* 3. 36. whether thou believeſt it or not.

But now the Second Thing, how thou ſhouldeſt know whether the Spirit of Chriſt doth effectually ſet home the Law upon thy Conſcience, or not; and therefore to ſpeak directly to it, If the Spirit of the Lord Jeſus, the Son of God, doth ſet home the Law effectually; then the ſame Spirit of Chriſt ſhews thee more Sin than the Sins againſt the Law. For,

Firſt, It ſhews thee, that *all thy Righteouſneſs is but as filthy Rags*, Iſa. 64. 6. Thou ſeeſt all thy Praying, Meditation, Hearing, Reading, Alms-deeds, Faſting, Reformation, and whatſoever elſe thou haſt done, doeſt, or canſt do, being an Unbeliever, deſerves at the Hands of God his Curſe and Condemnation, and that forever: And therefore thou art ſo far from truſting to it, that in ſome Meaſure thou even loatheſt it, and art aſhamed of it, as being a Thing abominable, both in God's Sight and thine own, *Phil.* 3. 8. Thou counteſt thy own Performances, when at beſt, and thine own Righteouſneſs, *A Bed too ſhort to ſtretch thy ſelf upon, and a Covering too narrow to wrap thy ſelf in*, Iſa. 28. 20. And theſe Things thou ſeeſt not overly, or ſlightly, and as at a great Diſtance, but really and ſeriouſly, and the Senſe of them ſticks cloſe unto thee.

Secondly, It ſhews thee that thou haſt no *Faith* in the Man Chriſt Jeſus by Nature, and that though thou hadſt no other Sins, yet thou art in a periſhing State becauſe of Unbelief, according to that 16th of *John*, Ver. 9. *Of Sin, becauſe they believe not on me.* If therefore thou haſt been convinced aright by the Spirit, thou haſt ſeen that thou hadſt no Faith in Chriſt the Son of *Mary*, the Son of God, before Converſion. It ſhews thee alſo, that thou canſt not believe in thine own Strength, though thou wouldeſt never ſo willingly; yea, though thou wouldeſt give all the World (if thou hadſt it) to believe, thou couldeſt not.

Becauſe Faith is the Gift of God. *Eph.* 2. 8. *Phil.* 1. 29.

In the next Place it will ſhew thee, that if thou doeſt not believe in the Man Chriſt Jeſus, and that with the Faith of the *Operation of God*, Col. 2. 12. thou wilt ſurely periſh, and that without Remedy. Alſo it ſhews thee, that if thou haſt not that Righteouſneſs, which the Man Chriſt Jeſus accompliſhed in his own Perſon for Sinners, I ſay, if thou be not cloathed with that inſtead of thine own, thou art gone for ever; and therefore ſaith Chriſt, (ſpeaking of the Spirit) *When he is come he ſhall reprove the World of Sin, and of Righteouſneſs* too, *John* 16. 8. That is, The Spirit ſhall convince Men and Women of the Sufficiency of that Righteouſneſs that Chriſt, in his human Nature, hath fulfilled: So that they need not run to the Law for Righteouſneſs: *For Chriſt is the End of the Law for Righteouſneſs, to every one that believeth*, Rom. 10. 4. Again, If the Spirit of Jeſus ſetteth home the Law upon thy Conſcience, thou wilt freely confeſs, that although the Law curſeth and condemneth thee for thy Sins, and gives thee no Power either to fulfil it, or to come out of thy Sins: Yet God is juſt in giving that Law, and *The Law is holy, and the Commandment holy, and juſt, and good*, Rom. 7. 12.

Laſtly, It alſo convinceth of Judgment to come: *He* (viz. the Spirit) *ſhall reprove the World of Sin, of Righteouſneſs*, yea, *and of Judgment* too. *Acts* 24. 25. Then doth the Soul ſee, that that very Man that was born of the Virgin *Mary*, crucified upon the Croſs without the Gates of *Jeruſalem*, *ſhall ſo come again; even that ſame Jeſus, in like manner as he was ſeen to go up from his Diſciples*, Acts 1. 11. Yea, They that are thus convinced by the Spirit of Chriſt, know that *God hath appointed a Day, in which he will judge the World in Righteouſneſs, by that Man whom he hath ordained*, Acts 17. 31. which is the Man Chriſt Jeſus: For it is he that is ordained of God *to be the Judge of Quick and Dead*, Acts 10. 42.

And now, O Man or Woman, whoever thou art, that art ſavingly *convinced* by the Spirit of Chriſt, thou haſt ſuch an endleſs Deſire after the Lord Jeſus Chriſt, that thou canſt not be ſatisfied or content with any Thing below the *Blood* of the Son of God to purge thy Conſcience withal; even that Blood that was ſhed without the Gates, *Heb.* 13. 12. and 9. 14. Alſo thou canſt not be at quiet, till thou doſt ſee by true *Faith*, that the *Righteouſneſs* of the Son of *Mary* is imputed unto thee, and put upon thee, *Rom.* 3. 21, 22, 23. Then alſo thou canſt not be at quiet, till thou haſt Power over thy *Luſts* and *Corruptions*, till thou haſt brought them into Subjection to the Lord Jeſus Chriſt. Then thou wilt never think that thou haſt enough Faith: No, thou wilt be often crying out, *Lord, give me more precious Faith: Lord, more Faith in thy Righteouſneſs; more Faith in thy Blood and Death; more Faith in thy Reſurrection*: And *Lord, more Faith in this, that thou art now at the right Hand of thy Father in thy human Nature, making Interceſſion for me a miſerable Sinner.* And then, O poor Soul, if thou comeſt but hither, thou wilt never have an itching Ear after another *Goſpel*. Nay, thou wilt ſay, If a *Presbyter*, or *Anabaptiſt*, or *Independent*, or *Ranter*, or *Quaker*, or *Papiſt*, or *Pope*, *or an Angel from Heaven, preach any other Doctrine, let him be accurſed*, again and a-

gain, *Gal.* 1. 8. And thus have I briefly shewed you,

First, How Christ, as he is God, doth enlighten every Man that comes into the World, *Rom.* 1. 20.

Secondly, What this Light will do, *viz.* shew them that there is a God, by the Things that are made; and that this God must be worshipped.

Thirdly, I have shewed you the Difference between that *Light* and the Spirit of Christ the Saviour.

Fourthly, I have also shewed you how you should know the one from the other, by their several Effects.

As first, The first Light convinces of Sins, but of none other than Sins against the Law; neither doth it shew the Soul a Saviour, or deliver (for that is the Work of the Spirit) from the Curse wherewith it doth curse it, *John* 6. 44. and 16. 24. But I shewed you, that when the Spirit of Christ comes, and works effectually, it doth not only shew Men their Sins against the Law, but also shews them their lost Condition, if they believe not in the Righteousness, *Blood, Death, Resurrection, and Intercession of Jesus Christ the Son of* Mary, *the Son of God.* And thus much I thought necessary to be spoken at this Time, touching the Nature of *Conviction.*

Now in the Third Place.

Though I have spoken something to this Thing already, namely, concerning our Lord the Saviour, yet again, in few Words, through Grace, I shall shew, that he was made, that is, born of a Woman, and made under the Law, to redeem them that are under the Law. My Meaning is, *That God is our* Saviour.

And for this, see *Isa.* 45. 15. where you have these Words, *Verily, thou art a God that hidest thy self, O God of Israel, the Saviour:* And *Ver.* 21, 22. you have these Words. *Who hath told it from antient Times? Have not I the Lord? And there is no God besides me; a just God and a Saviour, and there is none besides me. Look unto me, and be ye saved all the Ends of the Earth:* Why, who art thou? *For I am God, and there is none else.* Also in *Isa.* 54. 5. *For thy Maker is thine Husband, the Lord of Hosts is his Name; and thy Redeemer the Holy One of Israel, the God of the whole Earth shall he be called.* Read also Verse 6, 7, 8. of that Chapter. I could abundantly multiply Scriptures to prove this to be Truth, but I shall only mind you of two or three, and so pass on; the first is in *Jude*, Ver. 25. *To the only wise God our Saviour be Glory:* And *Acts* 20. 23. *John* 3. 16. 1 *John* 5. 20.

Object. But you will say, *How is God a Saviour of Sinners, seeing his Eyes are so pure that he cannot behold Iniquity?* Hab. 1. 13.

For Answer hereunto. First, When the Fulness of Time was come wherein the Salvation of Sinners should be actually wrought out, *God sent forth his Son*, (which Son is equal with the Father, *John* 1. 1. 17. 5. and 10. 30.) *made of a Woman, made under the Law*, (that is, He was subject to the Power and Curse of the Law) to this End, *to redeem them that are*, or were, *under the Law*, Gal. 4. 4, 5. that is, to deliver us from the Curse of the Law, *being made a Curse for us*, Gal. 3. 13.

From whence take Notice, that when the Salvation of Sinners was to be actually wrought out, then God sent forth the everlasting Son of his Love into the World, cloathed with the human Nature, according to that in *John* 1. 14. *Heb.* 2. 14. and 1 *Tim.* 3. 16. which saith, *God was manifested in the Flesh*, that is, took Flesh upon him.

2. This Son of God, which is equal with the Father, did in that Flesh which he took upon him, compleatly fulfil the whole Law: So that the Apostle saith, *Christ is the very End of the Law for Righteousness to every one that believes*, Rom. 10. 4. This Righteousness which this Christ did accomplish, is called, *The Righteousness of God*, Rom. 3. 22. This *Righteousness* of God, is by the Faith of Jesus Christ, unto all, and upon all them that believe: My meaning is, it is imputed to so many as shall by Faith lay hold on it. This is also part of the meaning of that Speech of the Apostle: *As many as were* baptized *in Christ, have put on Christ.* That is, by Faith have put on the Righteousness of Christ, with the rest of that which Christ hath bestowed upon you, having accomplished it for you. This is also the meaning of the Apostle, *Col.* 2. 9, 10. where he saith, *For in him* (that is the Son of *Mary*, *Chap.* 1. 13, 14.) *dwelleth all the Fulness of the Godhead bodily. And ye are complete in him.* That is, in his Obedience and Righteousness, which also the Apostle himself doth so hard press after, *Phil.* 3. 6, 7, 8. saying, *Doubtless, I count all Things but loss, for the excellency of the Knowledge of Christ Jesus my Lord, which Lord* was crucified by the *Jews*, as it is in 1 Cor. 2. 8. *for whom*, that is for Christ, *I have suffered the loss of all Things* (as well the Righteousness of the Law, in which I was blameless, as all other Things) *and do count them but* Dung, *that I may win Christ: And be found in him, not having on mine own Righteousness, which is of the Law, but that which is through the Faith of Christ, the Righteousness which is of God by Faith*; which is unto all, and upon all them that believe. That Place also in the ninth of *Daniel, ver.* 24. 25. holdeth forth as much, where Prophecying of the *Messias*, he saith, that it is he that came to finish Transgression, and to make an End of Sin, and to make Reconciliation for Iniquity, and to bring in everlasting Righteousness. Now

Gal. 3. 27.

Rom. 3. 20

that

that the Righteouſneſs of the Son of *Mary* is it, mind the 26th *Verſe*; where he ſaith thus, and after threeſcore and two Weeks ſhall *Meſſias* be cut off, That is, *Chriſt ſhall be Crucified.* But not for himſelf, that is, not for any Sin that he hath committed; for he committed none. Then ſurely, it muſt be for the Sins of the People, *Joh.* 11. 50. as the High Prieſt ſaid, it is expedient that one Man ſhould die for the People, which Man was the true *Meſſias*, *Dan.* 9. 24. which alſo is the Son of *Mary*, *Mat.* 1. 18, to 23. And the Son of God, *Mat.* 3. 17. And alſo the true God, 1 *Joh.* 5. 20. And this *Meſſias*, this Son of the Virgin, this Son of God, this true God, did not die for himſelf, for he had not offended; Neither did he fulfil the Law or finiſh Tranſgreſſion, and bring in everlaſting Righteouſneſs for himſelf, for he had not ſinned, 1 *Pet.* 2. 22. therefore it muſt of neceſſity follow, that this Righteouſneſs of God, this everlaſting Righteouſneſs, is imputed to all, and upon all them that believe, *Rom.* 3. 22. 2 *Cor.* 5. 19, 20, 21.

But Secondly, this *Meſſias*, this Son of *Mary*, this Son of God, this true God, he was put to *Death* for the Sins that his Children had committed, according to that Saying. Herein perceive we the Love of God, in that he laid down his Life for us. Alſo in *Acts* 20. the Apoſtle ſpeaking to the Paſtors of the Churches, ſaith, feed the Church of God, which he hath purchaſed with his own Blood.

Zac.12.10

Now, I would not be miſtaken. I do not think, or ſay, that he died in his *Divine* Nature, but as it is written, he in his own Body on the Tree did bear our Sins; which Tree was the Croſs, *Col.* 2. 14. And as the Apoſtle ſaith again, who when he had by himſelf purged our Sins, ſate down on the right Hand of the Majeſty on High. And again, the Apoſtle ſpeaking of his glorious God, ſaith on this wiſe, *Col.* 1. (being before ſpeaking of his Godhead) in the 19th Verſe, *For it pleaſed the Father that in him ſhould all fulneſs dwell*; *and* (having made Peace by the Blood of his Croſs) *by him to reconcile all Things to himſelf: By him I ſay, whether they be Things in Earth, or Things in Heaven. And you who were ſometimes alienated, and Enemies in your Minds by wicked Works, yet now hath he reconciled.* But how? Why in *ver.* 22. he tells you, that it is *in the Body of his Fleſh, through Death, to preſent you holy and unblameable, and unreproveable in his Sight.* That is, Chriſt, who is the true God, after that he had finiſhed all actual Obedience on Earth, did in the Power and Strength of his Godhead, * yield up himſelf to the Wrath of his Father, which was due to poor Sinners (and that willingly) according to that ſaying in 1 *Pet.* 3. 18. *For Chriſt alſo hath once ſuffered for Sinners, the juſt for the unjuſt*: That is, the Son of God for poor Sinners; *that he might bring us to God, being put to Death in the Fleſh, but quickened in the Spirit.* Again, 1 *Pet.* 4. 1. *Foraſmuch then as Chriſt hath ſuffered for us* (not for himſelf) *in the Fleſh, in his own Body* (which he took of the Virgin, 1 *Pet.* 2. 24.) *let us arm our ſelves with the ſame Mind.* That is, let us die to Sin as he did, that we might live to God as he did, and doth. And thus have I briefly ſhewed you,

1Pet.2.24

Heb. 1.3.

Joh.19.30
Iſa. 63. 3.
* See Heb. 9. 14. and read that Ver. with underſtanding.

Dan.9.26.

Rom.6.10

1. That the Son of *Mary* is very God.
2. That he made the World.
3. That he is our Saviour, and how.
4. That he died for Sinners, and how, Namely, not in his Divine Nature, but in his Humane, in his own Body, and in his own Fleſh, redeeming his Church with his own Blood, *Act.* 20. 28. and with his own Life, 1 *Joh.* 3. 16. *John* 10. 18.

Col. 1.22.

We ſhall now paſs on to ſome other Things (the Lord willing) touching his Burial, Reſurrection, Aſcenſion, Interceſſion, Second coming, Reſurrection of the Body, and eternal Judgment.

His Burial *proved.*

And firſt, I ſhall prove by ſeveral Scriptures that he was *buried*, and ſo paſs on. Firſt, therefore ſee that Place, *Mat.* 27. *ver.* 57. and ſo forward. After that Jeſus the Son of God had been crucified a while, he gave up the Ghoſt; that is, he died; and after he had been a while dead, *Joſeph* of *Arimathea* went in to *Pilate*, and begged the Body of Jeſus, and *Pilate* gave conſent thereto. And *Joſeph* took the Body of Jeſus, and wrapped it in clean Linnen, and laid it (*viz.*) the Body of Jeſus in his own Tomb, and rolled a Stone upon the Mouth of the Sepulchre, and departed, *Mat.* 27. 57, *to* 61. Alſo in *Luke* 24. 51, 52, 53. The Apoſtle *Paul* alſo teacheth ſo much, 1 *Cor.* 15. 3, 4. where he ſaith, *For I delivered unto you firſt of all that which I alſo received, how that Chriſt died for our Sins according to the Scriptures. And that he was buried.* Again, in *Acts* 13. 29. the Apoſtle ſpeaking there of Jeſus Chriſt, ſaith, *And when they had fulfilled all that was written of him, they took him down from the Tree, and laid him in a Sepulchre.* And ſo much touching the Burial of Jeſus Chriſt the Son of God.

In the next Place I am to prove, That that very Man, whom the *Jews* did Crucifie between two Thieves, called Jeſus Chriſt, did *riſe* again. That very Man, with that very Body wherewith he was Crucified upon the Croſs, did riſe again out of the Grave, in which he was laid. And this I ſhall prove by Scriptures, by the Teſtimony of Angels, by Chriſt's own Words after he was riſen, and by the Teſtimony of the Apoſtles in the Scripture.

Firſt therefore conſider, *Pſal.* 16. *ver.* 10. where the Prophet ſpeaks on this wiſe of Chriſt's Reſurrection; *For thou wilt not leave my Soul in Hell, neither wilt thou ſuffer*

thine

thine holy one to ſeeCorruption. Which Words the Apoſtle *Peter* cites in *Acts* 2. from *ver.* 22. to 32. alſo *Iſa.* 26. 19. in the Perſon of Chriſt, ſaith, *Thy dead Men ſhall live, together with my dead Body ſhall they riſe.* See alſo *John* 20. 15, 16. where Mention is made of his appearing unto *Mary Magdalen*, and he called her *Mary*, and ſhe called him Maſter; which ſignifies that he was riſen, and that ſhe knew him after his Reſurrection; for he was come out of the Grave, ſee *ver.* 6, 7, 8. Again, another Scripture is that in *Luke* 24. 1, 2, 3. The Diſciples of Jeſus coming to the Sepulchre, thinking to anoint the Body of Jeſus, found the Stone that was on the Mouth of the Sepulchre rolled away; and when they went in, they found not the Body of the Lord Jeſus; and at this they were troubled and perplexed, *ver.* 4. But as two of them went up to *Emmaus*, and were talking of what had befallen to Jeſus, Jeſus himſelf drew near, and went with them, *ver.* 15. Another Scripture is that in *Mark* 16. *ver.* 9. which ſaith on this wiſe, now when Jeſus was riſen early the firſt Day of the Week, he appeared firſt to *Mary Magdalen*, out of whom he had caſt ſeven Devils. Where take Notice how the Holy Ghoſt lays it down in theſe Words, out of whom he had caſt ſeven Devils. To intimate to us the certainty, that it was the ſame Jeſus that was born of the Virgin *Mary*, who did many Miracles, and cured many Diſeaſes, who did alſo caſt ſeven Devils out of *Mary Magdalen*, that did riſe again. Yea, ſaith the Holy Ghoſt, it was the ſame Jeſus that did work ſuch a wonderful Miracle on *Mary*, he appeared to her firſt, out of whom he had caſt ſeven Devils. And let theſe Scriptures ſuffice to prove the Reſurrection of the Son of God.

Secondly, you ſhall have the Teſtimony of the holy *Angels* alſo by the Scriptures. And firſt look into *Mark* 16. 3, 4, 5, 6, and 7, *ver.* the Words are theſe, *And they* (viz. the Diſciples) *ſaid among themſelves, Who ſhall roll away the Stone?* They had a good mind to ſee their Lord, but they could not, as they thought, get away the Stone which covered the Mouth of the Sepulchre. And when they looked (that is, towards the Sepulchre) they ſaw the Stone rolled away, for it was great; and entring into the Sepulchre, they ſaw a Young-Man, that is, an Angel, ſitting on the right Side, Cloathed with a long white Garment. And they, the Diſciples were affrighted. And he ſaid unto them, be not afraid (you have no cauſe for it) you ſeek Jeſus of *Nazareth* which was crucified; He is not here, he is riſen, behold the Place where they laid him. What Scripture can be plainer ſpoken than this? Here is an Angel of the Lord ready to ſatisfie the Diſciples of Jeſus, that he was riſen from the Dead. And leſt they ſhould think it was not the right Jeſus he ſpoke of, yes, ſaith he, it is the ſame Jeſus that you mean; you ſeek Jeſus of *Nazareth*, do you not? Why he is riſen, he is not here. But do you ſpeak ſeriouſly, and in good earneſt? Yea ſurely, if you will not believe me, behold the Place where they laid him. This Scripture, or Teſtimony is very clear to our Purpoſe. But again, the next Place is in *Mat.* 28. *ver.* 3, 4, 5, 6, 7. In the third *verſe* there is an Angel (as before) bearing witneſs of the Reſurrection of Jeſus. His Countenance was like Lightning, and his Raiment white as Snow, and for fear of him the Keepers did ſhake, and became as Dead Men. And the Angel anſwered and ſaid unto them, (*viz.* to the Woman who came to ſeek Jeſus) Fear you not: but let them that ſeek to keep the Lord in his Grave fear * if they will; for you have no Ground of Fear, who ſeek Jeſus who was crucified; He is not here, for he is riſen; he cannot be in Body here and riſen too: If you will not believe me, come, ſee where the Lord lay, and go quickly and tell his Diſciples that he is riſen from the Dead; and behold, he goeth before you into *Galilee*, there ſhall you ſee him. But ſhall we be ſure of it? Yea, ſaith the Angel, Lo, it is I that have told you. See how plainly this Scripture alſo doth teſtifie of Chriſt his Reſurrection. Here, ſaith the Angel, you ſeek a Savionr, and none will content you but he, even the ſame that was crucified: Well you ſhall have him, but he is not here. Why, where is he then? He is riſen from the Dead. But are you ſure it is the ſame that we look for? Yea, it is the ſame that was crucified, *ver.* 5. But where ſhould we find him? Why, he goeth before you into *Galilee*, where he uſed to be in his Life-time, before he was crucified: And that you might be ſure of it there to find him, know that he is an Angel of God that hath told you, *ver.* 7. And thus have you in brief the Teſtimony of the Angels of God, to witneſs that Jeſus the Son of the Virgin, the Son of God, is riſen from the Dead.

* They are they that had need to fear and tremble, for they deny the Faith of the Son of God.

Object. *But you will ſay, might they not be deceived? Might not their Eyes dazzel, and they might think they did ſee ſuch a thing, when indeed there was no ſuch matter?*

Anſw. Well, becauſe it is ſo difficult a matter, to be perſwaded of the Truth of this thing, that Chriſt is raiſed again out of the Grave, that very Man, with that very Body; though theſe things that have been already ſpoken, might be enough (through Grace) to ſatisfy, yet becauſe of the Unbelief of ſome, we ſhall turn to ſome more of thoſe infallible Proofs that are ſpoken of in *Acts* 1. 3. to prove the Point yet more clear. And therefore firſt

of

of all, do but ſee how the Lord doth deal with an unbelieving Diſciple, *John* 20. *ver.* 23, to 29. You ſhall ſee in the 23. *ver.* Chriſt after his Reſurrection, is talking with his Diſciples, but *Thomas was not with them.* But when the Diſciples ſaw him again, they ſaid unto him, *We have ſeen the Lord*, ver. 25. but *Thomas* would not believe them. Another time Jeſus comes to his Diſciples again, and then *Thomas* was with them; then ſo ſoon as the Lord had ſaid, *Peace be unto you*, he turned himſelf to *Thomas*, and ſaid to him; Thomas, *Reach hither thy Finger, and behold my Hands, and reach hither thy Hand, and thruſt it into my Side, and be not Faithleſs but Believing*, ver. 27. As much as if the Lord ſhould have ſaid, *Come *Thomas*, thou haſt doubted of the Truth of my Reſurrection very much; thou ſayeſt that thou wilt not believe, except thou do feel with thy Fingers the Print of the Nails, and do thruſt thy Hand into my Side, Come *Thomas*, reach hither thy Finger, and behold my Hands, and ſee if there was not the Nailes driven through them; and reach hither thy Hands and thruſt them into my Side, and feel if I have not the very Hole in it ſtill, that was made with the Spears that the Souldier did thruſt into it, and be not ſo full of Unbelief, but believe that my Reſurrection is a glorious Truth.

*O how doth the Lord condeſcend to the end he might ſtrengthen the faith of one that is weak.

Another infallible Proof, is that in *Luke* 24. from the 36. to the end of the 44th *verſe*. In *ver.* 36. it is ſaid that the Lord, (even while they were talking) *ſtood in the midſt of them, and ſaid, Peace be unto you*: But they were ſo far from being at Peace, that *they were terrified, and ſuppoſed that they had ſeen a Spirit.* And Jeſus ſaid to them, *Why are ye troubled, and why do Thoughts ariſe in your Hearts?* What do you think that I am a Spirit? Do you think your Eyes dazzle? *Behold my Hands and my Feet.* Look well upon me, and ſee my Hands, and the Holes in them, and likewiſe my Feet, and the Holes in them, and know that it is *I* my ſelf, and not a Spirit, as you ſuppoſe. Know, that it is *I* my ſelf, and not another. Doth your Hearts fail you? Then take hold of me with your Hands, yea, *handle me and ſee, for a Spirit hath not Fleſh and Bones, as ye ſee me have. And when he had ſpoken theſe things, he ſhewed them his Hands and his Feet*: As if he had ſaid, Come do not be daunted, nor affrighted, but conſider that it is I my ſelf. Well, they could not believe as yet, but wondered that ſuch a thing as this ſhould be: And while they were thus wondering he will give them another infallible Proof; And he ſaid unto them, have you here any Meat? *ver.* 41. As if the Lord had ſaid, Come my Diſciples, I ſee that you are very full of Unbelief, if you have here any Meat, you ſhall ſee me Eat before you all. And they gave him a Peace of a broiled Fiſh, and of an Honey Comb, *and he did Eat before them.* Again, *ver.* 42. the Lord ſtrives with another Infallible Proof againſt their doubting, ſaying, My Diſciples, do you not remember what Diſcourſe you and I had before I was crucified, how that I told you, that all things muſt be fulfilled, which was written in the Law of *Moſes*, and in the Prophets concerning me: Another Infallible Proof was, that Appearance of his at the Sea of *Tiberias*, where he came to them on the Shore, and called them, and provided for them a Dinner, and wrought a notable Miracle while he was there with them at that time, Namely, the catching of 153 great Fiſhes, and yet their Net brake not. Which as it was a great Miracle, ſo it did alſo ſhew his Power and Authority over his Creatures. Beſides his Eating and Drinking with his Diſciples after his Reſurrection; and alſo his Preaching to them, *Acts* 1. 3. This is not the leaſt, *viz.* that he was with his Diſciples on Earth 40 Days which was almoſt ſix Weeks, ſpeaking to them the things concerning his Kingdom: which was a mighty Confirmation of their Faith in his Reſurrection.

Mar. 8. 31. Mar. 14. 21.

John 21. read that whole Chapter, Acts 10. 41.

I ſhall now briefly touch two or three Scriptures, the which hold forth his Diſciples Teſtimony of his *Reſurrection.* And the firſt is in *Acts* 10. 40, 41. In which Place the Apoſtle ſpeaking of the Lord Jeſus, ſaith, *Him God raiſed up the third Day, and ſhewed him openly*, yet not *to all the People, but to Witneſſes choſen before of God*, even *to us* (ſaith the Apoſtle) *who did Eat and drink with him after he was riſen from the Dead.* Again, *Acts* 4. 10. and *Acts* 13. 29, 30, 31. The Words run thus (the Apoſtle ſpeaking of Jeſus, ſaith) *And when they had fulfilled all that was written of him, they took him down from the Tree, and laid him in a Sepulchre. But God raiſed him from the Dead, and he was ſeen many Days of them which came up with him from* Galilee *to* Jeruſalem, *who are his Witneſſes unto the People.* And thus far touching his Reſurrection from the Dead.

See 1 Cor. 15. 1, to 9.

In the next Place I am to prove that this very Man, Chriſt Jeſus, the Son of the Virgin, in his very Body, the ſame Body that was crucified, is above the Clouds and the Heavens. And though this is made light of by thoſe Men called *Quakers*, and other Infidels of this Generation: Yet I am ſure that it will prove true to their coſt, who reject it as erroneous and vain. But to prove it, Firſt, I ſhall prove that he is aſcended. Secondly, that he is aſcended above the Clouds, and the Heaven.

For the firſt, that he is aſcended, ſee *Eph.* 4. 8, 9, 10. Wherefore (ſaith the Apoſtle) *when he aſcended up on high, he led Captivity Captive, and gave Gifts unto Men.*

Men. Now that he aſcended, what is it it but that he deſcended firſt into the lower Parts of the Earth; he that deſcended is the ſame that alſo aſcended (again) up far above all Heavens.

Joh. 20. 17. Again, read *Joh.* 20. 17. where Chriſt after his Reſurrection from the Dead, ſaith to *Mary Magdalen, Touch me not, for I am not yet aſcended to my Father:* That is, I have not yet aſcended with this my Body wherewith I was crucified on the Croſs. *But go to my Brethren and tell them* (meaning his Diſciples) *that I do aſcend to my Father and your Father, to my God and your God.*

Object. *But in that Place* (may ſome ſay) *Eph.* 4. 10. *He that deſcended, is ſaid to be the ſame that aſcended: Now there was no Humane Nature with God in Heaven before the World was; Therefore if he be but the ſame that was with the Father from all Eternity, then the Humanity of the Son of* Mary *is not aſcended into Heaven.*

Anſw. Firſt, for Anſwer, It is clear from Tit. 1. 2. *Joh.* 11. that the Word or Son of God, as he was a Spirit, was with the Father before the World was. But now in the fulneſs of Time, that is, when that Time that Gal. 4. 4. the Father and he had concluded on, was come, God ſent forth his Son (which was with him before the World was, *Joh.* 7. 5.) made of a Woman, that is, born of a Woman. And he took on him the Form of a Servant, and was made in the likeneſs of Men, *Phil.* 2. 6, 7. Now as he was born of a Woman, as he was in the likeneſs of Men, ſo he aſcended to the right Hand of his Father, in our Nature. And for this, I pray turn to *Acts* 1. 9, 10, 11. and there you ſhall find, that he is the ſame that was born of the Virgin, that very Man that was crucified; if you compare *ver.* 3. with *ver.* 9. 10, 11. you will find it ſo to be. Now in *ver.* 9. after he had ſpoken many Things while they beheld, that is, while his Diſciples looked on him, he was taken up, that is, he was taken up from them into Heaven, as in *ver.* 11, and a Cloud received him out of their Sight. And while they looked up ſtedfaſtly towards Heaven, as he went up (which Heaven, was not within them; if it had, they needed not to have looked toward the Clouds and the Heaven without them) behold two Men ſtood by them, not in them, in white Apparel, which alſo ſaid (that is, the two Men, or Angels which ſtood by them ſaid) Ye Men of *Galilee*, why ſtand ye gazing up into Heaven? Here again, they did not look within them, but ſtood gazing or looking after the Lord Jeſus, the Son of *Mary*, who was carried away from them in a Cloud, *ver.* 9. But why (ſay the Angels) do you ſtand gazing ſo much into Heaven: your Maſter will come again after a certain time. For, This ſame Jeſus, Namely, which was crucified, which roſe again, and hath been with you theſe 40 days, which alſo you ſee go into Heaven, ſhall ſo come, (Namely in a Cloud) as ye have ſeen him go into Heaven. But ſhall he not loſe his Body before he come again? No ſay the Angels, he ſhall ſo come, that is, as ye have ſeen him go; in like manner, that is, with the ſame Body. Or elſe I am ſure he cannot come in the ſame manner, if he loſe his Body before he comes again; for he went thither with that Body. But that ſame Jeſus that was crucified, is he that went, or *Aſcended* up into Heaven. If you compare *Luke* 24. *v.* 39. to 44. with the 50. and 51. *Verſes* of the ſame *Chapter*, you may clearly find it ſo to be. And therefore if he come again in like manner; he muſt come again with the ſame Body wherewith he was crucified.

See Mat. 25. 19. —13. 34. Acts 1. 3.

Object. But you will ſay, *The Scripture ſaith, he that deſcended is the ſame that* aſcended, *which to me* (ſay you) *implies, none but the Spirit's aſcending?*

Anſw. For Anſwer, we do not ſay, (as I ſaid before) that it is another that aſcended, but the very ſame; that is, the very ſame Chriſt that was with the Father from everlaſting, did come down from Heaven: That ſame Chriſt alſo that came down from Heaven did aſcend up thither again; only, he deſcended without a Body from Heaven, and took Fleſh and Blood upon him from the Virgin. And though he deſcended without a Body, yet He, the very ſame Chriſt that deſcended without a Body, the ſame did aſcend again with a Body, even that very Body that he took of the Virgin *Mary*, See *Luke* 24. from 39. to 51. *Verſes*. *Acts* 2. 30, 31. Now let me give you a Similitude, for it is warrantable, for both Chriſt and his Apoſtles did ſometimes uſe them, to the end, Souls might be better informed, *John* 15. 1. 1 *Cor.* 9. 24, 25. The Similitude is this, Suppoſe there come into thine Houſe a Man that is naked, and without Cloathing, though he go out of thy Houſe again well cloathed, yet the ſame Man that came in without Cloathing, is the ſame Man alſo that goes out of thy Houſe, though very well cloathed. Even ſo it is in this Caſe, The Lord Jeſus came into the Womb of the Virgin, Spirit, *Mat.* 1. 18. but he came out of the Womb cloathed with a Body, and went up into Heaven again cloathed with a Body. Compare *Luke* 24. 39. with *Acts* 1. 11. and 2. 30, 31.

Now alſo I ſhall lay down ſome few Things to be conſidered, for the better clearing of it.

Firſt, Conſider that he did ſay to his Diſciples that he would go away from them, *John* 14. 3. and 16. 7. *Mat.* 25. 19. Yea, ſaith he, *I go and prepare a Place for you*, and then *I will*, after a long Time, *come again, and take you to my ſelf, that where I am,*

am, that is, whither I am going, *there ye may be alſo*. Now, I ſay, If Chriſt had not gone from his Diſciples, (for that was his Meaning) touching his bodily Preſence, I ſay, If he had not gone away from them, in reſpect of his bodily Preſence, he had ſaid more than he had performed; which is horrible Blaſphemy once to aſſert: Which going of his, is his going into Heaven. See 1 *Pet.* 3. 22.

Secondly, Conſider that there it was that he was to receive *the Promiſe of the Father*, Luke 24. 49, 50, 51. which Promiſe was the Shedding forth in an abundant manner the bleſſed Holy Ghoſt. And for this ſee *Acts* 2. 33. *Therefore being by the right Hand of God*, which is in Heaven, *exalted, and having received of the Father the Promiſe of the Holy Ghoſt, he hath ſhed forth this which ye now ſee and hear. For David is not aſcended into the Heavens; but he ſaith himſelf, The Lord ſaid unto my Lord, ſit thou on my right Hand till I make thine Enemies thy Footſtool. Therefore let all the Houſe of Iſrael know aſſuredly*, for 'tis very true, *that God hath made that* ſame *Jeſus whom you have crucified both Lord and Chriſt.*

Thirdly, Conſider that if he were on Earth, he could not be a Prieſt, *Heb.* 8. 4. Now the Man Chriſt Jeſus is a glorious Prieſt, *Heb.* 7. 24. in the Heavens, *Heb.* 9. 24. And therefore *He is able to ſave to the uttermoſt, all that come to God by him, ſeeing he ever liveth to make Interceſſion for them.* (That Man, *Ver.* 25.)

Fourthly, If he be not gone into Heaven, both his own and his Apoſtles Doctrine is falſe; yea, the Witneſs of the Angels alſo, 1 *Pet.* 3. 22. *Acts* 1. 9, to 12. which to think were damnable Infidelity in any Man.

Fifthly, Know that he is gone into Heaven, becauſe the Scriptures ſay he is, *Eph.* 6. 9. 1 *Pet.* 3. 22. *Heb.* 9. 24. which is the very Truth of God, ſpoken by his holy Apoſtles and Prophets: Yea, holy Men of God, *ſpake them as they were moved by the Holy Ghoſt.*

Sixthly, Conſider, If thou ſayeſt that that Man is not gone into Heaven, then thou muſt alſo conclude that he is ſtill in the Grave: And if ſo, then thou ſayeſt that the Prophets, Apoſtles, Angels, Chriſt, God, and all are Liars, who have teſtified theſe Things in the Scriptures for glorious Truths, *Iſa.* 26. 19. *Acts* 10. 40, to 43. 13. 30, to 39. and 1. 9, to 12. *Rev.* 1. 17, 18. and 2. 8. And as the Apoſtle ſaith of himſelf, and the reſt of the Apoſtles and Miniſters of Jeſus Chriſt, *And we are found falſe Witneſſes of God; becauſe we have teſtified of God, that he raiſed up Chriſt whom he raiſed not up, if ſo be the Dead riſe not. But now is Chriſt riſen, and become the firſt Fruits of them that ſleep. For as by Man came Death, by MAN came alſo the Reſurrection from the Dead*, 1 Cor. 15. 15, to 22.

Secondly, Now I am to prove, that he is above the Clouds and the Heavens. My Meaning is, he is above the loweſt *Heavens*: For there are three, as appears in 2 *Cor.* 12. 1, to 5. *I knew a Man in Chriſt*, (ſaith *Paul* there) *caught up into the third Heaven.* Now, The Scripture ſpeaking of higheſt implies a lower.

Heaven in Scripture, is taken ſometimes metaphorically, and ſometimes properly.

Firſt, Metaphorically it is taken for the *Church* and *People* of God, as in *Rev.* 12. 12.

Secondly, Properly, it is taken for the material Heaven, where the Sun, Moon, and Stars are placed, as in *Gen.* 1. *Ver.* 8, 14, 15, 16. compared together: Above which Heaven, Jeſus the Son of *Mary* is aſcended.

Therefore I pray you conſider with me a little:

And firſt, That when he went into this Heaven into which he is gone, he went AWAY from his Diſciples, as it is written, *If I go not away, the Comforter will not come*, John 14. 2, 3. John 16. 7. Acts 1. 9, to 12. ſo that he did not go into a Heaven within them in his Perſon and human Nature. If ſo, he muſt needs go into that Heaven without, above the Clouds and the Stars, *Gen.* 1. 8, 5, 16.

2. Conſider, he was caught away in a Cloud; yea, he was caught upwards from them, as it is *Acts* 1. 9, to 12. and carried away into Heaven; yea, and his Diſciples ſtood gazing or looking up after him into Heaven, which Heaven muſt needs be that above the Clouds.

1. If you conſider the Poſture of the Diſciples, they looked upwards after the Cloud that did take him away.

2. Conſider the Manner of his going, it was in a Cloud.

3. He was received out of their Sight.

4. And ſo received up into Heaven; which Heaven muſt needs be above the Clouds, where God is in his ſpecial Preſence, *Job* 22. 12, 13, 14. But further,

3. Conſider that thoſe Believers that are alive at this Day in the Body, *are abſent from the Lord*, 2 Cor. 5. 6. but now, if the Man Chriſt were aſcended into that Heaven within them, he would neither be *abſent from them*, nor they from him; but in that he is *abſent* from them touching his bodily Preſence, and they from him touching the ſame, it is evident, that that Heaven into which he is aſcended, muſt needs be without above the Clouds.

4. Conſider, that that Heaven into which the Man *Chriſt* is aſcended, muſt contain him till the Time of Reſtitution of all Things, as in *Acts* 3. 21. into which Heaven he hath been aſcended above ſixteen hundred Years by Computation. And I am ſure there

there is not a Saint that doth live in the World half so long, before he fall asleep, and be gathered to his Fathers; so that that that Heaven into which he is ascended, is not *within*, but must needs be that above the Clouds. But,

5. Consider, that he that ascended from his Disciples, was a Man, with Flesh and Bones, not a Spirit only; *for handle me, and see*, (saith he) *for a Spirit hath not Flesh and Bones, as ye see me have*, Luke 24. 39, 50, 51 *Verses*. Now let the Adversaries shew by the Scriptures, that there is any Place in them called Heaven, that is able to contain a Man of some four or five Foot long, the Space of fifteen or sixteen hundred Years; besides that, therefore, it must needs be that Heaven without, which is above the Clouds and Stars.

6. Consider, that Heaven into which the Lord Jesus that Man is ascended must not contain him always; for, saith the Apostle, 1 *Thes.* 4. 16. *The Lord himself shall descend from Heaven with a Shout, with the Voice of an Archangel.* So that there is another descending from that Heaven into which he is ascended; and his descending from that Heaven is this End, namely, to take his People to himself, as it is *Ver.* 17. so that it is clear that it is not any Heaven *within* thee, into which the Man Christ that was born of the Virgin *Mary* is ascended, but it must needs be that Heaven without, which is above the Clouds, *Heb.* 12. 22. 1. If thou consider, that the Place into which he ascended, even the Heaven into which he is entred, is the same Place where all the deceased Saints are in their Spirits: Therefore saith *Paul, I desire to depart, and to be with Christ, which is far better.* Now *Paul* did not in this Place, *Phil.* 1. 23. mean the enjoying of Christ only in the Spirit; for that he enjoyed in great Measure when he spake these Words; but he spake of a dying, and being with Christ after this Life is ended; as is clear if you compare the 20, 21, 22, 23, 24, 25, and 26. *Verses* together, being absent from him while he was here in the Body, 2 *Cor.* 5. 6. *For whilst at home in the Body we are absent from the Lord.*

So that that Heaven into which the Man Christ is ascended, is not into his Church on Earth; but into Heaven without, above the Clouds and the Stars, *John* 16. 6, 7. and 14. 1, 2, 3. 1 *Tim.* 2. 5. And this *David* doth prophesy of, *Psalm* 47. 5. where he saith, *God is gone up with a Shout, the Lord with the Sound of a Trumpet.* Now Christ, as God merely could not go up, being no less in one Place than another; but as God-Man, or in his human Nature, he went up; as will clearly appear, *Eph.* 4. 8, 9, 10. where he speaketh of his Triumph over all the Enemies of his People at his Resurrection and Ascension into Heaven above the Clouds.

8. When Christ doth descend from that Heaven into which he is now ascended, his Saints and he will meet one another, just in the Air, according to the Scripture, 1 *Thes.* 4. 16, 17. *For* (saith he) *the Lord will descend from Heaven with a Shout, with the Voice of the Archangel, and with the Trump of God, and the Dead in Christ shall rise first*, (that is, they shall come out of their Graves) *and then we which shall be saved alive* (at that Day) *and remain, shall be caught up together with them in the Clouds to meet the Lord in the Air, and so shall we ever be with the Lord.*

Pray mark here a little, and see what Heaven the Man Christ is ascended into, and see if it be not the Heaven without, above the Sun, Moon, and Stars.

When Christ and his Saints do meet a second Time together, the one ascends and the other descends; the one is caught up in the Clouds towards the Heaven, the other descends from Heaven towards the Earth, and they must needs meet one another just in the Air, that is, between the Heaven and the Earth. So then, the one coming from Heaven and the other from the Earth, and their Meeting being in the Air, which is between Heaven and Earth, *Phil.* 3. 20. 1 *Thes.* 1. 10. is an undeniable Demonstration, that that Heaven into which the Man Christ is ascended, must needs be that Heaven without, above the Sun, Moon, and Stars. And thus much touching the Son of *Mary*, his ascending up into the Heaven without above the Clouds, *Acts* 1. 9, to 12. and 3. 21. And 1 *Pet.* 3. 22.

In the next Place,

Now I shall prove the *Intercession* of the Man Christ Jesus to be in the Heaven that I have been speaking of; though some have mocked at it, and others have called it Juggling, which Names here I shall not mention, only I shall admonish them, that they do not blaspheme the Truth of the Son of God in his Intercession.

I shall quote some of the Scriptures that hold out this Truth, and so pass on.

And first of all, see *Psal.* 16. 4. where *David* prophesying of the Intercession of Christ, saith, *Their Sorrows shall be multiplied that hasten after another God*, (speaking of the Wicked) *their Drink-Offerings of Blood will I not offer, nor take up their Names into my Lips.* Now, compare this with *Heb.* 8. 4. where he saith, *If he were on Earth, he should not be a Priest.* And *Heb.* 9. 24. *For Christ is not entered into the Holy Places made with Hands*, (meaning the Temple which *Solomon* built) *which are Figures of the true: But into Heaven it self, now to appear in the Presence of God for us. Wherefore he is able to save to the uttermost, them that come to God by him, seeing he ever lives to make Intercession for them*, Heb. 7. 25.

But

But you will ſay, is there a Man made mention of here? Yes, for the Scripture ſaith, *There is one God, and one Mediator between God and Men, the Man Chriſt Je-*
1 Tim. 2. 5 *ſus.* And in that 8th. to the *Heb.* made mention of before; where the Apoſtle ſpeaking of Chriſt's Prieſtly Office, as he is in the Heavens, compared with other Prieſts that are on Earth; he ſaith *ver.* 3. *for every high Prieſt is ordained to offer Gifts and Sacrifices; wherefore* (ſpeaking of Chriſt) *it is of neceſſity that this Man have ſomewhat alſo to offer: For if he were on Earth, he ſhould not be a Prieſt, ſeeing there are Prieſts that offer according to the Law,* (which Law was the Law of *Moſes, Chap.* 9. from 19 to 23. where alſo he is ſpeaking of the Prieſthood of the Prieſts under the Law, and their offering of the Blood of *Bulls* and *Goats*, (*verſe* 12. compared with *Verſe* 19, 20, 21.) And of the Lord Jeſus the High Prieſt of Saints, and of his Blood (*ver.* 14. compared with *ver.* 24.) Now as Men under the Law did offer up the Blood of *Bulls* and *Goats*, ſo the Man Chriſt Jeſus did offer up his own *Blood* to his Father; and this you may clearly ſee, if you compare *Heb.* 9. 14. where he ſaith, *How much more ſhall the Blood of Chriſt, who through the Eternal Spirit offered himſelf without Spot to God; purge your Conſciences from dead Works to ſerve the living God,* Heb. 10. 12. where he ſaith, *But this Man* (*meaning the Son of the Virgin*) *Chap.* 2. 14. compared with *Mat.* 1. 21. *after he had offered one Sacrifice for Sins for ever, ſate down at the right Hand of God.* Again *Heb.* 7. the *Chap.* I mentioned before, you ſhall find his Interceſſion plainly held forth, if you read *ver.* 22. and ſo on, where the Scripture ſaith, *By ſo much was Jeſus made the ſurety of a better Teſtament. And truly they were many Prieſts*
Rev. 2. 8. Rev. 17. 18. (meaning the Prieſts under the Law) *becauſe they were not ſuffered to continue by Reaſon of Death,* (that is, the High-Prieſt under the Law, could not live ever in this World, *Becauſe it was appointed to all Men once to die.*) But when he ſpeaks of Chriſt Jeſus, he ſaith on this wiſe, *But this Man becauſe he continueth ever, hath an unchangeable Prieſthood; wherefore he* (this Man) *is able to ſave to the uttermoſt, them that come to God by him, ſeeing he* (this Man) *ever liveth to make Interceſſion for them.* And thus in brief have I proved through the Aſſiſtance of the Lord, the Interceſſion of the Son of *Mary*, which is alſo the Son of God. And this concerning Chriſt's Prieſtly Office, might ſerve alſo for a proof of his being in the Heaven without, above the Stars. But all Men may ſee (unleſs they be blind) that theſe are the Truths of our Lord Jeſus Chriſt, and of God his Father; and that thoſe Men that oppoſe them (as the *Quakers* do) are very violently poſſeſſed of the Devil, and beſides themſelves; and have neither the Truth of God, nor his Spirit in them, 2 *Joh. ver.* 9, 10. *Joh.* 5. 38, 42.

And now through the aſſiſtance of the Lord, I ſhall come to the laſt that I promiſed, and that is to prove, that this very Man Chriſt, will come to *judge* the Quick and the Dead.

And firſt, I ſhall prove the Truth it ſelf, *viz.* That that Man ſhall come again to judge the World, Quick and Dead.

Secondly, I ſhall ſhew you that his coming will be very ſhortly.

Thirdly, What ſhall be done at his coming.

Fourthly, Who ſhall ſtand when he ſhall come, and who not. For the firſt,

That that Man that was born of the Virgin *Mary* ſhall come again to judge the Quick and the Dead, read 2 *Tim.* 4. 1. *I* (ſaith *Paul*) *charge thee therefore before God* (ſpeaking to him, even to *Timothy*, and ſo to all Believers) *and the Lord Jeſus Chriſt, who will judge the Quick and the Dead at his appearing and Kingdom.* Now if you would know who this Lord Jeſus is, look into *Acts* 10. 28. and you ſhall ſee it was Jeſus of *Nazareth*; would you know who that was? read *Mat.* 2. towards the end, and you ſhall ſee it was the *Son* of *Mary* the Virgin, who was eſpouſed to *Joſeph* the *Carpenter.* But read *Acts* 10. *ver.* 38, to 43. you ſhall find theſe Words, *God anointed Jeſus of* Nazareth *with the Holy Ghoſt, and with the Power, who went about doing good, and healing all that were oppreſſed of the Devil; for God was with him: And we are witneſſes of all Things that he did, both in* Jeruſalem, *and in the Land of the* Jews; *whom they ſlew, and hanged on a Tree,* even Jeſus of Nazareth; *him God raiſed up the third Day, and ſhewed him openly, not to all the People, but unto Witneſſes, choſen before of God; even to us who did eat and drink with him, after he roſe from the Dead. And he commanded to us to preach unto the People,* (that is, God commanded us) *and to teſtifie* (that is, to be bold in our Preaching) *that it is he* (namely, Jeſus of *Nazareth*, whom the *Jews* did thus Crucifie) *which was ordained of God to be Judge of Quick and Dead.* This is he alſo that is ſpoken of in *Acts* 17. 30, 31. *The Times of this Ignorance God winked at* (meaning Mens being without the Goſpel) *but now commandeth all Men every where to repent, becauſe he hath appointed a Day* (which Day is the Day of Judgment, *Mat.* 12. 36.) *in the which he will judge the World in Righteouſneſs, by that Man* (namely Jeſus of *Nazareth*) *whom he hath ordained,* (compare this with that in *Acts* 10. 38, 39, 40, 41, 42. *whereof he hath given aſſurance to all Men*) that is, hath given a ſure Sign unto all Men *in that he hath raiſed him* (that is, in that he hath raiſed Jeſus of *Nazareth*) *from the Dead.* This alſo is Chriſt's own Meaning, *Mat.* 24. where ſpeaking of his ſecond coming, he ſtyleth himſelf the Son of Man, ſaying; and then ſhall appear the Sign of the Son of Man,

and ſo ſhall the coming of the Son of Man be, *ver.* 27. So ſhall alſo the coming of the Son of Man be, *ver.* 37. So ſhall alſo the coming of the Son of Man be, *ver.* 39. Where by the Way it is obſervable to ſee how the Lord of Life and Glory doth in this Chapter, where he ſpeaketh of his Second coming, for the moſt Part ſtile himſelf the Son of *Man*. Sure he doth it to this End, becauſe he will not have his Humanity and the Doctrine thereof, to be razed out from under Heaven: For he knew, that in the laſt Days, there would come Mockers walking after their own Luſts, and ſaying, where is the Promiſe of his coming, 2 *Pet.* 3. 3. I could multiply Scriptures to prove this Doctrine of his ſecond coming, as *Heb.* 9. *ver.* laſt. 2 *Pet.* 3. 2 *Theſ.* 1. 6, 7, 8. *Luke* 21. *Mat.* 24. *Mat.* 25. *Rev.* 22. 7. 12. and the laſt. 2 *Cor.* 5. 10. *Rom.* 14. 10. *Act.* 24. 25. But,

Secondly, I will ſhew you that his coming will be ſhortly. It is true, no Man can tell neither the Day nor the Hour, yet ſo far as the Scriptures will give us Light into the neareſt of his coming, ſo far we may go. And if you read *Mat.* 24. you ſhall ſee many Signs of his coming ſpoken of.

1. There is falling away from the Faith ſpoken of. And that hath been fulfilled and is fulfilling every Day.

2. Wars and Rumours of Wars is another Sign that his coming doth draw nigh, even at the Doors.

3. The Love of many waxing cold, is another Sign that it is nigh, even the coming of Chriſt: And how cold is the Love of many at this Day? They that were hot two or three Years ago, are now grown lukewarm and cold. They are cold in the Lord's appearing. They are cold in the Profeſſion of the Goſpel. They are cold in Love to the Saints, they are cold in the Worſhip of God; Yea, very cold, which is a notable Demonſtration that the coming of the Lord draweth nigh.

4. The *Stars* falling from Heaven; (That is *Profeſſors* falling from the Faith which once they profeſſed) is another Sign that the coming of the Lord is at Hand: And how many *Profeſſors* do you ſee now a days, fall from the Doctrine of God, and his Son Jeſus Chriſt, as though there were no ſuch Thing as a World to come, and no ſuch Thing as a Lord Jeſus Chriſt, and his Second coming.

Mat. 25. 1, to 8.

5. Many poor Souls will go on in their Profeſſion with Lamps without Oyl, juſt before his Second coming. And the Lord knows that moſt of the Profeſſors of this Generation, are ſuch kind of Profeſſors, yea, very fooliſh *Profeſſors*, which is another ſure Sign, that the coming of the Lord draws nigh.

These Things I do but hint in, though I enlarge upon them Luk. 18. 8.

*Lay 1 Jo. 3. 3. to

6. When the Time of Chriſt's Second coming is at Hand, there will be but a very little * *Faith* in the World And the Lord knows, that there be many; who are now as high as *Lucifer*, that at that Day for want of Faith will be thrown down to the Sides of the Pit: even in the very Belly of Hell.

thy Heart, and compare thy Condition with it, and thou wilt find this a glorious Truth.

7. Another Sign of Chriſt's Second coming, is the *carnal* Mindedneſs of the moſt of the World; and the very Carriages of almoſt all Men now living do diſcover this Truth to be at this Day fulfilled, and know that when they ſhall ſay Peace and Safety, then ſudden Deſtruction comes, and they ſhall not eſcape, 1 *Theſ.* 5. 1, 2, 3, 4.

Mat. 24. 24. Mar. 13. 22.

8. Before Chriſt's Second coming, there ſhall come many *falſe Chriſt*'s, and falſe Prophets, and ſhall ſhew great Signs, and Wonders, to ſeduce if it were poſſible the Elect. And is not this more clearly fulfilled in our Days then ever it was, eſpecially among thoſe Men called *Quakers*, who being as Perſons, whoſe Conſciences are ſeared with an hot Iron, and they being ſealed up unto Deſtruction, do ſome of them call themſelves Chriſt, and ſhew great Signs, (as their *Quaking*) and ſuch a legal Holineſs, as makes the ſimple admire them, and wonder after them, which ſhews the coming of Chriſt to be very nigh.

2 Pet. 3. 3.

9. Before Chriſt's Second coming, there ſhall come Scoffers in the World, walking after their own Luſts, and if ever this Scripture was fulfilled; it is fulfilled on theſe Men called *Quakers*: For they are the Men, that at this Day make a Mock at Chriſt's Second coming, which ſhall be from Heaven without; and therefore ſaith the Holy Ghoſt, theſe *Mockers* ſhall be ſuch as ſhall ſay, where is the Promiſe of his coming? For ſince the Fathers fell aſleep, all Things continue as they were, See 2 *Pet.* 3. 3, 4, 5, 6, 7. And there you ſhall ſee their Mocking and the Reaſon of it. Read, and the Lord give thee Underſtanding. But I would not have thee think that I ſpeak at Random, in this Thing, know for certain, that I my ſelf have heard them *Blaſpheme*; yea, with a grinning Countenance, at the Doctrine of that Man's Second coming from Heaven above the Stars, who was born of the Virgin *Mary*. Yea, they have told me to my Face, that I have uſed Conjuration, and Witchcraft, becauſe what I preached was according to the Scriptures. I was alſo told to my Face, that I preached up an Idol, becauſe I ſaid, that the *Son* of *Mary* was in Heaven, with the ſame *Body* that was Crucified on the Croſs; And many other Things have they blaſphemouſly vented againſt the Lord of Life and Glory, and his precious Goſpel. The Lord *reward* them according as their Work ſhall be.

1 Theſ. 1. 10. Phil. 3. 20.

I could have hinted in many other Things which Chriſt and his Apoſtles have ſhewed to be Signs of his coming. But I ſhall commend the Holy Scriptures unto thee, which are able to make the

Man

Man of God perfect in all Things, through Faith in the Lord Jeſus.

2 Tim. 3. 16, 17. Now you have alſo the Manner of his *coming*, how it ſhall be, moſt notably laid down in the Scriptures. I ſhall hint in a few Things touching it.

As firſt, He will come when there is but very few looking for his coming. *When they ſhall ſay Peace and Safety, then ſudden Deſtruction cometh*, 1 Theſ. 5. 1, 2, 3. *Which ſudden Deſtruction will be at his Second coming*, for that is it which the Apoſtle ſpake of in thoſe three *Verſes*. Then will all the World be caught at ſuch an unexpected Time, that it will come upon them, even as a Snare cometh upon thoſe Creatures that are caught in it. As it is written, *Luke* 21. 35. *For as a Snare ſhall it come on all them that dwell on the Face of the whole Earth.* Which is all on a ſudden, before they are aware.

2. He cometh with all his Saints and Angels. Then will the Lord deſcend from that Heaven, into which he now aſcended, as it is written in 1 Theſ. 4. 16. *Then will he come, and all his Saints with him, as* Jude *ſaith in his Epiſtle*, v. 5. Then ſhall *Abel* and *Enoch*, *Noah* and *Abraham*, *David* and *Job*, *Peter* and *Paul*: Together with all the Saints which have been, now are, or hereafter ſhall be, and they ſhall ſit on the Throne with the Lord Jeſus Chriſt, as in *Mat.* 19. 28. Before whom ſhall all the Nations of the World be gathered, as it is written, *Joel* 3. 12. *Let the Heathen be weakened* (or raiſed out of their Graves, *Dan.* 12. 2.) *and come down to the Valley of* Jehoſhaphat; *for there will I ſit to judge all the Heathen round about.* Which never was yet accompliſhed, though it ſhall certainly be, in God's Time: To the Aſtoniſhment, and everlaſting Damnation of all thoſe that ſhall continue mocking, or ſinning againſt God and his Chriſt.

3. He ſhall come in a *Flaming* Fire, (when he doth come again: he will come in ſuch a manner, as will make all that ſhall be found in their Sins rather ſeek to creep under a Mountain, than to meet the Lord of Glory, *Rev.* 6. 15.) As *Eſay* ſaith, *For behold the Lord will come with Fire, and with his Chariots like a Whirlwind: to render his Anger with Fury, and his Rebukes with Flames of Fire*, Eſay 66. 15. *To execute Judgment upon all, and to convince all that are ungodly among them, of all their ungodly Deeds which they have committed, and of all their hard Speeches, which ungodly Sinners have ſpoken againſt him*, Jude 15. as I ſhall ſhew farther by and by.

And therefore in the next place, I ſhall ſhew you, what ſhall be done when he is come.

Firſt, When Chriſt is come the ſecond Time, they that are in their Graves ſhall *Ariſe*, and come forth of their Graves (as I ſaid before) in which they have lain according to that in *John* 5. 28. Where Chriſt ſaith, *Marvel not at this, for the Hour is coming in the which all that are in the Graves ſhall hear his Voice, and ſhall come forth they that have done good unto the Reſurrection of Life; and they that have done evil unto the Reſurrection of Damnation.* You will ſay, Are theſe Graves ſpoken of here, the Graves that are made in the Earth? Yea, that they are, and for a further Proof of the ſame, look into *Dan.* 12. 2. *Daniel* there ſpeaking of the ſame thing ſaith, *And many of them that ſleep in the Duſt of the Earth ſhall ariſe*, or awake, *ſome to everlaſting Life, and ſome to everlaſting Contempt*, or Damnation.

I ſhall not ſtand here to diſpute any diſtinctions of the *Reſurrections*, only prove that the Dead ſhall ariſe; and that is a clear truth from the Scriptures, *Acts* 10. 42. *Rev.* 20. 11, 12. 13, 14. and 1 *Theſ.* 4. 16. 1 *Cor.* 15. 52. *the Dead ſhall be raiſed.*

2. He ſhall call all Men and Women to an Account for all their cloſe *Sinful* Thoughts, Words, and Actions; then will the Secrets of all Hearts be made manifeſt. Then ſhall all thy Adulterous, and thieviſh, and covetous, idolatrous, and blaſphemous Thoughts be laid open, according to that ſaying, *Their Conſciences alſo bearing them witneſs, and their thoughts the mean time, or while, accuſing, or elſe excuſing one another*, Rom. 2. 15. But when? Why, *in the Day when God ſhall judge the Secrets of Men by Jeſus Chriſt*, v. 16. See alſo 1 *Cor.* 4. 5. *Therefore judge nothing before the time*; What time is that? Why, when the Lord comes; What will he do: *He will bring to light the hidden things of Darkneſs*, that is, all thoſe cunning, cloſe, hidden Wickedneſs that thou in thy Life-time haſt committed; yea, he will make manifeſt the Counſels of the Heart; that is, the moſt hidden and ſecret things that are contrived and plotted by the Sons of Men; Then ſhall all the midnight Whoremongers be laid open with all their Sins; Then thou (it may be) who haſt committed ſuch Sins as thou wouldeſt not have thy Neighbour, thy Father, thy Wife, thy Husband, or any one elſe know of for thouſands, then thou ſhalt have them all laid open, even upon the Houſe tops, *Luke* 12. 1, 2, 3. Then thou that hateſt God's Children, his Ways, his Word, his Spirit; then thou that makeſt a Mock at Jeſus of *Nazareth*'s ſecond coming, then thou that liveſt in open Prophaneneſs, or ſecret Hypocriſie, then I ſay, will be ſuch a time of reckoning for you, as never was ſince the World began, then you that ſhall die in your Sins, will cry to the Mountains, fall on us, and cover us from the Face of him that ſits on the Throne, and from the Wrath of the Lamb (which Lamb is the Man Chriſt Jeſus, *Joh.* 1. 19.)

And

And ah, my Friends! If the very Looks of God be ſo terrible, what will his Blows be, think you? Then if all thy idle words ſhall be accounted for, as it is written, *But I ſay unto you that every idle Word that Men ſhall ſpeak, they ſhall give an Account thereof in the Day of Judgment*, Mat. 12. 36. and alſo all thy filthy Actions ſhall be then regarded in ſuch ſort, as thou ſhalt receive a juſt Recompence for them. And know, ſaith the Scripture, that for all theſe things * *God will bring thee into Judgment*, Eccleſ. 11. 9. Then

*Though Sinners will be unwilling to come to Judgment, yet this will be their Miſery, God will bring them. *Mal.* 4. 1, 2.

Thou that art an Unbeliever ſhalt be ſure to fall under the Judgment for all thy Sins.

Firſt, thou muſt give an Account.

Secondly, thou muſt fall in the Judgment, Oh my Friends, there are hot Days a coming for all thoſe that are found out of the Lord Jeſus: Behold, ſaith *Malachi*, *the Days come that ſhall burn as an Oven, and all the proud, yea, all that do wickedly ſhall be as Stubble; and the Day that cometh ſhall burn them up, ſaith the Lord of Hoſts; and it ſhall leave them neither Root nor Branch.* The Day of Judgment will burn like an Oven, and all that have not the Righteouſneſs of Chriſt upon them ſhall be as Stubble. Ah Friends, put a Red Hot Oven, and Stubble together, and what work will there be? Even the one will burn and deſtroy the other.

3. When Chriſt doth come the ſecond time, another end of his coming will be to purge out all things that offended in this Kingdom, *Mat.* 13. 41, 42. *Then ſhall the Son of Man ſend forth his Angels, and they ſhall gather out of his Kingdom all things that offend, and them that do Iniquity, and ſhall caſt them into a Furnace of Fire; there ſhall be Weeping and Gnaſhing of Teeth.* There are many things that do offend in his Kingdom now: namely, the lukewarm Profeſſor, he doth offend firſt the Lord, ſecondly, his People. But then thou lukewarm offending *Profeſſor* ſhalt offend the Church of God no more.

Secondly, the looſe Profeſſors do alſo offend God, Chriſt and his Church.

Firſt, He ſcandals the Goſpel by his looſe walking, and naughty Carriages.

Secondly, He doth make the World blaſpheme the Name of God by the ſame.

Thirdly, He grieves the Hearts of God's People, *Phil.* 3. 18. But know that thou alſo ſhalt be taken away from offending any more, God, Chriſt, and his Saints, and thou ſhalt have Weeping and Gnaſhing of Teeth, for thy thus offending, *Mat.* 18. 6, 7.

Men ſeeking to get Encouragement from their Ignorance do more harden themſelves in Sin, and ſo are in greater danger of eternal Damnation.

4. Another End of Chriſt's ſecond coming, is to cut off all the *ignorant* Perſons that are in the World. There is a Generation of poor Souls that do think to be excuſed for their Ignorance: Alas! ſaith one, I am a poor ignorant Man, or Woman; and thereſore I hope that the Lord will have Mercy upon me: We cannot ſay others do as ſuch and ſuch, and will the Lord condemn us? And thus poor Souls, as they are in the broad Way to Deſtruction, leſt they ſhould miſs of the Way to Hell; do ſwallow down by Cluſters, that which will poyſon them, Body and Soul for ever and ever.

But you will ſay, What, will not the Lord have Mercy on Ignorant Souls?

Anſw. Not on thoſe who Live and Die in their Ignorance. He himſelf hath ſaid, *Eſa.* 27. 11. Becauſe it is a People of no Underſtanding, therefore he that made them will not have Mercy on them, and he that formed them will ſhew them no Favour. Again, *Paul* alſo in that 2 *Theſ.* 1. 8. ſaith, that when Jeſus Chriſt ſhall come to Judge the World, he doth come to take Vengeance on all them that know not God, and that obey not the Goſpel of our Lord Jeſus Chriſt.

But ye will ſay, who are thoſe ignorant Perſons, that ſhall find no Favour at that Day? Or how doth the ignorance diſcover it ſelf?

This 27th of *Iſaiah* and the 11 verſe, is a notable Confutation of the Ignorants Hypocritical Hope, where he ſaith, *He that made them will have no Mercy on them, and he that formed them will ſhew them no favour.*

I ſhall only mention three or four Sorts of Men; and leave thee to the Scriptures, which if thou read them diligently, will, further lay them open before thee.

And firſt, the profane Scoffer, who makes a Mock at the Truths of God, and ſo goes on in his Sins, for this ſee in 2 *Pet.* 3. 3. which the Apoſtle attributes to their Ignorance, *ver.* 5. And therefore he likens them to brute Beaſts, *Chap.* 2. 10. and 12. *verſes*, who walk after the Fleſh in the Luſts of Uncleanneſs, and ſpeak evil of the things they underſtand not, and ſhall utterly periſh in their Corruption; who becauſe they underſtand not the Scripture, nor the Power of God in them, ſpeak evil of the Truths therein contained, and think the Lord like unto themſelves, *Pſal.* 50.

Secondly, The formal Profeſſor, who hath only a Notion of the Goſpel, and ſome ſeeming Holineſs, but wants Goſpel Faith: Such are called Fooliſh Virgins, *Mat.* 25. 2, 3. to whom Chriſt will ſay in that Day, *Verily, I know you not.* Add hereto, thoſe that think it enough to confeſs Chriſt with their Mouths, and profeſs that they know God, but deny him in their Works; ſuch notwithſtanding all their Profeſſion, ſhall, if they ſo continue, periſh Eternally, being abominable, diſobedient, and to every good Work Reprobate, or void of Judgment, that is, Ignorant, *Tit.* 1. *ver.* 16.

3. The legal righteous Man or Woman, tho' they walk blameleſs, as touching the Righteouſneſs that is in the Law: For they being ignorant of God's Righteouſneſs, go about to eſtabliſh their own Righteouſneſs, as Reading, hearing Sermons, Prayers, Publick or Private, Peaceableneſs with their Neighbours, Faſting, Alms, good Works as they count them, Juſt Dealings, Abſtinence

nence from the groſſer Pollutions of the World, ſtricter Obedience to the Commandments of the firſt and ſecond Table; all which with many other things may be comprehended in *their own Righteouſneſs*, and it is grounded on their Ignorance, and goes on in Rebellion; and ſuch Ignorant Perſons ſhall in that Day periſh, not *Submitting through Ignorance to the Righteouſneſs of God*, Rom. 10. 3. compared with *Luke* 19. 27. where Chriſt ſaith, that when he ſhall come the ſecond time, he will command thoſe his Enemies, *who Submitted not themſelves to him, who is called the Righteouſneſs of God*, Eſa. 46. 13. or would not have him to Reign over them, to be ſlain before his Face.

4. Thoſe whoſe Hearts are ſet upon the World, and follow the alluring Perſwaſions of it; the Lord calls ſuch Fools, *Luke* 12. 20. and *Prov.* 7. 7. who go after it (*viz.* the World, held forth by a Similitude of a Woman with the Attire of an Harlot) as an Ox to the Slaughter, or a *Fool* to the Correction of the Stocks, till a Dart ſtrike thorow his Liver, as a Bird haſteth to the Snare, and knoweth not that it is for his Life: and knows not, mark, it is through Ignorance, *ver.* 23.

A fit end of Chriſt's coming, is, that his Righteous ones might ſhine as the Sun in the Glory, or Kingdom of their Father, *Matt.* 12. 43. there are many things that do hinder the *People* of God from ſhining forth as the Sun now.

As firſt, They have a Body of Death, which makes them fetch many a Groan in their Journey to *Canaan*, *Rom.* 7. 24. 2 *Cor.* 5. 2. They meet with many a ſad Temptation, which alſo makes them in Heavineſs many a time, 1 *Pet.* 1. 6. They have alſo many other rhings that do hinder their ſhining now; but then the Body of Death ſhall be left off. My meaning is, that Sin ſhall be no more in the Natures of God's People then: Their Bodies that are now ſo vile, *ſhall then be made like unto the glorious Body of the Son of God, who ſhall change our vile Bodies, that it may be like unto his glorious Body according to the working, whereby he is able to ſubdue all things unto himſelf*, Phil. 3. ver. 21.

6. Another end of Chriſt's coming ſhall be to take an Account of his Children, how they have laid out their *Talents*, that he hath committed to their truſt, *Mat.* 25. 19. Rom. 14. 12. 2 *Cor.* 5. 10.

7. Another end of his coming is, to ſet up his *Kingdom*, which will be glorious indeed at his appearing, 2 *Tim.* 3. 1. *Rom.* 8. 19, 20, 21. I do but touch theſe things, becauſe I would haſten towards a Concluſion: many other things might have been ſpoken to, but at this time I ſhall forbear.

But you will ſay, Who ſhall ſtand when he appears? Why, I told you before, that the Ungodly ſhall not ſtand in the Judgment, nor Sinners in the Congregation of the Righteous, *Pſal.* 1. 5. let him be cloſe or prophane, as I told you even now, all ſhall be laid open, all ſhall be made manifeſt, all ſhall come into Judgment.

Ah poor Soul! It is not then thy brave Words will ſave thee; it is not thine eloquent Tongue that will then do thee any good, if thou be without the Wedding Garment thou wilt be ſpeechleſs, as in *Mat.* 22. 12. But thou that art a converted Perſon, ſhalt ſtand in the Judgment; thou that art born again ſhalt enter into the Kingdom, and none elſe, *John* 3. 5. *Rev.* 21. 27.

But how ſhall I know that I am born again?

Anſw. Why, if thou art *born again*, then thou knoweſt that thou waſt not born a *Chriſtian* at firſt, *Eph.* 2. 1, 2, 3. *You hath he quickned, who were dead in Treſpaſſes and Sins.*

2. Thou knoweſt that once thou hadſt no Faith in the Lord Jeſus; and wert convinced of Sin becauſe thou didſt not believe in the Son of *Mary*, John 16. 9.

3. Thou ſeeſt all true Joy through the Blood and Righteouſneſs of the Son of *Mary*, 1 Cor. 15. 57. Rom. 7. 24, 25.

4. Art thou born again? Then thou canſt not be quiet till thou ſeeſt *God* ſmile, and lift up the Light of his Countenance upon thee, 2 *Cor.* 4. 6. *Pſal.* 4. 6. and that through the Face of the Son of *Mary*, the Son of God.

5. Thou knoweſt that God hath given thee thy Faith, *Phil.* 1. 29. *Eph.* 2. 8.

6. Art thou born again? Then thou knoweſt that the Doctrine of the Son of *Mary* the Virgin, is a right Doctrine, 2 *John* 9.

7. Then alſo thou lookeſt for the *perſonal* appearing of the Son of *Mary* from Heaven in the Clouds, *Rev.* 1. 7. the ſecond Time, *Heb.* 9. 28.

Theſe Things, though plain, yet if the Lord ſet them home upon thy Conſcience, may be profitable both to thee and me. Therefore let us examine the Matter a little. And firſt,

Thou thinkeſt that thou art a *Chriſtian*; thou ſhouldeſt be ſorry elſe: Well, But when did God ſhew thee that thou wert no Chriſtian? When didſt thou ſee that: And in the Light of the Spirit of Chriſt, ſee that thou wert under the Wrath of God becauſe of *Original Sin*? Rom. 5. 12. Nay, Doſt thou know what *Original Sin* means? Is it not the leaſt in thy Thoughts? And doſt thou not rejoice in Secret, that thou art the ſame that thou ever wert? If ſo, then know for certain that the Wrath of God to this very Day abideth on thee, *John* 3. 36. And if ſo, then thou art one of thoſe that will fall in the Judgment, ex-

cept thou art born again, and made a new Creature, 2 *Cor.* 5. 17.

But Secondly, thou thinkeſt that thou haſt been *born again*, ('tis well if thou haſt) but leaſt thou ſhouldeſt deceive thy poor Soul, I pray thee conſider, when did the Spirit of the Lord Jeſus ſhew thee, that thou hadſt no Faith in thee by Nature? And when did the Spirit of Chriſt convince thee of Sin, becauſe thou didſt not believe in him? It may be thou haſt been convinced of Sins againſt the Law, by the Law and thine own Conſcience, as the *Phariſees* were, *John* 8. 9. and *Rom.* 3. 20. I, but when didſt thou ſee thy ſelf a loſt Creature for want of Faith in the Son of *Mary?* If not, thou haſt not yet been ſavingly convinced by the Spirit of Chriſt; for that when it convinceth effectually of Sin, it convinceth of Unbelief; though thou haſt been never ſo much convinced of Sins againſt the Law, if thou haſt not ſeen thy ſelf under the Power and Dominion, Guilt and Puniſhment of Sin, becauſe thou didſt not believe in Chriſt, thou haſt not yet been ſavingly convinced; for that's one Work of the Spirit to convince of Sin, *Becauſe they believe not on me*, ſaith Jeſus the Son of *Mary*, who was eſpouſed to *Joſeph* the *Carpenter*: But on the contrary, Doſt thou not ſay in thy Heart, thou never hadſt thy Faith to ſeek, but haſt always believed with as good a Faith as any one alive? If ſo, then know for certain that thou haſt no Faith of the Operation of God in thee, according to God's ordinary working; and if ſo, then know that if the Son of Man ſhould come to judge the World at this Moment of Time, that thou with all thy Faith (thou thinkeſt thou haſt) wouldeſt fall in the Judgment, 2 *Theſ.* 2. 12.

3. Art thou born again? Then thou ſeeſt that thy great Sin was want of Faith in the Son of *Mary*. Then thou ſeeſt that it is he that was ſent of God to die for the Sins of the World, *John* 1. 19. and 3. 16, to 20. *Acts* 13. 38, 39. and that thou art compleat in him, without any Works of the Law, *Rom.* 4. 4. then thou rejoiceſt in Chriſt Jeſus, and putteſt no Confidence in the Fleſh, *Phil.* 3. 3. yet thou rejoiceſt in the Fleſh and Blood of the Son of *Mary*, knowing that his Fleſh is Meat indeed, and his Blood is drink indeed, *John* 6. 55. out of which thou wouldeſt very willingly make thy Life all thy Days; out of his Birth, Obedience, Death, Reſurrection, Aſcenſion, and glorious Interceſſion, now at the Right Hand of his Father, *Heb.* 7. 24, 25. but if thou art wavering in theſe Things, know, that thou art but a Babe at the beſt, and for ought thou knoweſt, God may cut thee off in thy Unbelief, and caſt thee into utter Darkneſs, where there ſhall be *Weeping and Wailing and Gnaſhing of Teeth.*

4. Art thou born again? Then thou ſeeſt all true Peace and Joy comes through the Blood of the Son of *Mary*, and his Righteouſneſs, as in *Rom.* 7. 24. and 1 *Cor.* 15. 57. there are many poor Souls that are taken up with Raptures of Joy, and falſe conceited Conſolation, *John* 16. 20. which doth come from the Devil, and their own deceitful Hearts; but their Joy ſhall be turned into Mourning and Sorrow of Heart, *Luke* 6. 24, 25. but thou that art a Chriſtian indeed, and not in Word only, rejoyceſt in Chriſt Jeſus the Son of *Mary*; yea, though now you ſee him not, yet believing, you rejoice with Joy unſpeakable and full of Glory, 1 *Pet.* 1. 8. And theſe two Things are the Fruits of thy Faith, and of thy Joy.

1. The Lord Jeſus Chriſt is very precious unto thee, 1 *Pet.* 2. 7.

2. Thou doſt purify thine Heart by this Faith, and the Power of the Spirit of Chriſt, which thou haſt received into thy Soul, *Rom.* 8. 13. *Acts* 15. 9. and 1 *John* 3. 3. But if thy Guilt of Sin goes off, and Convictions go off any other Way than by the Blood and Righteouſneſs of the Man Chriſt Jeſus, thy Guilt goes off not right, but wrong, and thy latter End will be a very bitter End without Faith and Repentance; for it is his Blood through which all true Peace comes, *Col.* 1. 20. and there is no other Name under Heaven given among Men, whereby we ſhould be ſaved, but by the Lord Jeſus of *Nazareth*, Acts 4. Ver. 10, to 13, compared together.

5. Art thou born again? Then thou canſt not be quiet till thou doeſt ſee *God* lift up the Light of his Countenance upon thee; yea, thou haſt ſuch a Deſire after the Light of God's Countenance, that all the Glory, Riches, Honour, Pleaſure, Profits, &c. of this World will not ſatisfy, till thou doeſt ſee God to be a reconciled Father to thee in the Lord Jeſus Chriſt; as it is *Pſal.* 4. 6. *John* 14. 8. *Pſal.* 35. 3. Then thou wilt not be quiet till thou doſt hear from the Son of *Mary*, which is the Lord of Glory, 2 *Cor.* 12. 9. 1 *Cor.* 2. 8. ſuch a Voice as this, *Son be of good chear, thy Sins are forgiven thee:* And *My Grace is ſufficient for thee.* But if thou canſt content thy ſelf with any Thing below this, thou wilt, when all comes to all, be found but a rotten-hearted Profeſſor, who will have thy Portion among the ſlothful Ones, who will fall in the Judgment of the Son of Man, when he comes in flaming Fire with his mighty Angels, 2 *Theſ.* 1. 8.

6. Art thou born again? Then thou knoweſt that God hath given thee thy Faith that thou haſt in his Son: Then thou art to ſay through Grace, there was a Time in which I had no Faith; there was a Time in which I could not believe in the Son of God for eternal Life. *But God, who is rich in Mercy, for his great Love wherewith he loved me, even when I was dead in Sins and Unbelief:*

Unbelief; (which is the greateſt) *hath quickned me together with Chriſt: By Grace I am ſaved*, Eph. 2. 4, 5. *Through Faith*, Verſe 8.

7. Art thou born again? Then thou knoweſt that the Doctrine of the Son of God, the Son of *Mary*, is a right Doctrine, which is this,

Firſt, That the Son of God which was with his Father before the World was, (*John* 1. 1. and 17. 5.) came into the World in the Fulneſs of Time, and was made in the Likeneſs of Man, *Phil.* 2. 7. being made of a Woman or Virgin, made under the Law, to redeem them that were under the Law, *Gal.* 4. 4. And that was done in this wiſe. What the Law could not do in that it was weak through the Fleſh, that is, through our Fleſh, God ſending his own Son in Likeneſs of ſinful Fleſh, and for Sin condemned Sin in the Fleſh, that is, condemned him in the Fleſh for the Sins of poor Sinners: For this, compare *Rom.* 8. 3. and 2 *Cor.* 5. 21. with *Gal.* 3. 13. and it will appear clearly to be the Truth of God: Alſo, that this Son of God, which is the true God, as well as the Son of *Mary*, did bear our Sins in his own Body on the Tree, 1 *Pet.* 2. 24. and did ſpill his own Blood, which is alſo the Blood of God, *Acts* 20. 28, that he died, and was laid in *Joſeph*'s Sepulchre, *John* 19. 38, to 42, and roſe again the third Day, *Acts* 10. 40. that very Man, *Luke* 24. 39, to 45. and aſcended up into Heaven in a Cloud, *Acts* 1. 9, to 12. and there ever lives to make Interceſſion for us, that very Man, *Heb.* 7. 24, 25. 8. 3. and 10. 12.

And in the laſt Place, If thou art a Chriſtian, then thou lookeſt for that very Jeſus again, whom the *Jews* did crucify, *John* 19. whom God raiſed again, as it is 1 *Theſ.* 1. 10. I ſay, thou lookeſt, thou waiteſt, thou haſteneth after the *Coming* of this Lord Jeſus, which doth deliver thee from the Wrath to come, 2 *Pet.* 3. 10, to 13. *Heb.* 9. 26, to 29. 1 *Theſ.* 1. 10. Yea, thou knoweſt, that this very Man ſhall ſo come, in like Manner, as his Diſciples did ſee him go into Heaven, which was a very Man, *Luke* 24. 39. compared with *Ver.* 50. 51. of the ſame *Chapter*. Yea, in a Cloud he went away from his Diſciples, and in the Clouds he ſhall come again, *Rev.* 1. 7. to judge all that are in their Graves, *John* 5. 28, 29. *Dan.* 12. 2. and ſhall receive all that look for, and love his ſecond *Coming*, to himſelf, *Heb.* 9. 27, 28. And they ſhall be for ever with him, 1 *Theſ.* 4. 16, 17. But the Wicked ſhall be caſt into eternal Damnation, *Mat.* 25. 46. Theſe Things, I ſay, if thou be a Chriſtian indeed, thou *believeſt*, and *owneſt*, and the Faith of them doth purify thy Heart, 1 *John* 3. 3. and wean thee from this World, and the Things thereof; and if it is not from this Principle, that is, if thy Obedience do not flow from this Faith, which is the Faith of God's Elect, as I have proved at large, thy Obedience, thy Zeal, thy Self-Denial, thy Holineſs, Righteouſneſs; yea, all that thou canſt do, is but Sin in the Sight of the great God of Heaven and Earth, *Heb.* 11. 6. *Rom.* 14. 23. For all true Sanctification comes through the *Name* of the Lord Jeſus Chriſt, by the Operation of the Spirit of God, 1 *Cor.* 6. 11. *But ye are waſhed; but ye are ſanctified; but ye are juſtified, in the Name of our Lord Jeſus, and by the Spirit of our God*: And in *Cant.* 1. 3. *Thy Name is as an Ointment poured forth, therefore do the Virgins love thee.*

Well then, ſeeing this is a Truth of ſo great Concernment, I beſeech you ſeek to be throughly rooted into it by Faith. And that thou mayeſt ſo be, examine thy Heart; yea, beg of God to help thee to examine it, and to throw out all that Fancy that thou takeſt inſtead of Faith; alſo throw away all thine own Wiſdom; yea, thy own Righteouſneſs alſo, and come to God in the Name of the Son of *Mary*, which is the Son of God, and beg Faith of him, true Faith, the Faith of the Operation of God; ſuch a *Faith* as he gives to his own *Elect*, which will ſhew thee clearly of theſe Things; ſo that thou ſhalt not deceive thy ſelf with a Fancy of them; and the Advantages will be many.

1. It will comfort thy Heart againſt Perſecutions, Temptations, and croſs Providences, as alſo *James* ſaith to his perſecuted Brethren; *Be patient my Brethren, ſaith he, eſtabliſh your Hearts, for the Coming of the Lord draws nigh*, Jam. 5. 8.

2. It will through Grace wean thy Heart and Affections abundantly from this World, and the Things therein. *Who is he that overcomes the World*, (ſaith *John*) *but he that believes that Jeſus is the Son of God?* 1 John 5. 5. Who is he alſo that purifies his Heart, but he that looketh for the ſecond Coming of Chriſt from Heaven (as in 1 *John* 3. 3. compared with 2 *Pet.* 3. 10, 11.) to judge the World?

3. Hereby thou wilt be able to Judge of all Doctrines whatſoever, though they come never ſo nigh the Truth, yet if they be not indeed the very Truth, thou wilt find them and their Doctrine Lyars, *Rev.* 2. 2. and 1 *Cor.* 2. 15.

4. If thou beeſt throughly ſet down in this Doctrine, even in the Faith of this Doctrine which I have held forth unto thee, thou wilt not be taken with any other Doctrine whatſoever. What is the Reaſon I pray you, that there are ſo many Giddy-headed Profeſſors in theſe days, that do ſtagger to and fro like a Company of Drunkards, but this, They were never ſealed in the Doctrine of the Father, and the Son? They were never enabled to believe that that Child that was born of the *Virgin Mary*, was the mighty *God*, *Iſa.* 9. 6. No, ſaith

ſaith Chriſt, he that is built upon this Rock (meaning the Faith of himſelf, which is to believe that the Son of *Mary* is the Chriſt of God, *Mat.* 16. 16.) the Gates of Hell ſhall not prevail againſt him, *Verſe* 18.

5. The Faith of this Doctrine, will make thee labour in the Work of God in the World. Oh, it will liven thy heart in the Work of the Lord; eſpecially, if thou liveſt in the Faith of thy intereſt in Chriſt, it will make thee labour to be found watching when thy Lord ſhall return from the Wedding; that when he doth come, thou maiſt open to him immediately, *Luke* 12. 35. 36.

Now ſeeing the coming of the Lord Jeſus Chriſt is ſo nigh, even at the doors, what doth this ſpeak to all ſorts of People (under Heaven) but this? Firſt, to ſee whether they have Oyl in their Lamps or not; that is, to ſearch and ſee, whether the Spirit of the Man Chriſt Jeſus be in them or no; for *he that hath not the Spirit of Chriſt in him, is none of Chriſt's*, Rom. 8. 9. Thou that haſt not the Spirit of Chriſt in thee, why, at that day (let thy Profeſſion be what it will) he will ſay to thee, depart, I know you not, *Mat.* 25. and if ſo, then thy latter End will be worſe than thy beginning, as in 2 *Pet.* 2. 20.

2. Then what will become of all the Profane, Ignorant, Scoffers, Self-righteous, Proud, Baſtard-*Profeſſors* in the World? If the Children of God *ſhall ſcarcely be ſaved, where ſhall the ungodly, and the ſinner appear?* 1 Pet. 4. 18.

3. Then what will become of all thoſe that creep into the Society of God's People without a Wedding Garment on? Why, it will be ſaid unto them, Friends, how came you hither? Take them and bind them hand and foot, and caſt them into utter Darkneſs; *there ſhall be Weeping and Gnaſhing of Teeth*, Mat. 22. 11, 12, 13.

4. Then what will become of all thoſe that mock at the ſecond coming of the *Man Chriſt*, as do the *Ranters*, *Quakers*, *Drunkards*, and the like? Why read their doom in *Mat.* 24. 50, 51. The Lord of that or theſe Servants, ſhall come in a day when they look not for him, and in an hour that they are not aware of, and ſhall cut them aſunder, and appoint them their Portion with Hypocrites, *and there ſhall be Weeping and Gnaſhing of Teeth.*

5. Then what doth this ſpeak to the Lord's own People? Surely this, that they ſhould be in a watchful poſture, *Mark* 13. 37.

Watch therefore over your own Hearts, *leaſt they ſhould be over-charged with ſurfeiting and Drunkenneſs, and the Cares of this Life, and ſo that day come upon you unawares; for as a ſnare ſhall it come upon all the dwellers upon the Face of the Earth*, as it is in *Luk.* 21. 34, 35, 36.

2. Watch over the Devil's Temptations. Oh, have a care in the firſt place, leaſt by any means, as the Serpent beguiled *Eve*, ſo your minds ſhould be corrupted from the ſimplicity that is in Chriſt: And the rather, becauſe at this day he is very buſie with his Doctrines, and his Miniſters; trying all ways, if by any means he might deceive you with fair Speeches, and inticing carriages; with a fair ſhew in the Fleſh, yet denying the Lord, and refuſing to be juſtified by the Blood of Jeſus the Son of *Mary*, the Son of God: Watch I ſay over the *Devil* touching *Doctrines*, for he labours as much this way as any way, for he knows if he can but get you to lay a rotten foundation, he is ſure of you, live as godly in your conceit as you will, and therefore, it is worth your Obſervation, in that 24th of *Mat.* when Chriſt is ſpeaking of the ſigns of his coming, he breaks forth with a warning word to his Diſciples, to beware of falſe Teachers, *Ver.* 4. the very firſt words that he anſwers to a queſtion that his Diciples put to him is this, *Take heed that no Man deceive you.* Again, *Ver.* 11. *And many falſe Prophets ſhall ariſe, and ſhall deceive many.* And in *Ver.* 24. he ſaith again, *for there ſhall come, or ariſe, falſe Chriſts and falſe Prophets, and ſhall ſhew ſigns and wonders, inſomuch, that if it were poſſible, they ſhould deceive the very Elect.*

3. Take heed that he doth not deceive you in point of worſhip, that he make you not ſlight any of the *Ordinances* of God; for if he do, he will quickly make way for another Temptation.

4. Take heed that you alſo have not your Lamps to trim when the Bridegroom comes; if you have, you may peradventure be aſhamed and bluſh before him at his coming, 1 *Joh.* 2. laſt *Ver.* Therefore content not your ſelves with a *Profeſſion* of Chriſt, and no more, for the Devil may deceive, yea, doth deceive a Profeſſing People many times. And if he will *Deceive* a profeſſing Generation, he muſt come in this manner.

Firſt, Under the Name of Chriſt.

Secondly, With a fair ſhew in the Fleſh of outward Holineſs, *Gal.* 6. 12.

Thirdly, He muſt come with good Words and Speeches, *Rom.* 16. 18. Now though he come to Drunkards, Swearers, Whoremongers, Thieves, Lyars, Murderers, and covetous Perſons, in his Black Colours; yet if he will come to deceive a profeſſing Party, he muſt appear like an *Angel* of Light. And the reaſon why Souls are deceived by him in theſe his appearances, is becauſe they are not able to diſtinguiſh betwixt the Law and the Goſpel, the Convictions of Conſcience by the Law only, and Convictions by the Spirit, but do (tho' they profeſs the Lord Jeſus) give Ear to every Wind of Doctrine, and

2 Cor. 11. 14.

being

being unſtable, as *Peter* ſaith, do fall into the Temptations of the Devil, in wreſting the Scriptures to their own Deſtruction, 2 *Pet.* 3. 16.

In a word, you that have not yet laid hold on the Lord Jeſus Chriſt, for Eternal Life, lay hold upon him, upon his Righteouſneſs, Blood, Reſurrection, Aſcenſion, Interceſſion, and wait for his ſecond coming to Judge the World in Righteouſneſs, *Act.* 17. 31. And you that have laid hold, I ſay to you, lay faſter hold on your Lord Jeſus, *Whoſo hath Ears to hear, let him hear*, Mat. 13. 43.

Now, That thou mayſt the more clearly underſtand my *Faith* in the Doctrine of God's dear Son, I have thought good to hold forth again the Doctrine of the former Treatiſe by way of *Queſtion* and *Anſwer*, as followeth.

Queſt. *Seeing there are many falſe Chriſts gone out into the World, according as was Propheſied of in former times* (Mat. 24. 5. 23.) *by the Lord himſelf; And ſeeing (if we be ſaved) we muſt be ſaved by a Chriſt; for he that miſſes of him (ſaith the Scriptures) cannot be ſaved, becauſe there is no way to come to the Father but by him, as it is written*, Joh. 14. 6. Act. 4. 12. *How therefore, is the knowledge of the true* Chriſt *to be attained unto, that we may be ſaved by Him?*

Anſw. Indeed to know Chriſt, (*God's Chriſt*) is as the Scripture ſaith, the one thing neceſſary, *Luke* 10. 42. without which all other things will avail nothing: And therefore I ſhall according to the Scriptures,

Firſt, Tell you what God's Chriſt is. And,

Secondly, How the knowledge of him is attained unto.

And therefore, firſt, God's Chriſt is true God, and true Man.

That he is true God, is manifeſt by that Scripture, in *Iſa.* 9. 6. where it is ſaid, *to us a Child is born, to us a Son is given, and the Government ſhall be upon his Shoulder, and his Name ſhall be called Wonderful, Counſellor, the Mighty God, the Everlaſting Father, the Prince of Peace*, alſo 1 Joh. 5. 20. *And we are in him, that is true*, (ſaith the Apoſtle) *even in his Son Jeſus Chriſt, this is true God, and Eternal Life*, ſee *Heb.* 1. 8. *Joh.* 1. 12. *Rom.* 9. 5. *Joh.* 20. 28.

But Secondly, That he is true *Man*, ſee again, *Iſa.* 9. 6. where it is ſaid, *unto us a Child is born, unto us a Son is given*; and compare it with *Mat.* 1. 21. where it is ſaid, *And ſhe ſhall bring forth a Son, and thou ſhalt call his Name Jeſus, for he ſhall ſave his People from their Sins*, ſee *John* 1. 14. *And the Word was made Fleſh*, 1 Tim. 3. 16. *God was manifeſted in the Fleſh.* Theſe two Scriptures are expounded by *Heb.* 2. 14. where it is ſaid, *Foraſmuch then as the Children are partakers of Fleſh and Blood, he alſo himſelf likewiſe took part of the ſame, that is, of Fleſh and Blood*, ſee Rom. 8. 3. and compare it with *Luke* 24. 39. *where Chriſt ſaith, Behold my Hands and my Feet, that it is I my ſelf; handle me and ſee, for a Spirit hath not Fleſh and Bones as ye ſee me have.* And he doth often call himſelf by the Name of the Son of Man (*Mat.* 24. *Mat.* 16. 13.) to ſignifie that he is very Man, as well as very God.

Queſt. *But why was he true God and true Man?*

Anſw. He was true Man, becauſe Man had offended, and Juſtice required that Man ſhould ſuffer and make ſatisfaction, and ſo it is written, 1 *Cor.* 15. 21. For ſince by Man came Death, by Man came alſo the Reſurrection of the Dead. And again, *All we like Sheep have gone aſtray, and the Lord hath laid on him the iniquities of us all.* And in 1 *Pet.* 2. 24. where that 53. of *Iſa.* is mentioned, he ſaith, *Who his own ſelf bare our ſins in his own Body on the Tree, that we being dead to ſin, ſhould live unto righteouſneſs, by whoſe ſtripes we are healed.* And again, God did prepare this Body, the Humane Nature of *Chriſt*, that it ſhould be a Sacrifice for Sins, wherefore he ſaith, *Sacrifices and Offerings* (that is ſuch as were offered by the Law of *Moſes*) *thou wouldeſt not have; but a Body haſt thou prepared me*, Heb. 10. 5. In this Body which God had prepared for him, which he took of the Virgin, *Gal.* 4. 4. in this he did bear all the ſins of all his Elect, 1 *Pet.* 2. 24.

And he muſt needs be true God, becauſe, it was an infinite God that was tranſgreſſed againſt, and Juſtice required an infinite ſatisfaction, and therefore he muſt be infinite that muſt give this ſatisfaction, or elſe Juſtice could not be ſatisfied, and ſo it was written, where the Apoſtle is telling the Paſtors of the Church of *Epheſus*, by what they were Redeemed, he tells them, that God did purchaſe them *with his own Blood*, Acts 20. 28. ſee 1 *Joh.* 3. 16. where he ſaith, *herein perceive we the love of God, in that he laid down his Life for us.* Not in his *Divine*, but in his Humane Nature; for as I ſaid before, God's Chriſt was of both Natures, *Eſa.* 9. 6. *Rom.* 9. 5. 1 *John* 5. 20. *John* 1. 1. 14. True God and true Man, and the Divine Nature did enable him to undergo in his Humane Nature, all that Sin, Curſe, and Wrath that was laid upon him for us; and to overcome, and obtain Eternal Redemption for us, *Heb.* 9. 24.

Queſt. *How did this Chriſt bring in Redemption for Man?*

Anſw. Why firſt, Man brake the Law of God; but this Man did fulfil it again, and became *the end of it for Righteouſneſs to every one that believeth*, Rom. 10. 4.

2. Man was foiled and overcome by the Devil; but this Man Chriſt did overcome him again, *Luke* 4. *Heb.* 2. 14. 15. and that for us.

Rom. 5. 12. 3. Man did loſe the Glory of God, but this Man hath obtained it again.

4. Man by Sin loſt Eternal Salvation; but this Man by his own Blood hath obtained it again for him, *Heb.* 9. 12.

5. Man by Sin brought Death into the World; But Jeſus Chriſt that Man hath deſtroyed it again, *Heb.* 2. 14. compared with *Hoſ.* 13. 14. and brought in Life and Immortality, 2 *Tim.* 1. 10. *Rom.* 5. 15.

Queſt. *But how are we Juſtified by this Man's Obedience.*

All our Iniquities were laid upon him, *Iſa.* 53. 6, 8, 11, 12. And his Righteouſneſs is beſtowed on us, if we believe, as it is written, *even the Righteouſneſs of God which is by Faith of Jeſus Chriſt unto all, and upon all them that believe.* And this is it which *Paul* ſo much ſought after, when he ſaith, *yea doubtleſs, and I count all things loſs, and do count them but Dung, that I may win Chriſt, and be found in him, not having mine own Righteouſneſs, which is of the Law, but that which is through the Faith of Chriſt, the Righteouſneſs of God by Faith,* Phil. 3. ver. 8, 9.

Queſt. *How do Men come by this Righteouſneſs and everlaſting Life?*

Anſw. By Faith Men lay hold upon it, and apply it to their own Souls in particular, *Gal.* 2. 20. For it is by Faith they are juſtified, as alſo ſaith the Scripture, *Rom.* 5. 1. That his Faith lays hold on and applies, that which this Chriſt of God hath done, and is a doing, and owns it as his own.

Queſt. *What is this* Faith *that doth* juſtifie *the Sinner?*

Anſw. It is a Gift, *Eph.* 2. 8. Fruit, *Gal.* 5. 22. or Work, *Theſ.* 2. 11. of the Spirit of God, whereby a Soul is enabled, under a Sight of its Sins, and wretched Eſtate, to lay hold on the Birth, Righteouſneſs, Blood, Death, Reſurrection, Aſcenſion and Interceſſion of the Lord Jeſus Chriſt, and by the Aſſiſtance of the Spirit, whereby it is wrought, to apply all the Virtue, Life and Merit of what hath been done and ſuffered, or is a doing by the ſame Lord Jeſus Chriſt, to its own ſelf in particular, *Gal.* 2. 20. *Rom.* 7. 24. 25. as if it ſelf had really done all that the Lord Jeſus Chriſt hath done: I do not ſay that the Soul doth any Thing for Juſtification, but it doth know, that whatſoever Jeſus Chriſt hath done in Point of Juſtification, is given to, and beſtowed upon it, *Rom.* 3. 22. and God finding the Soul in him, that is in Chriſt, doth *juſtifie it from all Things, from which it could not be juſtified by the Law of* Moſes, *Acts* 13. 38, 39.

Queſt. *Well, but is there no Way to come to the Father of Mercies but by this Man that was born of the Virgin? Is there no Way to come to* God *but by the Faith of Him?*

Anſw. No, *there is none other Name under Heaven given among Men, whereby we muſt be ſaved,* Act. 4. 12. And Jeſus himſelf, that was born of the Virgin *Mary,* ſaid, *I am the Way, the Truth, and the Life:* No Man *cometh to the Father, but by me,* Joh. 14. 6.

Queſt. *And where is this Man, that was born of the Virgin, that we may come to the Father by him?*

Anſw. He aſcended away from his Diſciples in a Cloud, into Heaven, as we may read, *Act.* 1. 9, 10, 11.

Queſt. *What doth he there?*

Anſw. He ever lives to make Interceſſion *for all that come unto God by him,* Heb. 7. 25. That is, they ſhall come out of themſelves to him, and venture their Souls on what he did and ſuffered when he was on Earth, and is doing now in Heaven; ſhall certainly be ſaved: For he ever lives to ſave them, that do thus come to the Father by him. And it is, becauſe he ſpilt his Blood for all that ſhall by the Faith of God's Elect lay hold upon him. And thus it is written where he ſaith, *we are juſtified freely by his Grace, through the Redemption that is in Chriſt Jeſus,* Mark it, *whom God hath ſet forth to be a Propitiation, through Faith in his Blood; to declare his Righteouſneſs,* that is, to declare God's Righteouſneſs, *for the Remiſſion of Sins that are paſt, through the forbearance of God; to declare, I ſay, at this Time, his Righteouſneſs, that he might be juſt, and the juſtifier of him that believeth* (or layeth hold) *on Jeſus,* Rom. 3. 24, 25, 26.

Queſt. *But did this Man* riſe *again from the Dead, that very Man, with that very Body wherewith he was crucified? for you do ſeem, as I conceive, to hold forth ſo much by theſe your Expreſſions.*

Anſw. Why do you doubt of it?

Queſt. *Do you believe it?*

Anſw. Yes, by the Grace of the Lord Jeſus Chriſt, for he hath enabled me ſo to do.

Queſt. *And can you prove it by the Scripture?*

Anſw. Yes.

Queſt. *How?*

Anſw. Firſt, from that Scripture in *Luk.* 24. 37, to 41. where Chriſt himſelf after he was crucified appeared to his Diſciples, (who having ſeen him) ſuppoſed they had ſeen a Spirit. But he ſaid, Why are ye troubled, and why do Thoughts ariſe in your Hearts? Behold my Hands and my Feet, that it is I my ſelf, and do not think you ſee a Spirit; handle me, and ſee, for a Spirit hath not Fleſh and Bones, as you ſee me have. This he ſpake after he was

Crucified,

Crucified, *Luke* 23. 33. and Buried, *ver.* 53. and roſe again from the Dead, *Chap.* 24. 6, 7. Many other Scriptures could I give for the Proof hereof, as *Acts* 10. 39, to 43. And *Acts* 13. 28, to 32. 1 *Theſ.* 1. 10. only read *Acts* 2. 29, to 32. where the Apoſtle proveth the ſame, bringing in the Words of the Prophet *David* for a Teſtimony thereof, ſaying, *He being a Prophet, and knowing that God had ſworn with an Oath to him, that of the Fruit of his Loyns according to the Fleſh, he would raiſe up Chriſt to ſit on his Throne* (ſaith) *he ſeeing this before, ſpake of the Reſurrection of Chriſt, that his Soul was not left in Hell, neither his Fleſh did ſee Corruption.* Mark it, his Fleſh did ſee no Corruption, *ver.* 31. But if he had not riſen again, his Fleſh had ſeen Corruption. But he aroſe again from the Dead, that very Man, that very Body; for his Fleſh did ſee no Corruption.

Queſt. *Why did he riſe again from the Dead, with that very* Body?

Anſw. 1. Becauſe it was not poſſible he ſhould be holden of Death.

2. Becauſe in his humane Nature he ſuffered for Sin; *Acts* 2. 24. and if he had not recovered himſelf from that very Curſe, even from under Death, and all other Things that lay on him, which he had through the Sins of his Children ſubjected himſelf unto, he had not overcome Sin, Hell, Death, the Law, and the Devil; but had been overcome by them; and if ſo, then had not Redemption been obtained for Sinners; for it was at his Reſurrection from the Dead, that God ſaid unto him, *Thou art my Son, this Day have I begotten thee*: (As ſaith the Apoſtle) *And we declare unto you glad Tidings, how that the Promiſe made unto the Fathers, God had fulfilled the ſame unto us their Children, in that he hath raiſed up Jeſus again*: As it is written in the ſecond *Pſalm, Thou art my Son, this Day have I begotten thee,* Acts 13. 30, to 36. And it is this, namely, the Reſurrection of that Man from the Dead, that doth give us Ground of Hope; as in 1 *Pet.* 1. 3. where he ſaith, *He hath begotten us again a lively Hope, by the Reſurrection of Jeſus Chriſt from the Dead.*

3. Becauſe God intends to redeem the Bodies of his *Saints* out of their Graves in which they have lain many a Year, *John* 5. 28, 29. *Rom.* 8. 23. 1 *Cor.* 15. 52. and to poſſeſs them with his own Glory; and when this comes to paſs, then ſhall that Scripture be fulfilled, that ſaith, *He ſhall change our vile Body, that it may be faſhioned like to his glorious Body, according to the working* (of his mighty Power) *whereby he is able to ſubdue all Things to himſelf,* Phil. 3. 21. And he hath given us Aſſurance thereof, in that he hath raiſed up Jeſus our Lord again from the Dead, *Acts* 17. 31.

Queſt. *But do you think, that theſe our Bodies that we do carry about with us in this World, after that they are dead and buried, and rotten, ſhall riſe again out of thoſe Graves into which they are laid; when the Scripture ſaith, Fleſh and Blood ſhall not inherit the Kingdom of God?*

Anſw. Fleſh in Scripture is taken more Ways than one: 1 *Cor.* 15. 50. As

Firſt, It is taken for the Works of the Law; where the Apoſtle ſaith, *Received ye the Spirit by the Works of the Law, or by the hearing of Faith? Are ye ſo fooliſh, having begun in the Spirit, are ye made perfect by the Fleſh?* By Fleſh here, he means the Law; as is clear, if you compare, *Gal.* 3. 2, 3. with *ver.* 10, 11, 12. Again, ſometimes Fleſh is taken for Sins, *Rom.* 8. 1. 5. And ſometimes it is taken for the Bodies of the Saints, as ſubject to Diſtempers, to Pain, Sickneſs, Corruptions, to Death, by Reaſon of Sin, 2 *Cor.* 4. 11. 2 *Cor.* 7. 5. Now the Apoſtle in that Place, where he ſaith, *Fleſh and Blood ſhall not inherit the Kingdom of Heaven, or of God,* his meaning is, ſinful Fleſh and Blood, or the Sin, with any Imperfection that is in the Bodies of the Saints, ſhall not inherit the Kingdom; and that you ſhall find to be the Mind of the Holy Ghoſt, if you read with underſtanding the latter end of the ſame Verſe, where he ſaith, *Neither doth Corruption inherit Incorruption.* That is, Sin, or any Imperfection of the Body, ſhall not inherit eternal Life; for ſaith he in *ver.* 53. *This corruptible muſt put on Incorruption, and this mortal muſt put on Immortality.* Mark here, I pray you, though he ſaith, *Fleſh and Blood ſhall not inherit the Kingdom of God*; yet he ſaith, *This Corruptible muſt put on Incorruption*: For the Trump ſhall blow, and the Dead ſhall be raiſed (as Chriſt ſaith, *They that are in the Graves ſhall hear his Voice,* John 5. 28. *And ſhall come forth of their Graves incorruptible,* 1 Cor. 15. 52. *And ſhall all appear before the Judgment Seat of Chriſt,* 2 Cor. 5. 10. Rev. 12. 12, 13. See alſo that Scripture, *Phil.* 3. 20, 21. where the Apoſtle ſaith, *He waited for Chriſt the Saviour from Heaven.* And what ſhall he do when he comes? Why, *He ſhall change our vile Body.* Mark it, it muſt be our vile Body that muſt be changed. But if it be changed, then how can it be the ſame? Not the ſame in Reſpect of Sin, or bodily Infirmities, but the very ſame in Reſpect of Subſtance: For, ſaith he, *It is our vile Body that muſt be changed*; and it is the very ſame, *It ſhall be faſhioned like to his glorious Body.* And if you ask, How is it poſſible that this ſhould be done? He Anſwers, *According to the working whereby he is able to ſubdue all Things unto himſelf,* Phil. 3. 21.

Queſt. *But do you think this is certain? Methinks the Scriptures ſeemingly hold forth ſo much, yet I cannot believe it, for it is contrary to all Reaſon.*

Anſw.

Anſw. Truly the Scriptures do not only hold forth ſo much ſeemingly, but they do moſt really and plainly hold out theſe Things, to all thoſe that have received the Spirit of the Lord Jeſus Chriſt. For it is it, and it alone, that can reveal theſe Things. *For no Man knows the Things of God, but the Spirit of God,* 1 Cor. 2. 11. Now if thou wouldſt know theſe Things, thou muſt firſt receive the *Spirit* of the Son of God, without which, thou canſt not know ſo much as one of the fundamental Truths of the Goſpel of our Lord Jeſus Chriſt.

Queſt. *But there are thoſe in our Days, who reject this Doctrine that you lay down, concerning the Lord Jeſus Chriſt, as you lay it down, and they are for a Chriſt* within, *for a Croſs within, for a Reſurrection, and Interceſſion within; and they do not hold as you do, a Chriſt without, and a Reſurrection of Chriſt without, and Interceſſion of Chriſt without; I, and they have very much Scripture for that which they ſay too: And therefore what ſhould ſuch as we do, that ſtand tottering and ſhaking in theſe diſtracted and dangerous Times? For our poor Souls are in very much doubt what Way to take.*

Anſw. Therefore I will ſpeak a few Words to you by Way of Diſcovery of the falſity of ſuch Opinions; and a Word of Direction, how you ſhould underſtand the Truth.

Firſt, Therefore, he that crys up a Chriſt *within*, in Oppoſition to a Chriſt without, that Man inſtead of having the Spirit of Chriſt in him, is poſſeſſed with a Spirit of Deluſion; for where the Spirit of Chriſt is in Truth, that Spirit cauſeth the Soul to look to the Chriſt that was born of the Virgin, for all Juſtification; as it is written, *Howbeit, when he the Spirit of Truth is come, he ſhall lead you into all Truth; for he ſhall not ſpeak of himſelf, but whatſoever he ſhall hear, that ſhall he ſpeak, and he will ſhew you Things to come,* mark the next Verſe, *He* (ſaith the Son of the Virgin) *ſhall take of mine, and ſhall ſhew unto you,* John 16. 13, 14. He ſhall take of mine; What is that? Why ſurely it is, he ſhall take of my Godhead, my Humanity, my Birth, my Righteouſneſs, my Blood, my Death, my Reſurrection, my Aſcenſion, and Interceſſion, my Kingly, Prieſtly, and Prophetical Offices, and ſhall ſhew you the Life, Merit, and Value of them. And this was it which was revealed to *Paul* by the holy Spirit, here ſpoken of, 1 *Cor.* 15. 1, 2. to the 8. *Moreover Brethren,* ſaith he, *I declare unto you the Goſpel which I preached unto you, which alſo ye have received, and wherein ye ſtand. By which alſo ye are ſaved, if ye keep in Memory what I preached unto you, unleſs ye have believed in Vain.* But what is this Doctrine? Why, *I delivered to you firſt of all, that which I alſo received.* What was that? Why, *How that Chriſt died for our Sins according to the Scriptures. And that he was buried, and that he roſe again the third Day according to the Scriptures,* (there is his Death and Reſurrection preached) *And that he was ſeen of* Cephas, *then of the Twelve; after that he was ſeen of above five hundred Brethren at once, of whom the greateſt Part remain unto this preſent, but ſome are fallen aſleep. After that he was ſeen of* James, *then of all the Apoſtles. And laſt of all he was ſeen of me* (ſaith Paul) *as of one born out of due Time.* This is it, I ſay, that the Spirit of Truth doth hold forth to poor Sinners, a Chriſt Crucified without the Gates of *Jeruſalem,* Luke 23. 32, 33. buried in *Joſeph*'s Sepulchre, *v.* 53. riſen again the third Day, *Luke* 24. 6. aſcended away from his Diſciples in a Cloud into Heaven, as in *Acts* 1. 9, 10, 11. And there ever liveth, that very Man, with that very Body, to make Interceſſion for all that receive him, *Heb.* 7. 24, 25. *Col.* 1. 27. This is, I ſay, the Doctrine of the Spirit of Truth, whatſoever is the Spirit of Errour.

Queſt. *But do not the Scriptures make mention of a Chriſt within,* 2 Cor. 13. 5.

Anſw. Yes, *And he that hath not the Spirit of Chriſt, is none of his,* Rom. 8. 9. But he that hath it, is led out of himſelf by it; and as I ſaid before, it ſhews the Soul, what the bleſſed Son of the Virgin *Mary* hath done and ſuffered, and is a doing for it. Therefore *hereby know we the Spirit of Truth from the Spirit of Errour. Every Spirit that doth confeſs that Jeſus Chriſt is come in the Fleſh is of God*; That is, that Spirit that doth confeſs, that Jeſus Chriſt took Fleſh upon him, and in that Fleſh did bear our Sins, 1 *Pet.* 2, 24. *Col.* 1. 20, 21, 22. 1 *Pet.* 3. 18. 1 *Pet* 4. 1. and after he was taken down from the Croſs, and laid in a Sepulchre, roſe again from the Dead; that very Man, with that very Body, wherewith he was crucified: That Spirit that doth believe and confeſs this is of God, and is the bleſſed Spirit of Chriſt, whereof he ſpake, when he was yet with his Diſciples touching his bodily Preſence: *For he* (ſaith the Son of *Mary*) ſhall glorifie me, for he ſhall take of *Mine* and ſhew it to you, *John* 16. 13, 14.

I have anſwered this already in my Epiſtle to the firſt Treatiſe. Therefore believe not every Spirit, but try the Spirits whether they be of God, for many falſe Spirits and Prophets are gone out into the World, therefore have a care how thou receiveſt the Voice that ſpeaks to thee, but try whether they are according to the Truth of God's Word as it is written, *To the Law and to the Teſtimony, if it be not according to this Word, it is becauſe there is no Light in them,* Iſa. 8. 20.

Therefore try a little, Do they ſlight God's Chriſt, which is the Son of the Virgin, that Spirit is of the *Devil,* 1 *Cor.* 12. 3.

2. Do

2. Do they ſay that that Blood of his which was ſhed without the Gates of *Jeruſalem*, doth not waſh away Sin, yea, all Sin from him that believes? That is a Spirit of *Antichriſt*, 1 *John* 1. 7.

3. Do they ſay, that that Man that was crucified without the Gates of *Jeruſalem*, is not riſen again (with that very body wherewith he was crucified out of the Sepulchre) *Luke* 24. 38, 39. That is a Spirit of *Antichriſt*.

4. Do they ſay that that very Man that was crucified with that very Body, is not now in the preſence of his Father, abſent from his people touching his bodily Preſence, though preſent in Spirit? I ſay whoever they be, that ſay he is not there, they are of the *Devil:* For the Proof of this ſee *Acts* 5. 30, and 31, and compare it with *Heb.* 7. 24, 25. *The God of our Fathers* (ſaith the Apoſtle) *raiſed up Jeſus.* But what Jeſus? *Whom ye ſlew* (ſaith he to the *Jews.* Him, the very ſame whom ye ſlew) *hath God exalted with his right Hand to be a Prince and a Saviour, to give Repentance unto* Iſrael, *and Forgiveneſs of Sins.*

And indeed, here is my *Life*, namely, the Birth of this Man, the Righteouſneſs of this Man, the Blood of this Man, the Death and Reſurrection of this Man, the Aſcenſion and Interceſſion of this Man for me; and *the Second coming of this Man to judge the World in Righteouſneſs*, Acts 17. 31. I ſay, here is my *Life*, if I ſee this by Faith without me, through the Operation of the Spirit *within* me: I am ſafe, I am at peace, I am comforted, I am encouraged, and I know that my Comfort, Peace, and Encouragement is true, and given me from Heaven, by the Father of Mercies, through the Son of the Virgin *Mary*, *Mat.* 1. 21. *who is the way to the Father of Mercies*, John 14. 6. *who is able to ſave to the uttermoſt, all that come to the Father by him*, Heb. 7. 25. *Becauſe he, that very Man, with that very body wherewith he was crucified, is aſcended into Heaven*, Acts 1. 9, 10, 11. *and there ever lives to make Interceſſion for them that come to God by him. This is the Rock, Sinner, upon which, if thou be built, the Gates of Hell, nor Ranter, Quaker, Sin, Law, Death, no nor the Devil himſelf, ſhall ever be able to prevail againſt thee*, Matt. 16. 16, 17, 18. And here I leave thee to the Wiſdom of the great God, who if he hath *Choſen* thee in his Son, and brought thee to him; and hath made thee by Faith to lay hold on him, thou needeſt not fear the Devil with his Siftings, Snares, Wiles, and Fiery Darts, wherewith he doth deſtroy thouſands; but mayeſt with the Apoſtle (if thou live in the Power and Life of the Love of God towards thee) cry out, *I am perſwaded, that neither Death, nor Life, nor Angels, nor Principalities, nor Powers, nor things preſent, nor things to come, nor Height, nor Depth, nor any other Creature ſhall be able to ſeparate thee from the Love of God which is in Chriſt Jeſus our Lord*, Rom. 8. 38, 39,

And now *Reader*, if thou be a true *Chriſtian*, I am ſure that theſe be the things that appear to be the glorious ſubſtantial Truths to thy Soul, and thou doeſt not care for that Comfort that doth not make *Man*, the Son of the Virgin precious to thy Soul, 1 *Pet.* 2. 7. for thou knoweſt, that it is he that hath deliver'd thee from the Wrath to come, 1 *Theſ.* 1. 10. But as for you that are diſobedient, except you mend your Manners, you will ſtumble and fall backwards, and be broken, and ſnared and taken, *Iſa.* 28. 13. and wonder and periſh becauſe you believe not, *Acts* 17. 21.

A few Words more, and ſo I ſhall have done, and they are Words of Counſel to thee; Have a care thou receive not every Chriſt that is profered to thee, though it may appear very excellent to thy fooliſh Heart: For under the Name Chriſt, are Men deceived, as it is written, *many ſhall come in my Name, ſaying, I am Chriſt, and ſhall deceive many*, Mat. 24. 5. But have a care that thou receive that Chriſt that was born without thee, fulfilled the Law in his Humane Nature *without* thee; ſpilt his Blood without thee, is Riſen again and Aſcended without thee, and maketh Interceſſion without thee: And that he, that very Man that was born of the Virgin, will come again in the Clouds without thee; and this Truth muſt thou receive by that Spirit, that he hath promiſed to ſend and give to them that ask him: And that ſhall dwell in thy Heart, and ſhall ſhew thee what the Son of *Mary* the Virgin, the Son of Man, the Son of God, the true God hath in his Body done for thy Soul, *John* 16. 13, 14. And if thou receive him in Truth, then though thou do not boaſt, nor brag of thy Holineſs, as thoſe painted Hypocrites called *Quakers* do: Yet thou wilt do more Work for God in one Hour, than they, even all of them, can do in all their Life time.

Take my Counſel, and the Lord Jeſus Chriſt have mercy upon thy Soul and Body.

Farewell.

Some Queſtions to the Quakers, or a few Queries to thoſe who are poſſeſſed with a Spirit of Deluſion in this Generation.

Be ready always to give an Anſwer to every Man that asketh you a Reaſon of the Hope that is in you, 1 PET. iii. 15. And I beſeech you do it in Sincerity.

1. IF thou ſayeſt that every one hath a Meaſure of the Spirit of Jeſus Chriſt *within* him, why ſay the Scriptures that ſome are ſenſual having not the Spirit, *Jude* 19. And when Chriſt tells his Diſciples of ſending them the Spirit, he alſo ſaith, *The World cannot receive it*, Joh. 14. 17.

2. What is the Church of God *Redeemed* by, from the Curſe of the *Law*: Is it by ſomething that is done within them, or by ſomething done without them. If thou anſwer, it is Redeemed from the Curſe of the Law by ſomething that worketh in them. Then I ask, why did the Man Chriſt Jeſus hang upon the Croſs on Mount *Calvary*, without the Gates of *Jeruſalem*, for the Sins of the People? And why do the Scriptures ſay, that through this Man, is preached to us the Forgiveneſs of Sins. That is, through his Blood, *Eph.* 1. 7. which was ſhed without the Gates of *Jeruſalem*, Heb. 13. 12.

Gal. 3. 3. Acts 13. 38 1 Pet. 2. 24 Col. 1. 20, &c.

3. What Scripture have you to prove, that Chriſt is, or was crucified *within* you, Dead within you, Riſen within you, and, Aſcended within you?

4. Is that very Man that was *Crucified* on Mount *Calvary* between two Thieves, whoſe Name is Jeſus, the Son of *Mary*, I ſay, is he the very *Chriſt* of God, yea, or no?

5. Is that very Man, with that very Body, *Within* you, yea, or no?

6. Was that Jeſus, that was born of the Virgin *Mary*, a real Man of Fleſh and Bones, after his Reſurrection from the Dead, out of *Joſeph*'s Sepulchre, yea, or no? For the Scripture ſaith he was, as in *Luke* 24. 39. If ſo, then did that Man that ſaid handle me and ſee, for a Spirit hath not Fleſh and Bones as ye ſee me have; I ſay, did that Man go away from his Diſciples (and not into them, in his Body) as theſe Scriptures declare, *Luke* 24. 39, 40. compared with *verſe* 50, 51. alſo *Acts* 1. 9, 10, 11. or did he with that Body of Fleſh go into his Diſciples, as ſome fond Dreamers think.

7. Hath that Chriſt that was with God the Father before the World was, no other Body but his Church? If you ſay no, as it is your wonted Courſe. Then again I ask you, what that was in which he did bear the Sins of his Children? If you anſwer, *It was in his own Body on the Tree*, for ſo ſaith the Scripture, 1 *Pet.* 2. 24. Then I ask you further, whether that Body in which he did bear our Sins, (which is alſo called his own Body) was or is the Church of God yea, or no? Again if you ſay he hath no Body but the Church, the Saints, Then I ask, what that was that was taken down from the Croſs, and laid into *Joſeph*'s Sepulchre, *Luke* 23. 51, 52.

Now I know, that as *Chriſt* is the Head of his Church, ſo the Church is the Body of the Head, which is Chriſt. But as Chriſt is the Mediator between God and Man, I ſay, as he is Mediator, ſo he is a Man, 1 *Tim.* 2. 5. and abſent from his Saints in the World, as is clear, 2 *Cor.* 5. 6. Therefore as he is a Mediator, and a Man, ſo he hath a Body that is abſent from his *Church*, which Body is Aſcended from his Diſciples, above the Clouds, into Heaven. If you ſay no, Then I ask you, *Did he leave the Body behind him, which was born of the Virgin* Mary, *which walked up and down with his Diſciples in the World, was afterwards Hanged upon the Croſs, Buried, Roſe again from the Dead, with which Body he did Eat, Drink, and likewiſe walk with his Diſciples after his Reſurrection from the Dead, and did bid his Diſciples ſee if he were not Fleſh and Bones, yea, or no?*

Luk 24. 6 Acts 1. 9, 10, 11. Luke 23. 26. and 33. 53. Matt. 24. v. 3. and 6. and 15, and 41, 42. and 39. and 50. Acts 10. 41.

A VINDICATION

A

VINDICATION

OF

GOSPEL-TRUTHS Opened;

According to the Scriptures, and the Oppoſition made againſt it by EDWARD BORROUGH, a profeſſed QUAKER, (but proved an Enemy to the Truth) examined and confuted by the Word of God.

AND ALSO,

The Things that were then laid down, and declared to the World by me, are a ſecond Time born Witneſs to, according to Truth: With the Anſwer of *Edward Borrough* to the Queries then laid down in my Book reproved. And alſo, a plain Anſwer to his Queries, given in Simplicity of Soul; and is now alſo preſented to the World, or who elſe may read, or hear them; to the End (if God will) that Truth may be diſcovered thereby.

I have found David *a Man after mine own Heart* (ſaith God, Acts 13. 22.)
Of this Man's Seed hath God, according to his Promiſe raiſed up to Iſrael *a Saviour, Jeſus* (ſaith the Apoſtle) ver. 23.
And when they had fulfilled all that was written of him, they took him down from the Tree, and laid him in a Sepulchre.
But God raiſed him from the Dead, ver. 29, 30.
And we declare unto you glad Tidings, how that the Promiſe which was made unto the Fathers, God hath fulfilled the ſame to us their Children, in that he hath raiſed up Jeſus again, ver. 32, 33.
Be it known unto you therefore, Men and Brethren, that through this Man is preached unto you the forgiveneſs of Sins, ver. 38.
And by him all that believe are juſtified from all Things, from which they could not be juſtified by the Law of Moſes, ver. 39.

To the READER.

SINCE it hath pleaſed the Lord to work in my Soul by his holy Spirit, and hath tranſlated me in ſome Meaſure from Darkneſs to Light, I have ſeen and heard, that ſuch Things have been done by thoſe who did once pretend themſelves to be the Servants of Jeſus Chriſt, that it hath made me marvel: Partly, while I have beheld the vile Converſation of ſome, and alſo the ſeeming legal Holineſs of others, together with their damnable Doctrine; which have, notwithſtanding their Profeſſions, made Shipwreck of the Faith, both to themſelves, and their Followers. I having had ſome in-ſight into ſuch Things as theſe, was provoked to publiſh a ſmall Treatiſe touching the Fundamentals of Religion, ſuppoſing that God might add his Bleſſing thereto, both for the eſtabliſhing of ſome, and the convincing of others; which Things I doubt not but they have been accompliſhed; and will be ſtill more and more. But as it was in former Days, ſo it is now: That is, ſome in all former Ages have been on Foot in the World, ready to oppoſe the Truth: So it is now, there are certain Men newly ſtarted up in our Days, called Quakers, *who have ſet themſelves againſt the Truth of our Lord Jeſus Chriſt, and do in very Deed deny, that Salvation was then obtained by him, when he did hang on the Croſs without* Jeruſalem's *Gate. Now theſe Men do pretend, that they do verily and truly profeſs the Lord Jeſus Chriſt; but when it comes to the Tryal, and their Principles be throughly weighed, the beſt that they do, is to take one Truth, and corrupt it, that they may thereby fight more ſtoutly againſt another. As for Inſtance: They will own that Salvation was obtained by Chriſt, this is Truth, that Salvation was obtained by Chriſt, but come cloſe to the Thing, and you will find, that they corrupt the Word, and only mean thus much, That Salvation is wrought out by Chriſt as he is within; and by it (though not warranted by the Scripture) they will fight againſt the Truth: Namely, that Salvation was obtained for Sinners, by the Man*

that

that did hang on the Croſs on Mount Calvary, *between two Thieves, called Jeſus Chriſt. I ſay, by what he did then for Sinners in his own Perſon or Body, which he took from the Virgin* Mary, *according to the Word of God.*

Secondly, They will own the Doctrine of Chriſt within. This is Truth, that Chriſt is within his Saints: But this Doctrine they will take to fight againſt the Doctrine of Chriſt without, aſcended from his Diſciples into Heaven, by whom Salvation was obtained, neither is there Salvation in any other, Acts 4. 12.

3. *They will own the Reſurrection of the Saints, but their meaning is only thus much, That the Saints are raiſed from the State of Nature to a State of Grace, and herewith they will fight againſt this Truth; namely, the Reſurrection of the Bodies of Saints out of their Graves, into which they were laid, ſome thouſands, ſome hundreds of Years before. And if they do ſay, they do own the Reſurrection of the Saints out of their Graves, they do mean out of the Grave of Sin only, and nothing elſe.*

These Things I am an Ear Witneſs to

4. *They will ſay, they do own the Second Coming of Chriſt to judge the World; but ſearch them to the bottom, and you will find them only to own him in his coming in Spirit, within, in Oppoſition to the glorious coming of the Lord Jeſus, the Son of* Mary, *from Heaven in the Clouds, with all his mighty Angels, to raiſe the Dead, and bring them to Judgment, according to the Scripture. And ſo for the Interceſſion of Chriſt, and the Truths of the Goſpel, they only own them to be within; in Oppoſition to the glorious Interceſſion, and Mediation of the Man Chriſt Jeſus in his own Perſon without, now in the preſence of his Father, between us and him, pleading and making Interceſſion for his Children. Theſe Things, together with many more, I might mention, but now I forbear, knowing that none ſhall be loſt, nor altogether carried away by them, nor any Hereticks, but the Sons of Perdition. Now that they might the better make their Doctrine take Place in the Hearers, they endeavour to make a fair ſhew in the Fleſh, that thereby they might now, as did their Fathers in Time paſt, compel and conſtrain them who are not by the Lord's right Hand planted into the Truth of Jeſus, to follow their covered Errors, as it is written,* Gal. 6. 12. *For as many as deſire to make a fair ſhew in the Fleſh, That is, according to Works of the Law; do with good Words, and fair Speeches, deceive the Hearts of the Simple,* Rom. 16. 18. *And indeed it doth clearly appear, that thoſe that are carried away, are ſuch as are not able to diſcern between fair Speeches declared by Hereticks, and ſound Doctrine declared by the ſimple-hearted Servants of Jeſus.*

2*dly, Now I ſhall lay down ſeveral Grounds, not only why Errors are broached in the World; but alſo, why ſo many are carried away with them.*

1. *One Ground, why ſo many Errors do from Time to Time come into the World, is becauſe thoſe that are not indeed of the planting of the Lord's right Hand, might be rooted out,* Mat. 15. 13. *Now theſe are many Times carried away by deceivable Doctrines: And truly in this our God hath both a Care of his own Glory, and of his Churches welfare. For firſt, ſhould they not be ſwept away by ſome Hereſy or other, there might be great Diſhonour brought to his Name by their continuing among his People: And ſecondly, that he might take away ſuch Grievances as ſuch may bring, had they continued ſtill in the Society of his Children.*

2. *Another Ground why the Lord doth ſuffer ſuch Errors to come into the World is, becauſe, thoſe that are Chriſtians indeed, might be approved and appear.* 1 Cor. 11. 19. *For there muſt be Hereſies among you, that thoſe that are approved may be made manifeſt. Should not the Lord go this Way to work (ſometimes) there would be many that would make People believe that they are Chriſtians, and yet are not. And again that he might make it appear, that though there be Hereticks, yet he hath a People, inabled by his Spirit, to contradict, and oppoſe them, and plead to the Truth of our Lord Jeſus Chriſt, and his glorious Goſpel againſt them.*

3. *Another Ground why the Lord doth ſuffer, yea, even ſend Deluſions among the People, is, That thoſe who were ſo idle and ſlothful, as not to ſeek after the Lord Jeſus Chriſt in ſincerity, might be taken away, and violently poſſeſſed with Error, and be made to run greedily after the ſame; That they might ſmart the more for their neglect of the Truth. For always, thoſe who were lazy in ſeeking after the Truth when it was profered, and afterward haſty after the Doctrine of Devils, when that is declared to them, ſhall be ſure to have their latter Behaviour to riſe up in Judgment againſt them, in that when the Truth was profered to them they were idle and did not receive it, and yet when Deluſion did profer it ſelf, they were induſtrious, and labouring. Now mark, that they all might be damned who believed not the Truth, but had Pleaſure in unrighteouſneſs; becauſe they received not the Truth in the Love of it, that they might be ſaved. And for this Cauſe God ſhall ſend them ſtrong Deluſions, that they might believe a Lye, and be damned,* 2 Theſ. 2. ver. 10, 11, 12.

Now in the ſecond Place, why ſo many are ſo eaſily carried away with Errors in this Day: The Grounds are theſe that follow.

1. *Becauſe Men count it enough to be Profeſſors of the Truth, without ſeeking to be Poſſeſſors of the ſame. Now becauſe Men are but only Profeſſors of the Truth, not having it*

in

in their Hearts in reality, they are carried away with an Error, if it come in never ſo little power more than the Truth they profeſs. And this is the Reaſon why ſo many are carried away with the Errors that are broached in theſe Days, becauſe they have not indeed received the Lord Jeſus by the Revelation of the Spirit, and with Power, but by the Relation of others only; and ſo having no other Witneſs to ſet them down withal, but the Hiſtory of the Word, and the Relation of others concerning the Truths contained therein, (though the Knowledge of the Truth this Way ſhall abundantly aggravate their Damnation) yet they having not had the Spirit of the Lord to confirm theſe Things effectually unto them, they are carried away with Deluſions.

2. *Another Reaſon why ſo many are carried away with Deluſions, is, thoſe Differences that are among the Children of God about ſmaller Matters. O Friends! how is the Hand of the Enemy ſtrengthened by our Carnality, while one ſaith, I am of* Paul; *and another, I am of* Apollo; *many a poor Soul is carried away with Deluſion. And why ſo? They are not ſatisfied that this is the Truth, becauſe the Children are at difference among themſelves, about ſome outward Things. And again, it makes thoſe that are not ſo deſperately poſſeſſed with a Spirit of Deluſion, as are others, but are meer moral Men, I ſay it makes them to ſay within themſelves, and one to another; There are ſo many Sects and Judgments in the World, that we cannot tell which Way to take. And therefore you that have the Spirit, pray that theſe Things may ceaſe, leaſt you bluſh for your Folly, at the appearing of Jeſus our Lord.*

3. *The Pride, Covetouſneſs, and Impiety of Hypocrites, and carnal Profeſſors, are great Stumbling-Blocks to the poor World: And the Cauſe why many at this Day do drink down ſo greedily a deluding Doctrine, and eſpecially if it come with a Garment of pretended Holineſs: But as for theſe, they ſhall go to their Place in their Time, with the Curſe of the Almighty poured out upon them, for their caſting of Stumbling-Blocks before the Simple by their looſe Converſations, if they do not haſtily repent of their Wickedneſs, and cloſe in reality with our bleſſed Lord Jeſus.*

4. *Another Reaſon why Deluſions do ſo eaſily take Place in the Hearts of the ignorant, is, becauſe thoſe that pretend to be their Teachers, do behave themſelves ſo baſely among them. And indeed I may ſay of theſe, as our Lord ſaid of the Phariſees in another Caſe, all the Blood of the ignorant, from the beginning of the World, ſhall be laid to the charge of this Generation. They that pretend they are ſent of the Lord, and come, ſaying, Thus ſaith the Lord; we are the Servants of the Lord, our Commiſſion is from the Lord (by Succeſſion) and the like, I ſay, theſe pretending themſelves to be the Preachers of Truth, (but are not) do by their looſe Converſation, render the Doctrine of God, and his Son Jeſus Chriſt, (by whom the Saints are ſaved) contemptible, and do give the Adverſary mighty Encouragement, to cry out againſt the Truths of our Lord Jeſus Chriſt, becauſe of their wicked walking. Now ſhall not his Soul be avenged on ſuch a Nation as this, who pretend to be Teachers of the People in Goodneſs, when as for the moſt Part of them they are the Men, that at this Day do ſo harden their Hearers in their Sins by giving them, even their Hearers ſuch ill Examples, that none goeth beyond them for Impiety. As for Example; Would a Pariſhioner learn to be proud? he or ſhe need look no farther than to the Prieſt, his Wife and Family; for there is a notable Pattern before them. Would the People learn to be wanton, they may alſo ſee a Pattern among their Teachers. Would they learn to be Drunkards? they may alſo have that from ſome of their Miniſters; for indeed they are Miniſters in this, to miniſter ill Example to their Congregations. Again would the People learn to be covetous, they need but look to their Miniſter, and they ſhall have a lively, or rather a deadly Reſemblance ſet before them, in both riding and running after great Benefices, and Parſonages by Night and by Day. Nay, they among themſelves will ſcramble for the ſame. I have ſeen, that ſo ſoon as a Man hath but departed from his Benefice as he calls it, either by Death or out of Covetouſneſs of a bigger, we have had one Prieſt from this Town, and another from that, ſo run, for theſe Tythe-Cocks and handfulls of Barley, as if it were their proper Trade, and calling, to hunt after the ſame. O wonderful Impiety and Ungodlineſs! are you not aſhamed of your doings? If you ſay no. It is (perhaps) becauſe you are given over of God to a reprobate Mind. Read* Rom. 1. *towards the end. As it was with them, ſo (it is to be feared) it is with many of you, who knowing the Judgments of God, that they who do ſuch Things are worthy of Death, not only do the ſame, but have (as I may ſo ſay) pleaſure alſo in them that do them. And now you that pretend to be the Teachers of the People in Verity and Truth, though we know that ſome of you are not: Is it a ſmall Thing with you, to ſet them you ſay are your Flock ſuch an Example as this. Were ever the Phariſees ſo prophane; to whom Chriſt ſaid, ye Vipers, how can ye eſcape the Damnation of Hell? doth not the Ground groan under you? ſurely, it will favour you no more than it favoured your Fore-runners. Certainly the Wrath of God lies heavy at your Doors, it is but a very little while, and your Recompence ſhall be upon your own Head. And as for you that are indeed of God among them, though not of them; ſeparate your ſelves: Why ſhould the Righteous partake of the ſame Plagues with the Wicked? O ye Children of the Harlot! I cannot well tell how to have done*

Ezek. 13. read that whole Ch. and you will find it as it was a looking Glaſs by which thou mayeſt notably ſee them with their Marks and Diſcoveries.

done with you, your Stain is ſo odious, and you are ſo ſenſleſs, as appears by your Practices. But I ſhall at this Time forbear, having in ſome Meaſure diſcharged my Conſcience according to the Truth againſt you; hoping if God do give me Opportunity, and a fair Call, that I ſhall a ſecond Time in this World give Teſtimony againſt your filthy Converſations, though now I ſhall ſay no more, only thus much; Be aſhamed of your earthly-mindedneſs, if you can; and be converted, or elſe you ſhall never be healed.

Here might I alſo aggravate your Sin by its ſeveral Circumſtances, but I ſhall rather forbear; ſuppoſing that you may entertain wrong and harſh Thoughts of me, though I have ſpoken the Truth; therefore I ſhall at this Time rather keep Silence, and wiſh you to amend, than to rake in your Sores; for thereby would your Stink go more abroad in the World. Therefore I ſay, I forbear, And now to the Reader, I beſeech thee to have a care of thy Soul, and look well to the welfare of it: And that you may do ſo, have a care what Doctrine it is that thou receiveſt. Be not contented until thou in Deed and in Truth, in the Light of the Spirit of Chriſt, ſee thy Sins waſhed away in the Blood of that Lamb, who did offer up himſelf a Ranſom on the Croſs on Mount Calvary, *for the Sins of thy Soul and Body, together with the reſt of the Saints of God.*

And let not the legal Holineſs of the one, nor the looſe prophane Converſation of the other, beat thee off from purſuing after the Truths of Jeſus, as the Truth is in Jeſus, (and ſo laid down in this my diſcourſe) Neither let the Plauſibleneſs of the other beguile thy ſimple Heart. And now to you that are carried away with the Deluſions at this Day broached in the World, by the Inſtruments of Satan, and that after a Profeſſion of the Truth; I ſay to you, Turn again, (If you can) peradventure there may be hope, and that you may eſcape that Wrath which juſtly you have deſerved: But if you ſhall ſtill refuſe the Lord that ſpeaks now from Heaven in Mercy to you, you ſhall not hereafter eſcape the Lord, that in his own time will ſpeak to you in his wrath, and vex you in his ſore diſpleaſure.

And now a few words to you that have indeed cloſed in with the Lord Jeſus Chriſt, the Son of Mary, and they are theſe that follow. Firſt, Be of good cheer, all your ſins are forgiven you for his Name Sake, 1 John 2. 12.

2. *Know, he that hath begun the good Work of his Grace in you, will perfect it, even to the ſecond coming of our Lord Jeſus Chriſt,* Phil. 1. 6.

3. *Know that though your Lord Jeſus, who is in you by his Spirit, be abſent from you touching his bodily preſence, yet he is not forgetful of you, but is preparing a Place for you,* Jo. 14. 1, 2, 3.

4. *Conſider, That he is alſo at this very preſent, in his very Perſon in the Preſence of his Father now in the Heavens, praying and making interceſſion for you, that you may be brought ſafe to Glory.* Heb. 7. 25. *Father, I will (ſaith he) that thoſe that thou haſt given me may be where I am, that they may behold my Glory,* John 17. 25.

5. *Know alſo, That he hath overcome in his own Perſon (when he was in the World) Devil, Death, Sin, Hell, the Curſe of the Law, the Power of the Grave, and all other Evils, in the Body of his Fleſh for you,* Heb. 2. 14.

6. *Believe alſo, that while you are in the World, all things ſhall fall out for your good at the End, whether they be Temptations, Doctrines of Devils, Workings of Corruptions, all things ſhall fall out for your good, who love our precious Lord Jeſus,* Rom. 8. 28.

7. *Be aſſured, that all your enemies ſhall very ſuddenly be under your feet, even Satan and all,* Rom. 16. 20.

8. *Conſider, That there ſhall no Temptation befal you in the Days of your Pilgrimage, but God will enable you to bear it; I, and make a way alſo for you to eſcape the deſtroying danger of it,* 1 Cor. 10. 13.

9. *When the time of your diſſolution ſhall come, your Jeſus will deal with you, as he did with Bleſſed* Lazarus, *that is, he will ſend his Angels to fetch your ſouls away to Glory,* Luke 16. 23.

10. *Believe alſo, and know aſſuredly, that at the laſt day, he will alſo raiſe your Bodies out of their Graves, and make them alſo for ever Veſſels of his glory,* Rom. 8. 23. *compar'd with* John 5. 28. 1 Theſ. 4. 14. *to* 19.

11. *And laſtly, conſider, That though now by the world, and Hereticks, you be counted as not worth the looking after: Yet you have your Day a coming, when as the* Dives's *of this and all other ages, would be glad if they might have but the leaſt favour from you, one Drop of cold Water on the Tip of your Fingers. O you deſpiſed begging* Lazarus's (*as in* Luke 16. 24.) *For the World, for all their Stoutneſs, muſt be forced to come to Judgment, before your Lord and you.* 1 Cor. 6. 23. *This honour have all his Saints,* Pſal. 149.

Now ſeeing that theſe things be ſo, I beſeech you by (thoſe) the Mercies of God, that you do give up your Bodies, as Hands, Tongue, Strength, Health, Wealth, and all that you have and are, to the ſervice of God, your God, Rom. 12. 1.

2. *Let your moderation in every thing be known to all men, (for) the Lord is at hand,* Phil. 4. 5.

3. *Study to walk as like the Lord Jeſus Chriſt, as ever you can for your lives,* Mat. 11. 29.

4. *Let*

4. *Let that you ſtrive for, be the Faith of the Goſpel of your precious Lord Jeſus*, Phil. 1. 27. *And not any earthly advantages.*

5. *Let your Converſation be as becometh the Goſpel*, Phil. 27.

6. *Let your Hearts be always in Heaven, where our Lord Jeſus is.* Col. 3. 1, 2, 3.

7. *Forbear and forgive one another, in love, and with all your Hearts, as God for Chriſt ſake hath forgiven you*, Eph. 5. 2.

8. *Let your Light ſo ſhine before men, that they may ſee your good Works and glorifie your Father which is in Heaven*, Mat. 5. 16.

9. *You are the Salt of the earth, have a care you looſe not your ſavour*, Mat. 5. 13.

10. *Be forward to diſtribute to thoſe that are in want, for this is well-pleaſing to your moſt glorious loving Father*, Heb. 13. 16.

11. *Learn all one of another the Things that are good, for this is the command of God, and alſo commendable in Saints*, Phil. 3. ver. 17.

12. *And laſtly, O Brethren, conſider what the Lord hath done for you; he hath bought you, and paid for you with his Blood, and he doth now alſo make it his Buſineſs to pray for your ſafe Conduct to Glory*, Heb. 7. 25. *He hath delivered you from thoſe that would have been your Ruin, and hath promiſed to you everlaſting Life. Let the Love of Chriſt conſtrain you, let the Love of God win upon your Souls. What! he that ſpared not his own Son, but delivered him up for us all: How ſhall he not with him freely give us all Things. Hold out my Brethren, hold out, for you have but a little while to run: Hold faſt unto the Death, and Chriſt will give you a Crown of Life*, Revel. 2. 10. *Farewell, dear Brethren; The mighty God of* Jacob *preſerve and deliver you from every evil Work; and all the Days of our Pilgrimage let us pray one for another, that our God would count us worthy of this rich and glorious Calling, and fulfil all the good Pleaſure of his goodneſs, and the Work of Faith with Power, to whom be Glory now and ever.*

And now Reader, before I make an end of this Diſcourſe, I think it meet to let thee underſtand, that though there hath been a Book put forth by Edward Borrough, *in ſeeming Oppoſition to that of mine, called*, Some Goſpel-Truths opened according to the Scripture. *Yet the Subſtance of my Diſcourſe then publiſhed by me, ſtandeth uncontrouled by Scripture, as from him or others. I do not ſay, he doth not wrangle with them, but I ſay, he doth not by any one plain Scripture contradict them.*

As for Inſtance: The First *great Thing that I do hold forth in that Diſcourſe, is this; That that Babe that was born of the Virgin* Mary, *and that at that Time did give Satisfaction for Sin, was the very* Chriſt *of* God, *and not a Type of any Thing afterward to be revealed for the obtaining Redemption for Sinners within them. Which Thing my Adverſary can find no Ground in Scripture to build an Oppoſition upon, ſee his Book*, Page 12. *but is forced to confeſs it in Word, though he do deny the very ſame in Doctrine, ſee his Book* p. 29. *at his ſixth Query. And* p. 27. *where in anſwer to this Queſtion of mine; Why did the Man* Chriſt *hang on the Croſs on Mount* Calvary? *All the anſwer he gives, is this; Becauſe they wickedly judged him to be a Blaſphemer; and as in their Account (ſaith he) he died as an evil doer. And this is all the Ground he giveth: See his Anſwer to my ſecond Query in this my Book, taken Word for Word as he laid them down.*

2. *The next Thing I do prove in that Book is, That that Light which every one hath, is not the Spirit of Chriſt; becauſe the Scripture ſaith, ſome have it not*, Jude 19. *But* Edward Borrough *ſaith, it is given to every one*, p. 18. *of his Book: And he ſaith, they have it within them too*, p. 26. *of his Book, in anſwer to my firſt Queſtion, though he have no Scripture to confirm the ſame, as I have had to contradict it. See his Book.*

3. *The next Thing I prove, is, That* Jeſus Chriſt *did fulfil the Law in his own Perſon without us for Juſtification, and that his Blood then ſhed, hath waſhed away the Sins of the Children of God, as aforeſaid. Which thing he would oppoſe, but finds no footing for his Diſcourſe. See his Book*, p. 12. *where he ſaith, the Law is not fulfilled (read the latter end of that Page) contrary to Scripture*, Col. 2. 14. Rom. 10. 4. *which ſaith, He did fulfil all the Law for Juſtification for every one that believeth. Another Thing I prove in that Book is, That Chriſt is aſcended into that Heaven without, above the Clouds and Stars; and that I prove by eight ſeveral Scripture Demonſtrations, of which not one is confuted by Scripture, though ſecretly in his Book ſmitten againſt. Read his whole Book.*

4. *The next Thing I prove, is, That the ſame* Jeſus *that was born of* Mary, *laid in the Manger, who is the Saviour, is at this Day making Interceſſion in that Body he then took of* Mary; *which Thing alſo is not confuted by him, by the Scripture; though cunningly ſmitten againſt in his Diſcourſe, where he ſaith, it is only neceſſary to Salvation to preach Chriſt within, laying aſide all that Chriſt did when he was in his own Perſon in the World. See* p. 29. *of his Book, Qu.* 6.

5. *Another Truth I prove, is, That the very ſame* Jeſus *that was born of* Mary, *that very Man (that was alſo hanged on the Croſs) will come the ſecond Time, and that ſhall be to ſave his Children, and to judge the World at the laſt Day, that great Day of Judgment. And though they will not own, that he ſhall ſo come as he went away, which was a very Man*

without;

without; yet they could not at all by the Scripture contradict it. But the very Sum of his Diſcourſes is a wrangling with the Thing laid down, as a Dog with a Bone; but hath not, nor cannot by Scripture overcome the ſame. This have I written, that the Reader into whoſe Hand this Book may come, may have the more certain Information concerning the Things before publiſhed by me, and alſo concerning the Oppoſition made againſt them by the Adverſary. And here, becauſe I am loath to be too tedious, I do conclude, and deſire thy Prayers to God for me (if thou be a Chriſtian) that I may not only be preſerved to the end in the Faith of Jeſus, but that God would enable me to be an eardeſt contender for the ſame, even to the laſt; and reſt,

The Servant of the Lord JESUS,

JOHN BUNYAN.

READER,

WE, whoſe Names are here under-written, having (through Grace) ſome bleſſed Faith and Experience of the Truths declared in this Book, and knowing them ſo to be; having tried them by the Scriptures in the Light of the Spirit, thought it our Duty to bear Witneſs thereunto, together with our Brother, deſiring the Bleſſing of God may go along with theſe Endeavours of his, for the doing good to our Chriſtian Brethren, or any other who may read it. Farewell.

Yours in the Faith of our Lord Jeſus Chriſt,

For which Faith we deſire to contend,

Richard Spencly.
John Burton.
John Child.

A VINDICATION OF GOSPEL-TRUTHS, &c.

IT is very expedient that there ſhould be Hereſies among us, that thereby thoſe which are indeed of the Truth might be made manifeſt; and alſo that the Doctrine of GOD, and his Son JESUS CHRIST, might the more caſt forth its Luſtre and Glory. For the Truth is of that Nature, that the more it is oppoſed, the more Glory it appears in; and the more the Adverſary objects againſt it, the more it will clear it ſelf; which doth give me, and all that ſtand for it, and doth plead on its Side in the Wiſdom of the Spirit, much Boldneſs and Encouragement, to venture without any ſlaviſh Fear upon thoſe that have already, or ſhall hereafter, ſtand up to oppoſe it. I did ſome few Weeks paſt put forth a ſmall Book, called, *Some Goſpel-Truths opened*, and ſo forth; and the Thing I looked for from them was, namely Oppoſition from the Adverſary, which hath been accompliſhed in that, namely as I did look for it, ſo it did happen; not that it daunted me; for if it had ſo done, it might have made me kept thoſe Truths within my Breaſt, which are now made manifeſt by me (as well as others) to the World. Now I have not only met with ſome Oppoſition from others Face to Face in ſecret, but there is one *Edward Burrough* (as I heard his Name is ſo, by ſome of themſelves) that hath ventured to ſtand up againſt the Truth, with the reſt of his Companions, and hath publiſhed a Book, called, *The true Faith of the Goſpel of Peace contended for*. In which Book of his there is

is a very great Number of Hereſies cunningly vented by him, and alſo many Things there falſly reported of me, which Things in this my Diſcourſe I ſhall very plainly diſcover; and the Way that I ſhall take, ſhall be Firſt, by laying down ſome of thy Expreſſions, and alſo ſome of mine; and by enquiring into the Truth of one, and the Error of the other, through the Aſſiſtance of the Spirit of CHRIST, and according to the Scriptures: Only by the Way, I think good to mind thee of thy cloathing thy ſelf with the Words of the Prophets and Apoſtles, againſt whom thou doeſt fight (as will appear in my following Diſcourſe) and alſo of thy endeavouring to wreſt the Sword out of the Hands of the Saints, and art fighting againſt them bitterly, with a Parcel of ſcolding Expreſſions. But I wiſh thee to learn (if thou canſt) to be ſober, and to keep under thy unruly Spirit, and do not ſo much appear, at leaſt not ſo groſly, a railing *Rabſhaketh*; but contrarywiſe, if you would be looked upon to be holy, which (we know and believe that) as yet, many of you are not. Let at the leaſt ſome Appearance of Moderation be manifeſt among you. After many Words that are flung into the Wind by thee my Adverſary, in the 1ſt and 2d Page of thy Book, thou couldſt not be contented therewith, as being too few to vent thy ſelf withal; but thou breakeſt out in Page 3. with a falſe Teſtimony of *John Burton*, and his Fellow, ſaying, * *They have joined themſelves with the broken Army of Magog.* ---- *And have ſhewed themſelves in the Defence of the Dragon againſt the Lamb, in the Day of War betwixt them.* When alas poor Soul we do know, and are bold to declare, in the Name of the Lord Jeſus the Son of *Mary*, that our God hath owned us, with others of his Servants, in his own Work againſt the Devil's Devices and falſe Doctrine; as Inſtruments both for the comforting and eſtabliſhing of his own, and alſo for the convincing and converting of ſome of them, who afore-time was not converted. And Friend, why doeſt thou ſay, that we join with *Magog* in the Defence of the Dragon againſt the Lamb, when thou ſeeſt the whole Drift both of my Brother's Epiſtle, and alſo of my Writing, is to exalt and advance the Firſtborn of *Mary*, the Lord of Glory, and to hold on his Side, notwithſtanding there are ſo many Tempeſts go through the World: And the rather, becauſe we know that it is he, and he alone, that did bear our Sins in his own Body on the Tree, 1 *Pet.* 2. 24. for it is he that hath taken away the Sins of the World. Now I ſay therefore, do not thou thus accuſe the Brethren, for ſpeaking good of the Name of *Jeſus*, leſt thou be troubled at thy End for thus ſpending thy Beginning in taking part with the Devil to accuſe God's Children.

*This is a Lie, I bleſs God, ſpoken of the Adverſary againſt me.

Then in the ſame Page thou ſayeſt, thou haſt numbered up part of our Work, and the Sum is, *A corrupted Grain of* Babylon's *Treaſure*, &c. *Anſw.* Friend, The Sum of our Diſcourſe is of the Birth, Righteouſneſs, Death, Blood, Reſurrection, Aſcenſion, Interceſſion, and ſecond Coming of the Son of *Mary*, the Virgin, by which Righteouſneſs, Blood, Death, Burial, Reſurrection, Aſcenſion, and Interceſſion we are ſaved. And doſt thou count this a corrupted Grain of *Babylon*'s Treaſure? Have a Care what thou ſayeſt, leaſt thou utter that with thy Mouth now which will lye heavy on thy Conſcience for ever.

Then, as though this thy unwiſe ſpeaking were too little, thou breakeſt out with a Taunt, or a Jeer, ſaying, A larger Portion, and more to the Purpoſe might have been brought in, but with ſuch as you had, or could procure from your Neighbours are you came. *Anſw.* Friend, Who hath deſpiſed the Day of ſmall things. But again, we deſire not to bring to others, no nor to know ourſelves, any thing elſe but Jeſus Chriſt (the Son of *Mary*) and him crucified for our Sins, 1 *Cor.* 2. 2. Then thou ſaiſt further in the ſame Page, That though thou haſt not ſeen our Faces, yet our Spirit is tried, and we are clearly deſcribed to thee, (ſaiſt thou) to be of the Stock of *Iſhmael*, and of the Seed of *Cain*, whoſe Line reacheth to the murthering Prieſts, &c. *Anſw.* Friend, thou art very cenſorious, and uttereſt many Words without Knowledge. We bleſs God, for the moſt Part of our Line, we do labour to ſtretch it out either in building up and exhorting the Saints of the moſt High, to cleave cloſe to their Jeſus, or elſe as much as in us lies, we labour to convince poor Souls of their loſt Condition, according to the Word of God, and not to murder any. Nay contrariwiſe, we deſire thro' Grace, if at any time we chance to ſee any of Chriſt's Lambs in the Teeth of any Wolf or Bear, be they never ſo terrible in Appearance; I ſay, we deſire, we labour, we ſtrive, and lay out ourſelves, if it be poſſible, to recover the ſame, though with the Hazard of our Lives, or whatſoever may befal us in doing our Duty. And whereas thou ſaiſt in the 4th *Page*, That we are found Enemies to Chriſt, revealed in his Saints. *Anſw.* Thou doeſt us wrong, for we labour all that we may to countenance the ſame, where he doth indeed appear: and if at any time we do ſee or diſcern, that any Soul hath any breathing after the Knowledge of the Lord Jeſus Chriſt, we are ſo far from diſowning or diſcountenancing of the ſame, that we give them all the Encouragement we may: Nay, and we are ſo far from diſcountenancing the Doctrine of God, and his Son Jeſus Chriſt, that we ſay plainly, ſome have not the Spirit of Chriſt in them, and they are Reprobates, according to that Scripture,

Here is one falſe Charge laid down by the Adverſary againſt me.

Rom. 8. 9. *If any Man hath not the Spirit of Chriſt, he is none of his.* And again, *Some are ſenſual, having not the Spirit*, Jude 19. And again, we are ſo far from being againſt the Doctrine of the Spirit of Chriſt in his Saints, we bleſs God that we ſay, It is the diſtinguiſhing Character of a true Believer, from others: All which things do I alſo affirm in my Book, and hold forth, as doth alſo my Brother in his Epiſtle. Therefore, I marvel, that you ſhould be overſeen, as to utter ſo many falſe things together, in leſs than four Sides of Paper, I wonder what will be the end of your Diſcourſe.

Well, now thou doſt come and fall a wrangling with ſome of the Words of my Brother *Burton*, which are to this Purpoſe, (he ſpeaking before of the Doctrine of Jeſus) and this is quite contrary (ſaith he) to thoſe commonly called *Familiſts*, *Ranters*, *Quakers*, *and others*, who on the other hand either deny Chriſt to be a real Man without them, blaſphemouſly fancying him to be only God manifeſt in their Fleſh, or elſe make his humane Natnre with the Fullneſs of the Godhead in it, to be but a Type of God to be manifeſted in the Saints. Now firſt of all, the great Offence thou takeſt of ſome of theſe Words, is, becauſe he doth join in his Diſcourſe *Familiſts*, *Ranters*, and *Quakers* together. Friend, what harm is it to join a *Dog* and a *Wolf* together? a fawning *Dog* and a *Wolf* in Sheep's Cloathing; they differ a little in outward Appearance, but they can both agree to worry Chriſt's Lambs. But again, Friend, let us a little compare the Principles of a *Ranter* and a *Quaker* together, and it will clearly appear, that in many of their Principles (at leaſt) they agree, or jump in one: As firſt, the *Ranters* will own Chriſt no otherwiſe, than only within; and this is alſo the Principle of the *Quakers*, they will not own Chriſt without them. 2. The *Ranters*, they cry down all teaching, but the teaching within: and ſo do the *Quakers*, (witneſs Thouſands) and yet condemn their Principles by their Practice, as the *Ranters* alſo did and do. Now the Apoſtle ſaith the contrary Saying, *He that knoweth God heareth us*, (meaning himſelf with the reſt of the Apoſtles and Servants of Chriſt) *He that is not of God heareth not us*, 1 John 4. 6.

Again, 3. The *Ranters* are neither for the Ordinance of Baptiſm with Water, nor breaking of Bread. And are not you the ſame? 4. The *Ranters* would profeſs that they were without Sin; and how far ſhort of this Opinion are the *Quakers*. 5. The *Ranters* would not own the Reſurrection of the Bodies of the Saints after they were laid in the Graves: And how ſay you, Do you believe that the very Bodies of the Saints, as the very Body of *Abraham*, and the Body of *Iſaac*, with the Bodies of all the Saints, notwithſtanding ſome of them have been in the Graves thouſands of Years, others hundreds, ſome leſs: I ſay, Do you believe the Reſurrection of theſe very Bodies again, which which were buried ſo long ſince; or do you hold, as the *Ranters* do, nothing but the Reſurrection from a ſinful to an holy State in this Life.

And really I tell thee (*Reader*) plainly, that for the generality, the very Opinions that are held at this Day by the *Quakers*, are the ſame that long ago were held by the *Ranters*. Only the *Ranters* had made them thread-bare at an Alehouſe, and the *Quakers* have ſet a new Gloſs upon them again, by an outward legal Holineſs, or Righteouſneſs. But again, Why ſhould you be ſo angry with my Brother, for joining of a Sinner and a Liar together? Is there any great Harm in that? Surely no. And the joining *Ranters* and *Quakers* together, is but ſo. The *Quakers* themſelves confeſs, the *Ranters* are to be diſowned, *Page* 4. Nay if they would not, yet God hath diſowned them in the open View of the Nations. Now that the *Quakers* are Liars, I ſhall prove from their own Mouth. As firſt, from the ſeveral things that I did oppoſe even now, *Page* 1, 2, 3, 4, of his Book called, *The true Faith of the Goſpel of Peace*, &c. Now leſt they ſhould be ſlighted and ſet at naught, I ſhall ſhew you clearly this Man's Lies manifeſtly laid down in his Book againſt me. As firſt, He ſaith of me in his Book, *Page* 11, 12. That I ſaid poſitively, the Blood of Chriſt was ſhed before the World began. Whereas I ſaid only this, *That in the Account of God* (mark it, *in the Account of God*) his Blood was ſhed before the World was, according to that Scripture, *Rev.* 13. 8. The Lamb ſlain from the Foundation of the World, in my Book, *Page* 3. Secondly he ſaith, that I cry aloud againſt Chriſt within, in *Page* 24. of his Book, *And again he ſaith, that all my Work is an obſcure ſhooting againſt the Manifeſtation of Chriſt within.* Where he ſpeaks very falſely of me, for I confeſs and own God's Chriſt within as well as without, as appears in my Book, *Page* 206. towards the End. And in the Epiſtle to my Book you may find the ſame held out by me for two or three Leaves together; beſides, many other Places of my Book doth teſtify of the ſame; therefore, doth not he lie miſerably in this alſo?

Again, he ſaith, that I am one of thoſe that do preach for Hire, through Covetouſneſs, making Merchandize of Souls, Page 23. of his Book, which is alſo an Untruth, as I ſhall ſhew further when I come to the Place.

Again he ſaith, in Page 30. that I ſaid *Chriſt's coming in the Spirit was no Coming.*

Here

Here alſo he uttereth Falſhood. I never ſaid ſo, as many of our Brethren can witneſs. But of this alſo in its Place, when I come to it, with many other Things which he hath very untruly vented of me, which I fear not but they ſhall be cleared, both now, and alſo at the ſecond Appearance of the Man Chriſt Jeſus. And therefore Friend (I ſay to thee) be not ſo phariſaical as to ſay within thine Heart, *I am not as this Publican.* Why am I reckoned with the *Ranters?* Thou art, both thou and thy Fellows, of the ſame Mind with them in many Things, and ſhall aſſuredly partake of the ſame Plague with them, if they and you repent not ſpeedily.

Again, in Page 7. thou wouldeſt make us believe, that the *Quakers* do *really and truly lay the Chriſt of God, God-Man, for their Foundation.* Saying, *We prize the Lord Jeſus Chriſt, God-Man, to be precious to us, and to all that do believe, and have owned him to be the Foundation,* &c. Now Friend, this is fairly ſpoken; but by Words in general we may be deceived, becauſe a Man may ſpeak one Thing with his Mouth, and mean another Thing in his Heart; eſpecially it is ſo with thoſe that uſe to utter themſelves doubtfully; therefore we will a little enquire what it is to lay Chriſt, God-Man for a Foundation.

Firſt then, To lay God's Chriſt, God-Man, for a Foundation, is to believe that Man that was born of the Virgin *Mary*, to be the Saviour.

How he was and is the Saviour, and therefore if you do indeed lay him for your Foundation, then you do believe that when the Man Chriſt did hang on the Croſs on Mount *Calvary*, that then your Sins were ſatisfied for at that Time, as it is written, *He bare our Sins in his own Body on the Tree*, 1 Pet. 2. 24.

2. If the Chriſt of God, God-Man, be indeed your Foundation, then you do believe, that that evry Man in that very Body, did fulfil *all the Law*, in the Point of Juſtification, as it is written, *Chriſt is the End of the Law for Righteouſneſs to every one that believeth.* So that now, believe aright in what the Son of *Mary* hath done without on the Croſs, and be ſaved.

3. If you have laid Chriſt that Man aright for your Foundation, then you do believe, that when he was raiſed out of the Sepulchre into which *Joſeph* had laid him, then at that Time was accompliſhed your Juſtification, *Rom.* 4. 25. How ſay you to theſe Things, Do you make an open Profeſſion of them without Diſſembling? Or do you not (notwithſtanding your Talk of Chriſt) in very Deed deny the Virtue of the Death and Blood of Chriſt without, as for Juſtification and Life? If ſo, you have not laid him for your Foundation.

4. If you have indeed laid Chriſt, God-Man, for your Foundation, then you do lay the Hope of your Felicity and Joy on this, That the Son of *Mary* is now abſent from his Children in his Perſon and Humanity, making Interceſſion for them and for thee, in the Preſence of his Father, (2 *Cor.* 5. 6.) And the Reaſon that thou canſt rejoice hereat is, becauſe thou haſt not only heard of it with thine Ear only, but doeſt enjoy the ſweet Hope and Faith of them in thy Heart; which Hope and Faith is begotten by the Spirit of Chriſt, which Spirit dwelleth in thee, (if thou be a Believer) and ſheweth thoſe Things to thee to be the only Things. And God having ſhewn thee theſe Things, thus without thee by the Spirit that dwelleth in thee, thou haſt mighty Encouragement to hope for the Glory that ſhall be revealed at the coming again of the Man Chriſt Jeſus, of which Glory thou haſt alſo greater Ground to hope for a Share in, becauſe that that Spirit that alone is able to diſcover to thee the Truth of theſe Things, is given to thee of God, as the firſt Fruits of that Glory which is hereafter to be revealed, being obtained for thee by the Man Chriſt Jeſus's Death on Mount *Calvary*, and by his Blood that was ſhed there, together with his Reſurrection from the Dead, out of the Grave where they had laid him. Alſo, thou believeſt that he is gone away from thee in the ſame Body which was hanged on the Croſs, to take Poſſeſſion of that Glory, which thou, through his Obedience, ſhall at his (the very ſame Man's) Return from Heaven the ſecond Time, have beſtowed upon thee, having all this while prepared and preſerved it for thee, as he ſaith himſelf; *I go to prepare a Place for you. And if I go and prepare a Place for you, I will come again, and receive you to my ſelf, that where I am, there ye may be alſo*, John 14. 2, 3.

Again, 5. If thou haſt laid Chriſt, God-Man, for thy Foundation, though thou haſt the Spirit of this Man Chriſt within thee, yet thou doeſt not look that Juſtification ſhould be wrought out for thee, by that Spirit of Chriſt that dwelleth within thee, for thou knoweſt that Salvation is already obtained for thee by the Man Chriſt Jeſus without thee, and is witneſſed to thee by his Spirit which dwelleth within thee. And thus much doth this Man Chriſt Jeſus teſtify unto us where he ſaith he ſhall glorify me, Mark, *He ſhall glorify me*, (ſaith the Son of *Mary*) But how? Why, *He ſhall take of mine* (what I have done, and am doing in the Preſence of the Father) and *ſhall ſhew it unto you*, John 16. 14. I have been a little the larger in this, becauſe it is of Weight.

But again, thou ſayeſt further, *The reſt of this firſt Epiſtle I ſhall ſay little to; only thus much is the Mind of the Penman's Spirit, * ſecretly ſmiting at the Doctrine of true Faith and Salvation, (to wit) Chriſt within.*

* Here again he ſpeaks falſely.

Anſw.

Anſw. My Friend, by ſaying that my Brother doth ſtrike at the Doctrine of true Faith and Salvation, thou doſt him a great deal of wrong; for it is ſo far from him ſo to do, that he telleth Souls plainly, that without true Faith in the Blood of the Son of *Mary*, who was crucified on Mount *Calvary*, there is no Remiſſion; for ſaith he, it is only through that one offering then given up to the Father, that you muſt be juſtified. And that is according to the whole Stream of Scripture: For by one Offering, What was that? Why, the offering up of the Body of Jeſus once for all, (*Heb.* 10. 10.) he hath perfected for ever them that are ſanctified. *For this Man when he had offered up one Sacrifice for Sins for ever, ſate down.* Mark it: *This Man when he had offered up one Sacrifice for Sins for ever, ſate down on the right Hand of God*, ver. 12.

And as for thy ſaying, that Salvation is, *Chriſt within*; if thou mean in Oppoſition to *Chriſt without*; inſtead of pleading for Chriſt, thou wilt plead againſt him; for Chriſt God-man without on the Croſs, did bring in Salvation for Sinners: And the right believing of that, doth juſtifie the Soul. Therefore Chriſt within, or the Spirit of him who did give himſelf a Ranſom, doth not work out Juſtification for the Soul in the Soul; But doth lead the Soul out of it ſelf, and out of that can be done within it ſelf, to look for Salvation in that Man that is now abſent from his Saints on Earth. 2 *Cor.* 5. 6. Why ſo? For it knoweth that there is Salvation in none other, *Acts* 4. 12. And therefore I would wiſh thee to have a Care what thou doſt, for I tell thee, that Man who is now jeared by ſome, becauſe he is preached to be without them, will very ſuddenly come the ſecond Time, to the great overthrow of thoſe, who have ſpoken, and ſhall ſtill ſpeak againſt him, *Jude* 14. 15.

Thou ſayeſt alſo the next Thing thou mindeſt, is this in the ſecond Epiſtle, where a Queſtion is asked, *Who are the Men that at this Day are ſo deluded by the Quakers, and other pernicious Doctrines, but they that counted it enough to be Talkers of the Goſpel*, &c. This Man, ſaith the *Quaker*, is of the ſame Spirit with his Fellow, and will more abound in Lies, &c. And why? becauſe he ſaith the *Quakers* are thoſe Deceivers that at this Day beguile poor Souls by their Doctrine. Alas poor Man, why ſhouldeſt thou be angry for my ſpeaking the Truth, in ſaying: The *Quakers* are Deceivers, this will eaſily appear. For firſt, they deny the Man Chriſt to be without them, and own Chriſt no otherwiſe, but as he is within, contrary to that Scripture, which ſaith, *For while we are at home in the Body we are abſent from the Lord.* This is touching his bodily preſence. And again, he was parted from them, *And a Cloud received him out of their Sight. And he was carried away from them, and ſo received up into Heaven*, Acts 1. 9, 10, 11. Now he that denieth this is a Deceiver, as is clear, in that he doth ſpeak againſt the Truth laid down in the Scripture.

2. The *Quakers* are Deceivers, in that they perſuade Souls that Chriſt is crucified in them, dead within them, and kept down with ſome Thing within them, which was never taught by thoſe that ſpoke the Scripture from the Spirit of God. Shew me a Scripture to confirm ſuch a Doctrine as this, which hath been avouched over and over by the *Quakers*.

3. The *Quakers* are Deceivers, becauſe they do perſuade Souls, that that Man that was born of the Virgin *Mary*, is not above the Clouds and the Stars, when the Scripture ſaith, *A Cloud received him out of the Sight of his Saints.* And again, that he is above the higheſt Heavens, which muſt needs be above the Stars, for they are not the higheſt.

4. The *Quakers* are Deceivers, becauſe they perſuade Souls not to believe, that that Man that was crucified, and roſe again Fleſh and Bones, (*Luke* 24. 38, 39, 40.) ſhall ſo come again, that very Man, in the Clouds of Heaven to Judgment as he went away; and at the very ſame Time ſhall raiſe up all the Men and Women out of their Graves, and cauſe them to come to the Valley of *Jehoſhaphat*; becauſe there will he, that very Man, ſit to judge all the Heathen round about. I ſay, they ſtrive to beat Souls off from believing this, though it be the Truth of God witneſſed by the Scripture, *Joel* 3. 11, 12. as alſo *Acts* 1. 10, 11. *This ſame Jeſus which is taken from you into Heaven, ſhall ſo come* (mark, the very ſame) *in like Manner as ye have ſeen him go into Heaven. And his Feet ſhall ſtand in that Day* (the Day of his ſecond coming) *upon the Mount of Olives*, Zech. 14. 4. Where is that? Not within thee, but that which is without *Jeruſalem*, before it on the Eaſt-ſide. I ſay now, he that perſuades Souls not to believe this, but makes them believe there is no ſuch Thing, as the *Quakers* do, he is a Deceiver. Again, the *Quakers* make no Difference between that Light wherewith Chriſt, as he is God, hath enlightned all; and the Spirit of Chriſt he gives not to all, which I ſhall ſhew by and by to be a Deceit.

5. The *Quakers* are Deceivers, becauſe they ſay, *That every one hath that which is like the Spirit of Chriſt*, even as good as the Spirit of Chriſt, Page 10. of his Book, which is deſperate Blaſphemy. The Scripture ſaith plainly, *That ſome are ſenſual, having not the Spirit. And yet though they have not that, they have, ſays the* Quakers, *that which is as good as that.* O wonderful Deceit, as I ſhall farther ſhew by and by when I come to the Place. But to cover,

ver himſelf, and ſo his Deceit, he doth apply that to himſelf that ſhould be applied for the encouragement of the Children of God: ſaying, *the Children of God was always counted Deceivers, we (ſaith he) have a Cloud of Witneſſes.* Anſwer, Friend, they were called Deceivers, and were not ſo; but you are rightly called ſo, as I have already ſhewed, and ſhall ſhew farther by and by. In the mean time know, that the Devil knows how to take Children's Bread, and caſt it to the Dogs.

Another falſe Thing ſpoken of me by the Quakers.

Then the next Thing that he is grieved with, is, becauſe I ſaid, there are none but a Company of *light Notioniſts, Ranters,* with here and there a Legaliſt, that was ſhaking in their Principles, that were carried away by the *Quakers*, &c. When this appears in all Mens Sight that can ſee, though you would not have it ſo (it is like.) And as for your ſaying, *Becauſe all Sorts of People are brought to God, I am offended therewith*; I anſwer, No Friend I bleſs God my Soul can rejoice that Souls come in to Jeſus Chriſt, though it grieves me to ſee, how ſome with a Spirit of Deluſion are deceived, and deſtroyed, by its coming unto them as an Angel of Light. And whereas thou ſayeſt I am like the Phariſees, who ſaid, None believe, but a Company of poor People, which know not the Law. *Anſw.* I bleſs God, I do know they are the poor that receive the Goſpel; but Friend, I muſt tell you, that you and your Fellows may ſeek for Juſtification from the Law, and yet have no better a Recompence, than to be condemned by the Law.

Now paſſing many Railings, I come to the next Thing that thou doſt ſtumble at, which is in that I ſay, ſome of thoſe Deluſions the Devil doth deceive poor Souls withal, is firſt, in that he doth perſuade them, that Salvation was not completely wrought out for Sinners by the Man Chriſt Jeſus, though he did it gloriouſly upon the Croſs without the Gates of *Jeruſalem.* Now theſe Words, *he did it gloriouſly on the Croſs, without the Gates of* Jeruſalem, thou leaveſt out. Therefore I ask, Do you believe that at that Time, when he did hang upon that Croſs on Mount *Calvary*, that he did by that Death he died there, redeem all his Elect from eternal Vengeance? if not, whatever thou ſayeſt, thou wilt certainly ſee, that Satan hath caught thee in his Snare, notwithſtanding thy railing againſt the Lord Jeſus. And Friend, thou mayeſt call thy Conſcience the Man Chriſt Jeſus, or the Light (as thou calleſt it) in thy Conſcience the Man Chriſt Jeſus; which if thou do, this is a Deluſion, and a dangerous Doctrine. For a Spirit hath not Fleſh and Bones, and ſo hath the Man Chriſt Jeſus. Now it may be, you think farther that the Church, with the Spirit of Chriſt, is the Man Chriſt Jeſus, which is alſo a damnable Hereſy. Therefore, ſpeak plainly; Doſt thou believe that the Man Chriſt Jeſus is aſcended from his People in his Perſon? And again, doſt thou believe that he which aſcended from his Diſciples, did bring in everlaſting Salvation for them, in that his Body which aſcended from them? An Anſwer to this might give great Satisfaction to Souls, if alſo it might be made in Words eaſily to be underſtood. Again,

Thou art alſo offended with the ſecond Deceit which I lay down in my Epiſtle, which is (ſay I) for the Devil to bid Souls follow that Light which they brought into the World with them, telling them, that that will lead them to the Kingdom. Now thou ſeemeſt gravelled, becauſe I ſaid, *Which they brought into the World with them.* If thou art offended at that, ſhew me when, and at what Time every Soul receives a Light from Chriſt after it comes into the World. Now this I ſay, That every Man hath not the Spirit of Chriſt within him. *Jud.* 17. And that there is nothing that can ſhew the Soul the Things of Chriſt ſavingly, but the Spirit of Chriſt, 1 *Cor.* 2. 11. Then will not you your ſelf confeſs, that he is deluded, that is perſuaded to follow that Light that cannot reveal Chriſt unto him? But I muſt mind you of one filthy Error alſo which thou layeſt down in Page 10. Corrupting the Scripture to make it good, but in vain; where thou ſayeſt, *That Light which every Man is lightened withal, will lead unto the Kingdom of Peace and Righteouſneſs.* And then thou addeſt, for ſaith *Chriſt, I am the Light of the World, he that followeth me ſhall not abide in Darkneſs, or walk in Darkneſs. Pray mark.* Firſt, thou calleſt it the Light of Chriſt, wherewith he hath lightned every one; and here thou comeſt a Step higher, and calleſt it, Chriſt himſelf; and then corrupteſt that Scripture, where the Son of *Mary* ſaith, *I am the Light of the World*, &c. Here thou wouldeſt very willingly have room to broach thy Folly, but it may not be; for though Chriſt be the Light of the World, yet he is not in every one in the World. But ſecondly, I pray where was Chriſt when he ſpake thoſe Words? was he I ſay, within his Diſciples, or without them, when he ſaid, *I am the Light of the World*? He was without them, and walked up and down in the World with them from Place to Place, a very Man. Therefore, he did not mean at that Time, any Light within, but himſelf who was without. And indeed, they who will follow Chriſt aright, muſt follow him without, to the Croſs without, for Juſtification on Mount *Calvary* without, (that is, they muſt ſeek for Juſtification by his Obedience without.) To the Grave without, and to his Aſcenſion and Interceſſion in Heaven without; and this muſt be done through the Operation of his own Holy Spirit, that he hath promiſed ſhall ſhew theſe Things

unto them, being given within them for that Purpoſe, *John* 16. 14. Now the Spirit of Chriſt that leads alſo, but whither? It leads to Chriſt without, which ſaid, being without, *I am the Light of the World, he that followeth me ſhall not abide in Darkneſs, but ſhall have the light of Life*, deny this, that Chriſt was without when he ſpake thoſe Words (I am the Light of the World:) if you can.

But to come more cloſe to the Thing. That Light wherewith Chriſt, as he is God, hath lightned every one that cometh into the World, is the Soul of Man, which is the Life of the Body, and yet it ſelf is but a Creature, and made by the Creator of all Things, *Iſa.* 57. 16. and is not the Spirit, as ſome do think it is. This Creature hath one Faculty of its own Nature, called Conſcience, which hath its Place in the Soul, where it is as a Judge to diſcern of Things good or bad, and judge them accordingly, as the Apoſtle ſaith, ſpeaking of the Heathens. *Their Conſcience either accuſing or elſe excuſing one another*, Rom. 2. 14. This Conſcience is that in which is the Law of Nature, 1 *Cor.* 11. 14. which is able to teach the Gentiles, that Sin againſt the Law, is Sin againſt God: And yet it is called but even Nature it ſelf, as he ſaith there, *Doth not even Nature it ſelf teach you?* &c.

Now this Conſcience, this Nature it ſelf, becauſe it can controul, and chide them for Sin, who give ear unto it, therefore muſt it be *Idolized*, and made a God of. O wonderful! that Men ſhould make a God and a Chriſt of their Conſciences, becauſe they can convince of Sin. But thou goeſt ramping on, and ſayeſt, there is nothing but the Light of Chriſt that will convince of Sin, and thou biddeſt me, mind that. Now doeſt thou mean the Spirit of Chriſt? doeſt thou ſay that that which thou calleſt the Light of Chriſt, is the Spirit of Chriſt? If ſo, then there is Conſcience which is not the Spirit of Chriſt, but a poor Dunghil Creature, in compariſon of the Spirit of Chriſt; yet will convince of Sin, as is clear, from that 8. of *John*. Where the Woman is mentioned, who was taken in adultery by the Phariſees, or others, who when they had brought her to Chriſt, and began to accuſe her, Chriſt ſaid, *He that is without Sin among you, let him caſt a ſtone at her.* And what then? When they heard that, they were convicted by their own Conſciences. Mark, he doth not ſay, by the Light of Chriſt in their Conſciences. as ſome would have it be; No, but by their own Conſciences they were convinced, and went out one by one. And were they all ſerved ſo? Yea, from the eldeſt, even to the laſt; for they all had Conſciences, though not the Spirit of Chriſt. So that Friend, here is ſomething beſide the Spirit of Chriſt, that can and doth convince of Sin, even a Man's own Conſcience, the Law of Nature; nay Natute it ſelf, which no Man will ſay is as good as the Spirit of Chriſt, except they are guided by a deluding Spirit. Again, thou ſayeſt, He that convinceth of Sins againſt the Law, leads up to the fulfilling of the Law. Friend, thy Conſcience convinceth of Sins againſt the Law, follow thy Conſcience, it may lead thee under the Curſe of the Law, through its weakneſs; but it can never deliver thee from the Curſe of the Law by its power. For if Righteouſneſs come by the obedience to the Law, or by thy Conſcience either, then Chriſt is dead in vain, *Gal.* 2. 21.

Again thou ſayeſt, *That I and my Generation would leap over the Law.*

Anſw. For Juſtification we look beyond it to the Son of *Mary*; yet we know that the Law is good, if it be uſed lawfully; but if it be uſed unlawfully, as thoſe do uſe it, who ſeek to be juſtified by their Obedience to it, it is made an Idol of, and a Saviour, though it were given to no ſuch purpoſe: For if there had been a Law given which could have given Life, verily Righteouſneſs ſhould have come by (thy Obedience to) the Law, *Gal.* 3. 21. Now at thy concluſions, ſometimes thou doeſt utter thy ſelf in this wiſe, *Learn what this means.*

Anſw. Indeed thy Words are dark, and enough to deceive the Hearts of the Simple; but Bleſſed be God, he hath given me to underſtand, that thou doeſt all along in the Drift of thy Diſcourſe, diſown Chriſt without, by pretending to a Chriſt within; whereas hadſt thou indeed the Spirit of Chriſt within thee, it would be thy great Buſineſs to extol and magnifie the Son of *Mary*, the Chriſt of God without thee, becauſe it is the Nature of the ſame Spirit ſo to do, even to glorifie Chriſt without, who went away from his Diſciples into Heaven, *Luke* 24. 50, 51, to prepare a Place for them.

Then thou further ſayeſt (with a Kind of diſdaining Spirit) *Many things more thou paſſeſt by in my Book, as being not pertinent to the Thing in hand.* But I believe they are ſo pertinent, that neither thou, nor thy Friends or Fellows are able to contradict without blaſpheming, in the view of all them that have Eyes to ſee: for if they could, it ſhould have been done by thee. And whereas thou ſayeſt, *Fools muſt be meddling.* Anſwer, It muſt needs be, that the Saints of God ſhould be call'd Fools by the Enemies of the Man Chriſt Jeſus without, becauſe that the Doctrine of the Man Chriſt Jeſus, Crucified without for the Sins of poor Sinners, is alſo held to be Fooliſhneſs by them; although it be the Wiſdom, and alſo the Power of God, *unto every one that believeth*, 1 Cor. 1. 23, 24.

And further, thou ſayeſt, that the *Pope* can

can ſpeak as much of Chriſt without, as I. Anſwer, Friend, doſt thou put no Difference betwixt the ſpeaking of Chriſt without, and believing in Chriſt without? I tell thee, though there may be many that can ſpeak of the Chriſt of God without, yet there are but very few that can, or do believe indeed in him without, by the Mighty Operation of his Holy Spirit within. Nay, you your ſelves do teſtify this, who deny that the Salvation of Sinners was compleatly wrought out by that one Offering of Jeſus Chriſt without upon the Croſs on Mount *Calvary*, and that he is aſcended from his Diſciples above the Clouds, touching his Bodily Preſence, as in 1 *Cor.* 5. 6. compared with *Acts* 1. 9, 10, 11.

Then again thou ſayeſt, *I do ask my ſelf a queſtion, and do alſo anſwer it my ſelf deceitfully.* The queſtion is, *Do not the Scriptures make mention of a Chriſt within?* And thou ſayeſt, I anſwer it deceitfully my ſelf. But I anſwer again, that I am not aſhamed of that anſwer I then gave, becauſe I know it is truth; and whereas thou ſayeſt it is deceitful, and yet canſt not find Fault with any point thereof, it confirms me, that had there been Falſity in it, ſuch an Enemy to the Truth, as thou art, wouldſt have taken that Advantage, as to have diſcovered, that thereby thou mighteſt have rendered the Truth the more odious. The anſwer I ſhall leave to the Chriſtian Reader, which is ſo indeed; yet am confirmed my ſelf concerning it, and ſhall give thee an anſwer to thy queſtion, which is, Doth not the *Scriptures (ſay or) witneſs that all that have not Chriſt within are Reprobates?* Anſwer: Yes, the Scripture ſaith ſo, and it is true, they that have not the Spirit of Chriſt in them, are Reprobates. But there are ſome that are Reprobates, that you will confeſs. Then by your own argument you muſt grant, that ſome have not the Spirit of Chriſt in them. Pray take notice, they that have not the Spirit of Chriſt in them are Reprobates. There are ſome who are Reprobates; therefore there are ſome who are ſenſual, *having not the Spirit of Chriſt in them.* (ſee thy Folly how it is made manifeſt) *Jud. v.* 19. The next thing thou art offended withal, is, becauſe I ſay, the Devil deceives poor Souls by perſwading them to follow the Light within (which all Men have.) Anſwer, Friend, I ſay, again, and again, That there is nothing leſs than the Spirit of Chriſt, that can give a Soul a Sight of Juſtification by the Blood of the Man Chriſt Jeſus without, by following of it. Now as thou ſayeſt thy ſelf, ſome are Reprobates, and have not the Spirit of Chriſt.

Then is it any Hereſy to ſay, that it is of the Devil to perſwade a Soul to follow that Light which is no better than Conſcience, or Nature it ſelf, which are not able to lead to Chriſt his things, being Fooliſhneſs to it, *Rom.* 2. 14. or is Conſcience, which every one is lightened withall, the Spirit of Chriſt? give an anſwer in Sincerity.

Then thou ſayeſt, that my whole purpoſe is a ſecret ſmiting at the Light wherewith *Chriſt hath lightened every Man.* I anſwer, My whole deſign in my Book, is, and was, theſe following things.

Firſt, To ſhew Souls, where Salvation is to be had. Namely, in Chriſt without.

2. To ſhew Souls how they ſhould lay hold of this Salvation; Namely by the Operation of the Spirit of Chriſt, which muſt be given within.

And 3ly, To forewarn poor Souls, that they ſhould not deceive themſelves, neither by Conſcience, nor the Law; which are both inferiour, and much below the Spirit of Chriſt; even as much as he that buildeth the Houſe, hath more honour than the Houſe, *Heb.* 3.

And 4, to ſhew how poor Souls ſhould know, whether they had the Spirit of Chriſt, or not, within them, or whether the Spirit of the Devil had exalted himſelf above the Spirit of Chriſt, by transforming himſelf into an Angel of Light.

Farther, thou thinkeſt I contradict my ſelf, becauſe I admoniſh poor Souls to beg of God to convince them by his Holy Spirit; and thou ſayeſt, *This is my confuſion.* When alas, Confuſion is of, and from thy ſelf, who wouldſt make a defiled Conſcience, the Law and the Spirit of Chriſt to be all one; as I ſhall further clear to the Reader by and by.

But I tell thee Friend, there are many who have not the Spirit of Chriſt, and yet are convinced of Sin by their own Conſciences, *John* 8. 9. He doth not ſay, *by the Light of Chriſt in their Conſciences*, that is a ſaying of your own, without warrant from the Word of God, *but by their own Conſciences.* Mark that: Now I knowing, that a Man may be convinced, and yet not by the Spirit of Chriſt (for he may be without that) but by Nature it ſelf, 1 *Cor.* 11. 14. I do admoniſh every Soul, if they love themſelves, to beg of God for Jeſus Chriſt his ſake, that he would not only let them be convinced by theſe poor, low, empty, beggarly things (their Conſciences) (in reſpect of the Spirit of Chriſt) but that he would convince them by that Spirit of his effectually, which is not only able to ſhew their loſt ſtate becauſe of Sins againſt the Law, but alſo, to lead them to the right Saviour, and plant them into him, which all other things are not able to do. And thus much in anſwer to thy ſcolding againſt my Epiſtle, the Truth of which I bleſs God through the Strength of Chriſt, I could be willing to ſeal with my Blood.

And now Friend, in love to thy Soul, I ſay, have a care of thy ſelf, that thou do

not

not ſatisfie thy ſelf with any thing, until thou ſeeſt by the Operation of the Spirit of Chriſt (which thou muſt have given thee from Heaven, as being without it before Converſion) that the Blood of that Man Chriſt Jeſus that was Crucified on Mount *Calvary*, did at that ſame time, when it was there ſhed, waſh thee from all thy Sins, and be not ſo ſtout, and ſo ſtern againſt the Truth, becauſe it ſuits not with thy beguiled Conſcience. (Bear with me in patience) and ſeriouſly enquire into the Truth of things according to the Scriptures, *For they are they that teſtifie of Chriſt*, and how Salvation doth come by him.

In thy entering upon my Book, the firſt Thing I find thee wrangling with, is firſt, by corrupting my Words, and then by calling me Liar.

Thou corrupteſt my words ſaying, That I ſaid, *The Blood of Chriſt was ſhed before the World began.* Whereas I ſaid, *that in the account of God*, (mark, *in the account of God*) *the Blood of Chriſt was ſhed before the World began.* Friend, art thou not able to diſtinguiſh, betwixt a Thing being done in God's account, or according to his Foreknowledge, and a Thing that is really and actually done? Surely it was either thy Folly to ſpeak evil of the thing thou knoweſt not, or elſe thy madneſs doth much appear, in that though thou underſtandeſt theſe things, yet for to wrangle by corrupting my ſayings here, as alſo in other places, as will afterwards appear. This is in page 11, of thine, page 3, of my Book.

Then thou goeſt on, *Page* 12. and quoteſt the Place where I ſay, *Page* 37. *How horribly are thoſe deceived who look on Jeſus* (but thou leaveſt out thoſe Words, *the Son of* Mary) *to be but a Type*; which thing you ſay, you know none that do. And again thou ſayeſt, that I ſay, he is of ſomething afterwards to be revealed. My Words thou corrupteſt; thou wouldſt fain gather thus much out of my Words by corrupting them. That though I denied Chriſt Jeſus the Son of *Mary* to be a Type, yet I my ſelf ſay, He was a Type of ſomething afterward to be revealed. Which thing, as there in my Book, ſo here again I do moſt poſitively deny, and I quote the ſame Words again, for a ſecond Confirmation of the ſame, ſaying as then I did; *How horribly are thoſe deceived, who look on Jeſus the Son of* Mary *to be but a Shadow, or Type of ſomething that was afterwards to be revealed.* Whereas the Scriptures moſt lively hold him forth to be the Chriſt of God; and not a Type or Shadow of a Spirit, or Body afterwards to be revealed, but himſelf was the very Subſtance of all things that did any way hold forth, or type out Chriſt to come: And when he was indeed come, then was an end put to the Law for Righteouſneſs or Juſtification to every one that believeth, *Rom.* 10. 4.

Here my Words are corrupted.

And therefore, Friend, though thou haſt, or wouldeſt corrupt my Words, yet have a care of corrupting Chriſt's Words, leſt thou doſt even heap up Wrath againſt the Day of Wrath, and Revelation of the righteous Judgment of God. And whereas thou ſayeſt, *Thou denieſt not but Jeſus is the Subſtance. Anſw.* I doubt thou doſt not ſpeak thine Heart plainly, but hideſt thy ſelf with ſo ſaying, as with an Apron; if we enquire into what it is to hold forth *Jeſus* the Son of *Mary* to be the Subſtance. Therefore he that holds forth *Jeſus* the Son of *Mary* to be indeed the Subſtance, and not a Type; holds forth and believes, that that *Jeſus* that was born of the Virgin *Mary*, did in his own Body of Fleſh fulfil the Law, and impute the Righteouſneſs of his Obedience unto them that he accompliſhed then without them; and that his Blood that was ſhed without on the Croſs, doth, and hath waſhed away all Sin paſt, preſent, and to come, from him that believeth this; as it is written, *For what the Law could not do in that it was weak through the Fleſh, that is, through our Fleſh: God ſending his own Son in the likeneſs of ſinful Fleſh, and for Sin condemned Sin in the Fleſh.* That is, he was condemned in the Fleſh that he took on him the Virgin *Mary*, *Rom.* 8. 3. And again, he bore our Sins in his own Body on the Tree, which was the Croſs on Mount *Calvary*.

Jeſus alſo (ſaith the Apoſtle) that he might ſanctifie the People with his own Blood, ſuffered: Where? Not in any Believer, but without the Gate of *Jeruſalem*, Heb. 13. 12. How ſay you, do you really believe that at that Time when Jeſus did hang on the Croſs without *Jeruſalem*'s Gate, even at that Time he did give the Juſtice of God a full and complete Satisfaction for all the Sins of all Believers, that have been formerly, or are now, or hereafter ſhall be? Or do you look upon Jeſus at that Time to be but a Shadow, or Type of ſomewhat that was afterwards to be done within? Anſwer plainly, yea, or no; that the ſimple may underſtand you.

Now I come to anſwer thy Query laid down Page 12. in theſe Words; *Did Chriſt Jeſus put an end to the Law, for them who live yet in the Tranſgreſſion of the Law? Or doth he juſtifie that which the Law condemneth?* Indeed a right Anſwer to this will be great Satisfaction to ſome, though I think ſome Trouble to others. And therefore in Anſwer to thy Queſtion I ſhall lay down theſe following Things:

Firſt, Chriſt Jeſus did put an end to the Law for Righteouſneſs, for all that the Father hath given him; as it is written, the Body of Jeſus was offered once for all, for all that ſhall be ſaved; for he ſhall not be offered a ſecond Time: No, *but once for all*, Heb. 10. 10. *Once in the End of the World hath he appeared, to put away Sin by the*

Sacrifice

Sacrifice of himſelf; and he hath done it once by himſelf for all, *Heb.* 9. 26. Otherwiſe he muſt have often ſuffered ſince the World began: But that muſt not be; for he dieth no more, *Rom.* 6. 9. But ſay you, *Did he put an End to the Law for them who ſtill live in Tranſgreſſion?*

2. *Anſw.* There are many poor Souls that are given unto Chriſt, who yet live in their Sins. But Chriſt did at that Time, when he hanged on the Croſs, give a full and complete Satisfaction for them. *In due Time Chriſt died for the ungodly*: For ſcarcely for a righteous Man will one die, but peradventure for a good Man ſome one would even dare to die. I, but God commendeth his Love to us-wards, in that while we were yet Sinners Chriſt died for us. While we were yet Sinners, yet ungodly, *Rom.* 5. 6, 7, 8. Nay, he did not only die for thoſe who ſtill live in Sin, but he alſo makes Interceſſion now at the Throne of his Father's Grace for them. *And he made Interceſſion for the Tranſgreſſors*, Iſa. 53. 12. *He hath aſcended on high, he hath led Captivity Captive, and received Gifts for Men.* For what Men? Even for the rebellious alſo, *Pſal.* 68. 18. To what End? That the Lord God might dwell amongſt them.

And whereas thou askeſt; *Doth he juſtifie that which the Law condemneth, before the Work of the Law be finiſhed?* I anſwer:

That at that very Time when Jeſus Chriſt did hang on the Croſs on Mount *Calvary*, was buried, roſe again from the Dead, and aſcended above the Clouds from his Diſciples, at that very Time was all the Law fulfilled for Righteouſneſs. He is the end of the Law, mark; he is the end of the Law for Righteouſneſs. But if there were any Thing yet to be done for Juſtification, which was not then done; there could not be an end put to the Law for Righteouſneſs, for every one that believeth. But in that there is an end put to the Law for Righteouſneſs by Jeſus for all the Elect of God, Chriſt having once fulfilled it for them; It is manifeſt, that there was not any Thing then left undone by Chriſt at that Time, which was afterward to be done by his own Spirit in his Children for Juſtification, only believe what the Man Chriſt, at that Time did do, and be ſaved; *Acts* 13. from *ver.* 29. to *ver.* 39. and whereas thou asketh, whether *Chriſt did juſtifie that which the Law condemneth?*

I anſwer, *Fourthly*, That though Chriſt Jeſus did not juſtifie Sins of Ungodlineſs, yet he juſtifieth the ungodly. *Now to him that worketh is the Reward given, or reckoned; not of Grace but of Debt: But to him that worketh not, but believed on him that juſtifieth the ungodly* (mark *the ungodly*) *his Faith is counted for Righteouſneſs.* He is he that juſtifieth, having finiſhed the Righteouſneſs of the Law in his own Perſon for them. *My own Arm brought Salvation*, ſaith he, but how? Even by his bleeding on the Croſs. *You have Redemption through his Blood*, Eph. 1. 7. which was ſhed without the Gate, *Heb.* 13. 12. I, and though the Law condemneth a Sinner, yet let but that Sinner believe in Chriſt, in what he hath done in his own Perſon, *and he ſhall be juſtified from all Things, from which he could not be juſtified by the Law of* Moſes, Acts 13. 39.

And whereas thou askeſt me the Meaning of that Scripture, *Not one tittle of the Law ſhall fail till all be fulfilled.* I anſwer. That the Law hath already been fulfilled for Juſtification, for every one that believeth: And a believer is to do nothing for Juſtification, only believe and be ſaved; though that Law be a Rule for every one that believeth to walk by, but not for Juſtification. But if you do not put a Difference between Juſtification wrought by the Man Chriſt without, and ſanctification wrought by the Spirit of Chriſt, within; teaching believers their duty to their GOD, for his love in giving Chriſt; you are not able to divide the Word aright: but contrarywiſe, you corrupt the Word of God, and caſt ſtumbling blocks before the People; and will certainly one Day moſt deeply ſmart for your folly, except you repent. Here is a plain anſwer that may ſatisfie the ſimple. The Lord God grant that they may lay it to heart effectually.

Now this I ſay further, that if God enable any to receive this Doctrine aright (namely what I ſaid even now) it will more engage the Soul to God, than all the Threatnings, Thunder-claps, and Curſes that come from the Law it ſelf. And a Soul will do more for God, ſeeing it ſelf redeemed by the Blood of the Lamb the Son of *Mary*, *John* 1. 29. than if he had all the Conditions of the Law to fulfil, and might be ſure to have Heaven for the fulfilling of them. Now as to the aſſurance thou ſpeakeſt of at the end of thy queſtion. I know in the firſt place, that though believers themſelves do ſin, yet they have an Advocate with the Father, Jeſus Chriſt the Righteous, 1 *John* 2. 1, 2. And though the Doctrine of the Goſpel be to abſtain from all appearance of evil, yet our Lord Jeſus Chriſt is ſo pitiful, as not altogether to deprive his Children of an Aſſurance of their Salvation, * though ſometimes through weakneſs they do tranſgreſs. And whereas you would lay an aſſurance on our obedience to the Law; I ſay, our aſſurance comes through our believing, and our obedience to the Law is a fruit of our believing; for every one that hath this hope, that he is one of the Children, or Sons of God, by Faith in Jeſus, 1 *John* 3. 3. purifieth himſelf as he is pure. Holineſs of Life, if it be right, flows from an aſſurance of our being juſtified by Chriſt's

* For the proof of this, read the good love of God to David, Peter, and others, which did moſt woefully ſin again after they were converted.

Death on the Croſs, on Mount *Calvary*; as it is written again, that he might ſanctifie his People with his own Blood, he ſuffered without the gate.

But again, *page* 12. thou ſeemeſt offended, becauſe I ſay, *They are deceived, who think to obtain Salvation by following the Law, which they call Chriſt, though falſly.* Why ſhouldſt thou be offended at this, when the Scripture ſaith plainly, *That by the works of the Law ſhall no fleſh living be juſtified in his ſight; for by the Law is the knowledge of Sin*, Rom. 3. 20. But this is thy frothy argument, *The Law convinceth, and is our Schoolmaſter to bring us to Chriſt; therefore the Law is not taken away*, ſayeſt thou. Friend, what is this to the purpoſe? muſt we ſeek for Juſtification by the Works of the Law, becauſe the Law convinceth? you may as well ſay, we muſt ſeek for Juſtification from our Conſciences, becauſe they do convince: Now where the Scripture ſaith, the Law was our Schoolmaſter to bring us to Chriſt; do you think it means, we muſt be firſt fitted by Purification of our ſelves by, or according to the Law, before we can be ſaved by Chriſt from the Curſe of the Law? if you ſay, yea. Then doth not this follow, that Chriſt Jeſus did not come to ſave Sinners, but to ſave the Righteous; and if ſo, then you muſt ſay, that *Chriſt*, *Peter*, *Paul*, and all the Servants of the Lord are Lyars, who have teſtified that *Chriſt* died not for the Godly, but for the Ungodly and Sinners.

But where the Scripture ſaith, The Law was our Schoolmaſter to bring us to Chriſt: I ask again, is it the Ceremonial Law, or the Moral Law that is meant in this place? if you ſay the Moral, or the Ten Commandments. I anſwer; That doth not lead to Life and ſo not to Chriſt; but is properly the Miniſtration of Condemnation, 2 *Cor.* 3. That is, the proper Work of the Moral Law, or Ten Commandments, is to condemn, if it be not obeyed; and yet not to bleſs, until it be every jot fulfilled, which is impoſſible to be done by any Man for Juſtification, in that exact and ſevere way which the Law calls for; which makes the Apoſtle ſay, as many as are of the Works of the Law, are under the Curſe. Mark, he doth not ſay, as many as are of the Works of Sin, are under the Curſe, though that be true; but as many as are of the Works of the Law, are under the Curſe: for it is written, *Curſed is every one that continueth not in all things that are written in the Book of the Law to do them.* But that no Man is juſtified by the deeds of the Law it is evident, *For the Juſt ſhall live by Faith*, Gal. 3. 10, 11.

If it be meant of the Ceremonial Law, as I am moſt inclinable to believe, becauſe he ſaith it was our Schoolmaſter; he doth not ſay it is, but it was our Schoolmaſter to bring us to Chriſt, being a Tutor or Governor; holding and ſignifications, forth Chriſt to come by its Types until the time appointed of the Father, which appointed time (and ſo that Law) was to have an end, when God ſent forth his Son made of a Woman, *Jeſus* the Son of *Mary*, who was made under the Law, to redeem thoſe that were under the Law.

Now the Ceremonial Law did bring or lead to Chriſt theſe two ways: *Firſt*, In that it did continue in full force until he did come into the World, and had done that which was by it held out for him to do.

Secondly, in that the ſeveral Types and Shadows, as the Blood of Bulls and Lambs, with diverſe other ſervices did lead to, or hold forth Chriſt that was to come: But the Moral Law, or Ten Commandments, is ſo far from leading us to Chriſt by our following it, that it doth even lead thoſe that are lead by it under the Curſe. Not becauſe the Law hath an evil end in it, but becauſe of our Weakneſs and inability to do it; therefore it is forced, as it is juſt, to paſs a Sentence of Condemnation on every one, that in every particular fulfils it not.

In the next place, thou art offended becauſe I ſaid, *It is not of Works leaſt any Man ſhould boaſt, as thoſe fond Hypocrites, called Quakers would do.*

Thou art offended it ſeems, becauſe I call you boaſters. You need not, for I do not know your fellows for boaſting under Heaven, in that you, (Phariſees like) do cry up your ſelves to be the Men, and condemn all others; when you are the Men that are the greateſt enemies to the *Chriſt* of God without (who is the Saviour) of any Man under Heaven. And in that you pretend you are perfect, when you are the notableſt Lyars and Corrupters of the ſayings of the People of God, yea, and of the Scriptures alſo, that ever I came near in all the Days of my Life; and I doubt not but before I have done with you, I ſhall make it appear to them that read or hear my lines aright. The Query in page 13. runs thus. *Will that Faith which is without Works juſtify?* I anſwer, No, neither will thoſe Workers which are without Faith ſanctifie. What then, Is it Faith and Works together that doth juſtifie? No, it is only Faith in the Blood of the Man Chriſt, that did hang on the Croſs on Mount *Calvary*, that doth juſtifie in the ſight of God and the Soul, and it is the Fruits of Faith, good Works, which do juſtifie in the ſight of Men. So that when it is ſaid, we are juſtified by Works; it is not meant that Works will juſtifie in the ſight of God. No, but ſhew me (or ſhew Men) thy Faith, or juſtifie thy Faith to be true and right before Men by thy Works. Shew Men thy Faith by thy Works, it is in the ſight of Men. So that we conclude a Man is juſtified

fied by Faith without the Works of the Law in the ſight of God, and ſo his own Soul alſo, and his Faith is juſtified, or made manifeſt to be indeed that which is right, both to Believers, and to the World by its Works. Though I muſt confeſs, that both *Paul* and *Peter*, and the reſt of the Saints, may ſometimes be deceived in the Truth of the Faith of others by their Works.

Again in Page 17. thou ſeemeſt to be offended, becauſe, *I ſay living by Faith, is to apply the Lord Jeſus Chriſt, his Benefits, as Birth, Righteouſneſs, Death, Blood, Reſurrection, Aſcenſion, and Interceſſion, together with the glorious Benefits of his ſecond coming to me, as mine, and for me*, &c.

Gal. 2.20.

Friend, methinks thou ſhouldeſt find no Fault with this, but that the Man Chriſt Jeſus, the Son of *Mary*, is not very pleaſant to thee, becauſe thou haſt ſwallowed down ſecretly another Doctrine; but Friend, I ſpeak of applying theſe Things, and thou ſpeakeſt of talking of them, I know that there are many who talk of Chriſt, that will fall ſhort of Heaven and Glory.

But tell me, what ſayeſt thou to him that doth apply all theſe Things to his Soul, is there not enough in them to juſtifie him, that doth really and truly in the Power of the Spirit, believe this to be true which I have ſaid? or doſt thou deny it, and preach another Goſpel? and whereas thou ſayeſt, the Word of the Goſpel ſaith not, who ſhall aſcend, to fetch Chriſt from above for Salvation. Though there is never a Scripture that ſayeth theſe Words, Word for Word; yet the Scripture ſaith, *The Word is nigh thee, even in thy Mouth, and in thy Heart*; But mark, it is the Word of Faith, not the Man Chriſt Jeſus, but Faith which layeth hold on him, *Rom.* 10. 8, 9. read the 9th *Verſe*, which is this, *That if thou ſhalt confeſs with thy Mouth the Lord Jeſus* (who was born of the Virgin, *Mat.* 1. 21.) *And ſhalt believe in thine Heart, that God raiſed him from the Dead. Thou ſhalt be ſaved.* Theſe great and precious Scriptures, with which by corrupting of them, the *Quakers* have beguiled many, have this meaning, that if thou ſhalt confeſs with thy Mouth the Lord Jeſus; that is, in Profeſſion and Practice, own him, and believe him to be the *anointed Saviour*. And ſhalt believe in thine Heart, there is the Word of Faith, if thou ſhalt believe in thine Heart, that God raiſed him from the Dead, thou ſhalt be ſaved: For with the Heart Man believeth unto Righteouſneſs, and with the Mouth, Confeſſion is made unto Salvation. But what ſhould Men believe with the Heart? Namely this, that God raiſed him (that is Chriſt) from the Dead, *ver.* 10. And therefore, I wonder thou ſhouldeſt ſo ſcold, as thou doſt, againſt the Truth: If this be not Truth, blame the Scripture which do teſtify of theſe Things for Truth. For I am ruled, and would be ruled by them through the Spirit.

But farther, thou art offended that I ſhould ſay, *They are deceived who own Chriſt no otherwiſe than as he was before the World began.* This Queſtion I briefly ask thee, *Had Chriſt a Body of Fleſh before the World began?* If you ſay no, as you muſt, if you ſay true; then do not I ſay true, when I ſay, they are deceived who own Chriſt no otherwiſe than as he was before the World began? becauſe they own him not with that Body of Fleſh which he took of the Virgin *Mary*, and ſo are *Antichriſts*, as the Scripture ſaith. And how ſay you? Do you believe that the ſame Chriſt who was before the World, without a Body, did in Time come into the World and take a Body from the Virgin, and in that Body did obtain everlaſting Redemption for Sinners; and is gone with that very Body into the Preſence of his Father above the Clouds into Heaven from his Saints on Earth, tho' in them by his Spirit. A plain Anſwer to this would unlock your double Meanings. Again, thou ſayeſt the Saints drank of the ſpiritual Rock that followed them.

Friend, I confeſs, that that ſpiritual Rock that did follow the Fathers, and long after, was from the ſame Loins with them, even from the Loins of *Abraham*, and the reſt of the Children of the Promiſe, according to the Promiſe, was the Meat and Drink of Saints, *Rom.* 9. 4, 5. But to look upon Chriſt no otherwiſe than as he was before the World was, which was a Spirit only, and not to own him now cloathed with a Body, abſent from his Children touching the ſame Body, I dare be bold to ſay, they are no *Chriſtians, but Antichriſtians, yea Antichriſts. He that confeſſeth not that Jeſus Chriſt is come in the Fleſh is Antichriſt, and of Antichriſt.* Again,

At this alſo thou wrangleſt, becauſe I ſaid, that *every Spirit that confeſſeth not that Jeſus Chriſt, who was with the Father before the World was, did in the appointed Time of the Father, come into the World, take a Body upon him, and was very Man as well as very God: and did in that very Body ſuffer what did belong to the Sons of Men*, &c. So my Book, Page 42, 43, 44.

I anſwer, if thou didſt indeed believe the Truth, thou wouldeſt own theſe things. But being deceived, rather than thou wilt let this paſs for Truth, though thou dareſt not oppoſe it with open Face, yet thou wilt put on a Vail, and venture upon it thus, ſaying, *If every Spirit were of God, which doth confeſs in Words this, then is not the* Pope *himſelf Antichriſt.*

Anſw. Friend, it is one thing to confeſs the things in Words, and another thing to believe them, and to make a Life out of them; and therefore is thy Life made out of Chriſt without thee, by the Operation of his Spirit within thee, yea or no?

Then in anſwer to my bidding People receive no Chriſt except God's Chriſt, thou ſaiſt

ſaiſt thus, *That Chriſt is a Myſtery, and unto him is Light, and ſhall be Salvation where his Perſon never came.* This Queſtion I ask thee, Did or doth Chriſt obtain Salvation for any, without that Body which he took of the Virgin? And yet thou ſaiſt, it cannot be ſaid, here is the Place where the Son is not.

I anſwer: As the Son of God is alſo very Man, ſo it may be ſaid, Here is the Place where he is not, and there is the Place where he hath not been, tho' as he is God it is otherwiſe: Let him that reads underſtand.

And now paſſing by many things that I might juſtly examine, and alſo many unſeemly expreſſions, I come to the next thing, and that is; where you ſay, you wreſt not the Scripture in *Joh.* 1. 9. But it is evident, that you do moſt horribly wreſt it, in that you, though you ſeem to take it in the plain Words, yet would hold, that that Light is the Spirit of Chriſt, notwithſtanding here is no ſuch thing mentioned in that Scripture. For Mark, as I have ſometimes ſaid, and now alſo will ſay, that that Light wherewith Chriſt, as he is God, hath lightned every one with, is not the Spirit of Chriſt, as is clear, in that ſome are ſenſual having not the Spirit, which they muſt needs have, if it were given to every one that comes into the World, and therefore, in that you ſay, I ſay you lay down that Scripture falſe; I ſay again, that you ſay many things which I do know to be blaſphemy, as I ſhall prove clearly anon, as alſo I have already. And therefore, to take thee off from this, I ſhall ſay, that Chriſt as he is a Mediator, a Man between God and Man, ſo he doth not lighten every man that comes into the World, though as he is God he doth. And that is manifeſt, where he often (as he was Man) ſaith, Theſe things are ſpoken to them that are without in Parables; that ſeeing, they might not ſee; and hearing, they might not underſtand, *Luk.* 8. 10. And again, where *Judas* (not *Iſcariot*) ſaid; Lord, how is it, that thou wilt manifeſt thy ſelf to us, and not unto the World? He ſaith, *if a man love me, he will keep my ſayings, and my Father will love him, and we* (I as Mediator, and my Father as reconciled in me) *will manifeſt our ſelves unto him*, Joh. 14. 21. 23. And again, *No man knoweth the Father but the Son:* That is, no man knoweth him as a Father, but the Son, and he to whom the Son will reveal him, *Mat.* 11. 27. But above all, take that Scripture where the Son ſaith, *I thank thee O Father, Lord of Heaven and Earth, becauſe thou haſt hid theſe things from the wiſe and prudent, and haſt revealed them to Babes*, ver. 25. Here the Son and the Father are ſpeaking one to another; the Father he hides the glorious things of the Goſpel from the World, *Mat.* 11. 25, 26, 27. and the Son he rejoices in ſo doing. At that ſame Hour Jeſus rejoiced in Spirit, and ſaid, *I thank thee O Father*, &c. Therefore underſtand thus much, that though Chriſt as he is God, doth give to every man a Light, which is Conſcience, otherwiſe called Nature, *Rom.* 2. 14. 1 *Cor.* 11. 14. yet it doth not follow, that every man hath Enlightning from Chriſt as he is Mediator. No, Chriſt as he is Mediator doth neither pray for the World, *Joh.* 17. 9. neither doth he give his Spirit to all that are in the World; for ſome are Senſual, and have it not. But now the Argument that thou do'ſt bring to colour the contrary with, is this; For what the Father doth, ſayeſt thou, the Son doth alſo. *Anſw.* Though this be true, that the Son doth what the Father doth; yet it doth not appear, that either the Father or the Son hath given the Spirit to every one that comes into the World.

Again thou ſayeſt, thou denieſt thoſe that ſay, *That Light which every one hath as he comes into the World, is Conſcience; though ſome call it Chriſt falſly. Anſw.* Friend, What wilt thou have it called; Chriſt. No. if not Conſcience, then call it Nature it ſelf; for all have not the Spirit. Jude 19.

But another great Argument thou bringeſt in *Page* 15, is, *The Light of Chriſt doth convince of Sin.* Now do you call Conſcience the Light of Chriſt? that will convince of Sin, *Joh.* 8. 9. And they being convinced by their own Conſciences, &c. if thou doeſt call the Law the Light of Chriſt, that alſo will convince of, or make known Sin; For by the Law is the Knowledge of Sin, *Rom.* 3. 20. If thou do'ſt call even Nature it ſelf, the Light of Chriſt; That alſo doth ſhew, that Sins are a ſhame, even thoſe Sins which ſome leap over, 1 *Cor.* 11. 14. and Ruffian-like they will wear long hair, which Nature it ſelf forbiddeth, and is commended for the ſame by the Apoſtle. The Spirit of Chriſt alſo will convince of Sin. What, becauſe theſe ſeveral things will convince of Sin, therefore will they needs be the Spirit of Chriſt? Or do they altogether make but one Spirit of Chriſt? Doſt thou profeſs thy ſelf to walk in the Light, and art not able to know theſe things? Or, if thou doeſt know them, art thou ſo unfaithful, as not to tell poor People of them, who are ſome of them at their wits End, by Reaſon they are not inlightned into theſe things.

Another of thy Arguments, is, *They ſaw the eternal Power and Godhead, by that which was made manifeſt of God in them.*

Anſw. The Scripture ſay not ſo word for word, but thus: *Becauſe that which might be known of God, was manifeſted in them.* But how: For he hath ſhewed it unto them. But how; Why the inviſible Things of him from the Creation of the World are clearly ſeen, being underſtood by the things that are made (which Words in thy charge againſt me thou didſt leave out) But mark:

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The inviſible Things of God from the Creation of the World are clearly ſeen, being underſtood by the Things that are made: But how then doth it ſay, that the Knowledge of God is manifeſt in them? Why, becauſe God hath ſhewed it unto them by the Things that are made, even by the Creation of the World. So that this Scripture holdeth forth thus much; that the inviſible Things of God, as his Power, Holineſs, and common Goodneſs to the Sons of Men are clearly ſeen, being underſtood by the things that are made. But how feeble an Argument is this, to prove ſuch a Doctrine as this: That every one hath the Spirit, when this Light diſcovers God only by his Works in the World. Friend, if they that know God, becauſe he doth ſhew himſelf to them by his Works in the World, have the Spirit of Chriſt, then the ſame Argument will ſerve to ſpeak thus much; that the Devils themſelves have the Spirit of Chriſt, which would be wonderful Blaſphemy once to affirm. And Friend, the very Devils, both for the Knowledge of Sin, and alſo for the Knowledge of God's eternal Power and Godhead, have more Experience, than all the unregenerate Men in the World; and yet have not the leaſt ſpark of the Spirit of Chriſt in them.

Other lame Arguments thou tumbleſt over, like a blind Man in a Thicket of Buſhes, which I paſs by: But one thing more thou haſt, and that is this; Thou askeſt me, *whether I do know this Light which God and Chriſt hath given to every Man?* Rom. 2. 14. First, I deny that Chriſt as he is Mediator, 1 Cor. 11. 14. hath given to every Man his Spirit; And *Secondly*, I deny, that Chriſt as he is God hath given to every one his Spirit; but this I ſay as I have often ſaid, it is Conſcience of Nature it ſelf that every one hath, take it in either of this Scripture Terms, as I have proved at large. And whereas thou askeſt me, *Whether that Light, which Chriſt as he is God hath lightned every one with that comes into the World, be ſufficient in it ſelf for Life and Salvation.* I anſwer plainly, No; for then Chriſt Jeſus needed not to have come into the World to die for Sinners; for every one had that Light before Chriſt did come into the World.

And ſecondly I anſwer, it is not able, for then it would have been a needleſs Thing for Chriſt to tell his Diſciples of ſending them his Spirit, to lead them into all Truth. They might have ſaid, Why doſt thou talk of ſending us thy Spirit, who have that that can do the deed already, if that could have done it.

3. Becauſe the Scripture ſaith, *Some are ſenſual, having not the Spirit.* Now a Man cannot lay hold on Chriſt, nor believe in him ſavingly without the Spirit, becauſe Faith is the Work of the Spirit.

And 4*thly*, Becauſe then it had been in vain for the Lord to have given the Scriptures to teach Men out of, either concerning himſelf or themſelves: Why? Becauſe without it they had a ſufficient Light to guide them: That Thing muſt not be ſo.

And whereas thou askeſt, whether the Fault be then in God, or in that thou calleſt his Light, or in the Creature? I anſwer; What if God, willing to ſhew his Wrath, and to make his Power known, endured with much Patience the Veſſels of Wrath fitted to Deſtruction; and that he might make known the Riches of his Glory on the Veſſels of Mercy, which he had afore (before the World was, *Eph.* 1. 4.) ordained unto Glory? And ſecondly, O vain Man! What is that to thee if God ſhould make ſome Veſſels to diſhonour: hath not the Potter power over the Clay, of the ſame Lump to do therewith as he pleaſes, *Rom.* 9. from *ver.* 16. to *ver.* 22.

And where I ſay, *Chriſt as he is God hath lightned every one that cometh into the World*: To it thou giveſt a glavering Anſwer; but having touched on this before, I paſs it by.

To the next Thing, where I ſay, *Men's neglecting this Light, or Law, will be ſure to damn them, though their Obedience to the Law will not ſave them.* Here thou ſayeſt I have confeſſed Truth, (and I know it is true by Experience) and thou commenteſt on thoſe Things laid down by me thus: *Then ſurely* (ſayeſt thou) *It is good not to neglect it*; that is, *not to neglect following the Law.* To which I anſwer, as their Obedience to the Law will not ſave them, ſo their neglect of Obedience to the Law will be ſure to damn them; theſe Things thou canſt not deny. But is this all the Wit thou haſt? Becauſe the neglect of the Law will be ſure to damn them; therefore wouldſt thou put poor Souls to follow that which will not ſave them? (O wonderful Ignorance.) Nay, but thou ſhouldeſt have ſaid, then ſurely the beſt Courſe is, for a poor Soul in this Caſe, to fly to the Lord Chriſt, even the Man Chriſt Jeſus, who was ſlain on Mount *Calvary* for the Sins of poor Sinners. And the rather, becauſe he did ſo willingly, of his own Accord lay down his Life for them. Methinks, I ſay, thou ſhouldeſt rather have ſaid, then let us follow the Son of *Mary*, the Man Chriſt Jeſus, the Lamb of God that taketh away the Sins of the World, by his Blood on the Croſs; who is now alſo at his Father's right Hand making Interceſſion for all thoſe that do come to the Father by him; but they that are not for the Truth, will advance any Thing but the Truth. And as for that which thou calleſt the ſecond Clauſe, which is, *The Law* (ſayeſt thou) *muſt be obeyed.*

I anſwer, Chriſt Jeſus hath done that in his own Perſon, and juſtified me thereby; and for my Part, I will not labour now to fulfil the Law for Juſtification, leaſt I ſhould

undervalue the Merits of the Man Chriſt Jeſus, and what he hath done without me: and yet will I labour to fulfil, if it were poſſible, ten thouſand Laws, if there were ſo many: And O! let it be out of Love to my ſweet Lord Jeſus (2 *Cor.* 5. 14.) *for the Love of Chriſt conſtrains me.* And thus much to thy 16th Page.

In the next Place, *thou art offended with this*, becauſe I ſay, though Chriſt doth give a Light to every one that comes into the World, yet it doth not therefore follow, that this Conſcience, (or Light) is the Spirit of Chriſt, or the Work of Grace wrought in the Heart of any Believer. This I ſhall paſs alſo, as having ſpoken to it already, only mind thee of thy Weakneſs, in that thou ſhouldeſt make this Conſcience; that Chriſt hath given to every Man to be the ſame with the Spirit of Chriſt. And thou ſayeſt further, that the Light, that Chriſt hath lightned every one with, is the ſame in Nature with the Spirit of Chriſt. O wonderful! that a Man ſhould be ſo fooliſh, and ſo much beſides the Truth, as to compare that Nature, or Conſcience, that is given to every Man; equal to the Spirit of Chriſt: Nay, thou ſayeſt that it is one with it in Nature. Did'ſt thou not bluſh when thou laidſt it down? If thou did'ſt not, thou mighteſt have done with ſhame enough. As I ſaid before, becauſe thy Conſcience will convince thee of Sin, therefore thou wilt call it Chriſt, or as good as Chriſt. What! becauſe the Law will convince of Sin, therefore the Law muſt be called Chriſt. What Ignorance is this? Nay, Nature it ſelf, that muſt have the Preheminency, even as high as Chriſt Jeſus, becauſe it can tell a Man that it is a ſhame for him to wear long Hair.

Then thou askeſt me, can there be a ſurer Thing for the Creature to walk by, than by the Light of Chriſt, which thou confeſſeſt every one hath, that cometh into the World. *Anſwer*, Friend, to the Law, and to the Teſtimony (*ſayeth the Scriptures*) for they teſtify of Chriſt. And if thou or any elſe, ſhall leave the Scriptures, to follow the Convictions of their own Conſcience; ye are not like to know Chriſt Jeſus the Lord, for they may be defiled. And again, it is through the Promiſes laid down in the Scriptures, *that we may partake of the divine Nature*, 2 Pet. 1. 4. *and not by our following of the Law, or Conſcience*, Gal. 3. 1, 2, 3, 4.

But again, where I ſay, *Heathens, Turks, Jews, Atheiſts, &c.* have that which doth convince of Sin, and yet are ſo far from having the Spirit of Chriſt in them, that they delight to do Iniquity; and to ſerve their Luſt. Upon this thou moveſt this Query, do they, or I, or any other ſerve Sin and Luſt, becauſe Chriſt hath not given us Light, or becauſe we hate this Light.

Anſw. This I do really confeſs, that every *Heathen, Turk*, or *Jew*, in this World, hath a Conſcience within them, that doth convince of Sin; for the Gentiles which have not the Law, that is, not the Law in Tables of Stone, or written as we have; theſe do by Nature, the Things contained in the Law; theſe having not the Law, are a Law unto themſelves; which ſhew the Work of the Law written in their Hearts, their Conſciences alſo bearing them Witneſs, &c. And all Men and Women ſhall be left without Excuſe, even by the Convictions of their own Conſciences, or the Law. But now that theſe Things are the Spirit of Chriſt, that I deny. For Conſcience is but a Creature, a Faculty of the Soul of Man, which God hath made. Neither is the Law the Spirit of Chriſt; for the Law is not of Faith. They that are of the Works of the Law are under the Curſe, but they that have the Spirit of Chriſt, they are the Children of God, and under Grace, and delivered from the Curſe, as it is written *Gal.* 3. *As many as are of the Works of the Law are under the Curſe.* But what is it to be of the Works of the Law, or under the Law? *Anſw.* Why to ſeek to be juſtified by their Obedience to the Law. *Iſrael which followed after the Law of Righteouſneſs, Mark.* They that follow after Righteouſneſs, do not attain to the Law of Righteouſneſs; if they ſeek it not by Faith: But as it were by the Works of the Law, *Rom.* 9. 30, 31. But Chriſt hath delivered us from the Curſe of the Law, being (in our Nature) made a Curſe for us, *Gal.* 3. 10, 11, 12, 13.

But whereas thou ſayeſt, this Conſcience or Law, which you would fain have called the Spirit of Chriſt; works in all Men either to juſtifie, or condemn. I do plainly deny, that either Conſcience, or the Law can juſtifie, though they can condemn. *Mark*, The Law is called the Miniſtration of Condemnation, but not of Life.

The Goſpel is called the Miniſtration of Life, but not of Condemnation; the Law was given that Sin might be diſcovered. The Goſpel was ſent, that Sin might be taken away. The Law worketh Wrath; but the Goſpel is a Goſpel of Peace, *Rom.* 10. *The Law makes nothing perfect*, *Heb.* 7. 19. But Chriſt juſtifieth from all thoſe Things from which we could not be juſtified by the Law of *Moſes*, *Acts* 13. 39. 2 Cor. 3. 9

And whereas thou askeſt me whether any Thing doth convince of Sin contrary to, or beſides the Spirit of Chriſt.

I anſwer, There is Conſcience, and the Law, yea, and Nature it ſelf that doth convince of Sin; as before I have proved at large. Yet neither is Conſcience, the Law, or Nature it ſelf the Spirit of Chriſt; no, but are much inferior to it, as being Things of no Glory in Reſpect of it.

And again, that ſomething doth convince

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of Sin beſides the Spirit of Chriſt, it is evident, for the Law ſaith, *Curſed is every one that continueth not in all Things that are written in it to do them*, 2 Cor. 3. 10. But the Spirit convinceth Men of their unbelief, together with other Sins. *Now Mark*, The Law alſo convinceth to work for Life, the Spirit convinceth to believe for Life; the Law ſaith, *he that doth not fulfil me, ſhall be damned. The Spirit ſaith, he that believeth in Chriſt ſhall be ſaved.* Now obſerve the Terms of the Law and of the Goſpel, are different one from another as to Juſtification. If Men ſeek for Life by the Law; then the Law ſaith, *fulfil me perfectly, and thou ſhalt live.* The Spirit ſaith, that Chriſt Jeſus came into the World to ſave thoſe that by Tranſgreſſion had broken the Law. For, for this Cauſe ſaith the Spirit he (*Jeſus the Son of* Mary, *the Man Chriſt between God and us*, 1 *Tim.* 2. 5.) *is the Mediator of the New Teſtament.* For what? That by Means of Death for the Redemption of the Tranſgreſſions that were under the firſt Teſtament, *they which are called might receive the Promiſe of eternal Inheritance*, Heb. 9. 15. Now I would not be miſtaken; I do not ſay, that the Spirit of Chriſt doth give the leaſt Liberty to Sin; God forbid. But it's Convictions are of a more ſaving and refreſhing Nature than the Convictions of the Law, and do more conſtrain the Soul to Holineſs than that.

The Law ſaying, *Work for Life*; the Spirit ſaying, *Now to him that worketh not (for Life) but believeth on him that juſtifieth the ungodly, his Faith is counted for Righteouſneſs*, Rom. 4. 5. as thus, if I ſhould owe to two Creditors ten thouſand Talents; the one ſhould ſay unto me, thou oweſt me five thouſand Talents, pay that thou oweſt; the other ſhould ſay, thou oweſt me five thouſand Talents, and I frankly and freely forgive thee all. Now theſe Expreſſions are contrary one to another: Even ſo is the end of the Convictions of the Law, not according to the end of the Convictions of the Spirit of Chriſt; the one ſaying, *pay me that thou oweſt*, the other ſaying, *thou art frankly and freely forgiven all.*

The next Thing thou uttereſt is, where I ſay, *Thoſe that are alive unto Sins, have not the Spirit of Chriſt.* But ſayeſt thou, *it is given to every Man.* Mark, thou ſayeſt, *It is given to every Man*: The Apoſtle ſaith, *ſome are ſenſual, having not the Spirit*, Jude 19. Who muſt we now believe, the Apoſtle or you? Certainly your Doctrine is not according to Truth, but a Lie; as is clear, in that you will affirm, that which the Apoſtle doth deny.

Then thou ſayeſt, I bring other vain Arguments to prove, that every one hath not the Spirit of Chriſt. This one is enough to prove it, that the Apoſtle ſaith, *Some Men have it not.* But that which thou calleſt vain, I am ſure neither thou, nor any of thy Fellows, are able to anſwer. One is to this Purpoſe; the Devils are ſo convinced of Sin, that they did fear the Torment that was to come upon them for their Sins; and did fear alſo that the Son of Man was come to torment them for their Sins, and yet the Devils have not the Spirit of Chriſt. So that it is evident, that we may be convinced of Sin, and yet not by the Spirit of Chriſt. A ſecond Argument which thou calleſt vain, is this, Man in his coming into the World, hath this Conſcience given him, which doth convince of Sin, *Joh.* 8. 9. yet Man in his coming into the World, or as he cometh into the World, hath not the Spirit of Chriſt given him, for that muſt be received ordinarily afterward by the preaching of the Word, which is preached by the Miniſters and Servants of Jeſus Chriſt, *Acts* 10. 44. While *Peter* yet ſpake to the People, the Holy Spirit fell on all them that heard the Word.

But farther, thou ſaiſt, *Until I prove the Light of Chriſt contrary to the Spirit of Chriſt, thou wilt ſay, that every Man hath that which is one in Union, and like the Spirit of Chriſt, even as good as the Spirit of Chriſt in its Meaſure.*

Anſwer. Friend, I have proved already that every Man hath not the Spirit of Chriſt, though they have that which thou doſt call the Spirit of Chriſt, which is Conſcience and Nature itſelf. And this I ſay again, that thou haſt laid open thy Weakneſs very much, to ſay that every Man hath that which is as good as the Spirit of Chriſt. Friend, ſeeing the Scriptures ſay, ſome have not the Spirit of Chriſt, how durſt thou ſo blaſpheme, as to ſay, then it is as good as the Spirit of Chriſt in its meaſure. Was there ever ſuch a deal of Ignorance diſcovered at one time by a Man, as to ſay, that every Man hath the Spirit, or that which is as good as the Spirit; though the Spirit ſaith plainly, that ſome have not the Spirit, as I have proved plainly, *Jude* 19. Friend, what is there beſides the Spirit that is as good as the Spirit? Be ſilent, and ſay no more ſo, leſt thou doſt through Ignorance, or Preſumption, ſet up thy Conſcience or Nature, as high and as good as the Spirit of Chriſt, when indeed they are not worthy to be compared with it, being weak, and not able to do that which is and hath been done by the Spirit of Chriſt.

Then thou art offended, becauſe I ſaid the Devil doth deceive poor Souls by bidding them liſten within, and ſee if there be not that which doth convince of Sin. Friend, all Men have not the Spirit, though they have that Conſcience that doth convince of Sin, *John* 8. 9. Now ſeeing all Men have not the Spirit, is it not a great Deceit of the Devil to perſwade poor Souls, that becauſe they are convinced for Sin by their own Conſciences, therefore they have the

Spirit

Spirit of Chriſt: Surely it is from the Devil. Firſt, becauſe he would make thee believe that Conſcience which is but a Creature, is the Spirit of Chriſt, by whom the World was made. Again, becauſe the Soul being perſwaded that it hath the Spirit (when it hath it not) as all Men naturally are without it, *Eph.* 3. 13. it is kept off from ſeeking and begging for it, being already perſuaded (falſly) that it hath it.

And whereas thou ſaiſt, the Voice of the Goſpel is to bid liſten within the Heart, as *Paul preacheth.* I deny that *Paul* biddeth liſten within. But the Scripture that you would fain make Shelter for your Error is this, where he ſaith, *The Word is nigh thee, even in thy Mouth and in thy Heart.* That is, *The Word of Faith which we preach.* Now, Friend, Faith is that which layeth hold of, or believeth the Goſpel. And that this is the Meaning read the next Verſe: That (ſaith he) *If thou ſhalt confeſs with thy Mouth the Lord Jeſus, and ſhalt believe in thine Heart that GOD hath raiſed him from the Dead, thou ſhalt be ſaved.* So that it is clear that the Word of Faith, is to believe aſſuredly from the very Heart, that God hath raiſed up Jeſus from the Dead, out of the Grave into which he was laid by *Joſeph*; and that he was raiſed again for my Juſtification, *Rom.* 5. 25. as it is written, 1 *Cor.* 15. Moreover Brethren, ſaith he, *I declared unto you the Goſpel which I preached unto you at the firſt, which alſo you have received, and wherein you ſtand, by which alſo you are ſaved, if you keep in Memory, or aſſuredly believe, what I preached unto you, unleſs you have believed in vain:* But what was that Goſpel you preached? Why, ſaith he, ver. 3. *I delivered unto you firſt of all, that which I alſo received; How that Chriſt died for our Sins according to the Scriptures: and that he was buried, and that he roſe again the third Day according to the Scripture, and that he was ſeen of the Brethren after his Reſurrection,* &c. The Word of the Goſpel, my Friend, is, Chriſt died for our Sins according to the Scriptures, and that he roſe again according to the Scriptures; and that he is aſcended from his Diſciples, to prepare a Place for them according to the Scripture.

That he ever liveth to make Interceſſion in his own Perſon without, as Mediator between God and Man, according to the Scripture, *Heb.* 7. 25.

1 Theſ. 4. 16, 17. That he will come again in the Clouds with all his mighty Angels, and before him ſhall all Nations be gathered, according to the Scriptures, *Mat.* 25. 31, 32. after which time, his Saints ſhall be ever with him according to the Scriptures.

Again, thou art offended in that I ſaid, Now the poor Soul finding this to be ſo (that it is convinced of Sin) all in haſte (if it be willing to profeſs) through Ignorance of the Goſpel, claps in with the Motions of its own Conſcience, which doth command to abſtain from this Evil, and to practiſe that Good. Which Words of mine thou corrupteſt, and wreſteſt, and layeſt down in another Form, as are to be ſeen in thy Book, *Page* 18. But now, Friend, is not he ignorant of the Goſpel, which thinks his own Conſcience will lead him to eternal Life, by commanding to abſtain from this Evil, and practiſe that Good? Surely, if Salvation comes by our Conſcience, or by the Convictions or Commands thereof, *Chriſt Jeſus died for nothing*, Gal. 2. laſt Verſe.

Here my Words are corrupted

And whereas thou askeſt, what, and how doth the Light of the Goſpel work, if not in the Conſcience. I anſwer, Though the Light of the Spirit of God and the Goſpel be in the Hearts of the Elect of God; yet the Goſpel Light is hid, and doth not ſhine ſo much as unto, much leſs into the Conſciences of ſome of them that be loſt, 2 *Cor.* 4. 3, 4. that though the Light of the Goſpel doth ſhine, and that gloriouſly too in the Hearts of God's Elect, yet it doth not follow, that the Convictions of Conſcience is the Goſpel; no, nor the Convictions of the Law neither. And again, though every one of God's Elect have the Light of the glorious Goſpel ſhining in them, what Argument is this to prove all Men have the Light of the Goſpel ſhining in them. No, ſaith Chriſt, *I thank thee, O Father, that thou haſt hid theſe things* (the things of the Goſpel) *from the wiſe and prudent, and haſt revealed them to Babes.* And whereas thou ſaiſt (as I gather by thy Words) that I call Conſcience the Light of Chriſt, I ſay, if thou meaneſt by theſe Words (the Light of Chriſt) the Spirit of Chriſt, I do deny that every Man hath it: but if thou calleſt Conſcience the Light of Chriſt, or the higheſt Light that is in an unconverted Man the Light of Chriſt; then, I ſay, that the higheſt Light that is in a natural or unconverted Man (which you call the Light of Chriſt) is not able by all its Motions and Convictions, nor yet by all the Obedience that a Man can yield to theſe Convictions; I ſay, they are not able to deliver him from the Wrath to come; for Deliverance from that is obtained by the Blood of Jeſus, which was ſhed on the Croſs, without the Gate of Jeruſalem (as I have often ſaid) *Eph.* 1. 7. compared with *Heb.* 13. 12. and not any Light within a natural Man.

And whereas thou ſaiſt that I ſaid, the Devil counterfeits the new Birth by perſwading to follow the Light of the World: I anſwer, * Thou haſt moſt naughtily belied me. The Words that I ſaid (ſpeaking of the Devil before) are theſe; Now he counterfeits the new Birth (ſaid I) by perſwading them that it is wrought by following the Light that they brought into the World with them; as is clearly ſeen in my Book, *Page* 76. Friend, I wonder that you ſhould ſo boldly profeſs yourſelf to be led by the Spirit

* Here is another of his falſe Accuſations of me.

Spirit of Chriſt, when you make it manifeſt that you are guided by the Spirit of Satan. Was not he a Liar? and haſt not thou been led by a lying Spirit alſo, in wreſting of my Words as thou haſt done?

But I do freely declare again, that Satan doth deceive thoſe Souls, whom he perſwades the new Birth is wrought in, by following the Light they brought into the World with them; for Men as they come into the World, do not receive the Spirit, for it is given the Elect afterwards; neither have all Men the Spirit. And he that hath the new Birth, muſt have it by, and thro' the Spirit; as it is written, *Except a Man be born of Water and of the Spirit, he cannot enter into the Kingdom of Heaven.* Therefore, if Men do not bring the Spirit into the World with them; and if nothing without the Spirit, or nothing but the Spirit will or can work the new Birth in a Man: it muſt needs follow, that they who think the new Birth is wrought by that Light or Conſcience which they brought into the World with them, muſt needs be beguiled by Satan.

I do paſs by many of thy raging expreſſions, which I might juſtly charge with much Unrighteouſneſs; but I know the time is ſhort, and then whatſoever thou haſt done in ſecret, ſhall be laid open upon the Houſe Tops, therefore I forbear them.

Again, thou art offended becauſe I ſaid, now Satan makes the Soul believe he is its Friend, and that he is a Goſpel Miniſter, 2 *Cor.* 11. 14. and if the Soul will be led by what ſhall be made known to it, from the Light or Conſcience within, it ſhall not need to fear, but it ſhall do well, *page 76. of my book.* I ſaid it then, and I ſay it now; and I know that he that doth think to be born again by following his Conſcience, or any other Light that is in an unregenerate Man, will be deceived, and ſhall one Day know, that there is a difference between Conſcience and Chriſt; between the Light of Nature, and the Spirit of God. But you may ſay, how can you prove that Conſcience is not of the ſame Nature, of the Spirit of Chriſt: *Anſw. They that are unbelieving, even their Conſcience is defiled, Titus* 1. 15. But ſo cannot be the Spirit of Chriſt.

2. Conſcience is not of the ſame Nature with the Spirit of Chriſt, *for Conſcience may be hardened or ſeared with an hot iron*: as it is written 1 *Tim.* 4. 3. But ſo cannot the Spirit of Chriſt.

3. Our Conſciences naturally are evil, having (ſaith the Scripture) our hearts ſprinkled from an evil Conſcience, *Heb.* 10. 22. But ſo is not the Spirit of Chriſt.

But again, whereas you ſaid, that I ſaid, they will not ſpeak except the Spirit move them, &c. thou doeſt falſly ſpeak of me, and again doeſt corrupt my Words; * for I ſaid, now they will not ſpeak except their Spirit move them, (I do not ſay the Spirit of Chriſt) (ſaid I) Friend; if you can be led to life by your own Spirit, if your own Spirit will learn you the things of the Spirit of God; and if you can ſpeak them with and in your own Spirit, in that demonſtration that they are ſpoken, when they are ſpoken in the Spirit of Chriſt; (which all Men have not) then ſay that I ſpeak falſe things; but till that time hold your Peace. Thus I paſs by thy 19. *page*, leaving many of thy ſcolding terms to thyſelf.

The next thing thou ſayeſt, is, that I did run but was not ſent, like unto my forefathers: and therefore ſayeſt thou, I do not profit the People at all. *Anſw.* Which accuſation of thine, I ſhall leave to be taken notice of by the People of God in the Country where I dwell, who will teſtifie the contrary for me, ſetting aſide the Carnal Miniſtry, with their retinue; who are as mad againſt me as thy ſelf. Another falſe accuſation.

But farther, thou art ſomewhat diſtempered, and diſcontented that I ſaid, *Many ſad and horrible Doctrines are vented by you.* And you ſaid, I named nothing. *Anſw.* I need not, thine own ſpeech betrayeth thee, that thou art one of them, that do ſuch things; and I need go no further than thy own mouth and Doctrine. But if it will be more ſatisfaction to tell you wherein, they of your Society do hold ſad Doctrine I ſhall.

Firſt, therefore your Society do hold and affirm, that that Man which was hanged on the Croſs between two Thieves, called Jeſus; in his Perſon is within you, contrary to the Scripture, *Acts* 1. 11.

Secondly, you ſay that Chriſt is crucified within, dead within, riſen and aſcended within; which alſo you have no word of Scripture to prove.

Thirdly, your Society affirm, that the coming of the Spirit into the Hearts of Believers, is Chriſt his ſecond coming, When the Scriptures do plainly hold forth, that the coming of Chriſt in the Spirit was before his coming in the Fleſh; as in 1 *Pet.* 1. 10, 11. where the Apoſtle ſpeaking of the Prophets inquiring into the great Salvation which was afterwards to be accompliſhed, ſaith, Searching what, or what manner of Time the Spirit of Chriſt which was in them did ſignifie; when it teſtified before hand the Sufferings of Chriſt, and the Glory that ſhould follow.

Mark, here is the Spirit of Chriſt in the Prophets, long before the firſt coming of Chriſt in the Fleſh, which was when he was born of Mary the Virgin, the Spirit of Chriſt, *ſaith he*, did teſtifie before hand the Suffering of Chriſt, to the Prophets, which were before Chriſt came in the Fleſh, as the Scriptures hold forth plentifully.

But again, you deny the ſecond coming of that very Man, with that very Body, which was born of the Virgin Mary; and ſay, his ſecond coming is not his coming a-

* This is another of his falſe accuſations of me.

* Here is another of his falſe Accuſations of me.

gain perſonally, but his coming in the Spirit only; and that is all you look for, when the Scripture ſaith; That ſame Jeſus (who appeared to his Diſciples after his Paſſion, *Acts* 1. 3.) ſhall ſo come, even as they did ſee him depart from them into Heaven; which was a very Man, as well as very God. And will come again, a very Man as well as very God, at the End of the World. For it is that Man; namely, he that was crucified, whom God raiſed again, muſt be the Judge of quick and dead, *Acts* 10. 39, to 42. ſeriouſly compared.

Again, you ſay, that every Man hath the Spirit of Chriſt, which is a ſad Doctrine, becauſe contrary to the Scripture, *Jude* 19. And you ſay, there is that in every Man which is as good as the Spirit of Chriſt; which is a blaſphemous Doctrine. Beſides many other things which they of your own ſpirit have moſt ſadly ſpoken; which I ſhall not mention, being ſo commonly known to the Saints of the Lord, before whom you have openly, and without Fear (at leaſt in ſhew) ſpoken. Which will doubtleſs be laid open to your Sorrow and great Amazement, at the appearing of our Lord Jeſus Chriſt.

Then thou art offended becauſe I ſaid, I wonder that the Lord doth not either cauſe the Ground to open her Mouth and ſwallow you up: or elſe ſuffer the Devil to fetch you away, to the aſtoniſhing the whole World. Certainly, *Korah*, *Dathan* and *Abiram* did not ſo horribly tranſgreſs, as you have done. Yet his hand on them (no queſtion) was as it were the Aſtoniſhment of the World. Therefore I may well wonder that you are not ſerved ſo. Only this I conſider, it may be you have not yet filled up the Meaſure of your Wickedneſs, therefore is not the Hand of God as yet upon you.

The next Thing I take Notice of is, that thou findeſt Fault with mine Anſwer to this Queſtion. *But doth not the Scripture ſay, that it is the Spirit of Chriſt that doth convince of Sin?* Thou ſaiſt it is a good Queſtion, but I have confounded it in the Anſwer, and not anſwered plainly. Wherefore I ſhall not at all ſtick at the Pains, to give the Reader in brief ſome of the Heads of the Anſwer I then gave to it Word for Word, or to the ſame Purpoſe. The Anſwer was, Yes, the Spirit doth convince of Sin; but for the better underſtanding of this Place, I ſhall lay down this, *ſaid I.* That there are two Things ſpoken of in Scripture, that do manifeſt or convince of Sin. Firſt, the Law, *Rom.* 3. 20. *For by the Law is the Knowledge of Sin.* Secondly, the Spirit of Chriſt doth alſo the ſame, as it is written, *And when he is come, he will convince the World of Sin, Joh.* 16. 7, 8, 9. Now ſay I, ſometimes the Law it ſelf, by its own Power doth manifeſt Sin, as in the caſe of *Judas*, who was ſo far from having the Spirit of Chriſt, that the Devil had very great Poſſeſſion of him. Which things my Adverſary doth wrangle at, yet dares not affirm the contrary: only ſaith this, he had the righteous Law of God written in his Heart: which thing is not the Spirit of Chriſt. The Law is not of Faith. The Law is not the Comforter, but rather a Tormentor: yet the Spirit of Chriſt is a Comforter. Again ſay I, the Spirit of Chriſt doth take the Law, and doth effectually convince of ſin, &c. Then I put forth another Queſtion, ſaying, *But how ſhould I know whether I am convinced by the Law alone, or whether the Law be effectually ſet home by the Spirit?* To which I anſwer, when the Law doth convince by its own Power, it doth convince only of Sins againſt the Law; as lying, ſwearing, ſtealing, &c. pronouncing an horrible Curſe againſt thee if thou fulfil it not, and there leaves thee, but gives thee no Power to fulfil it compleatly and continually, which thou muſt do, if thou be ſaved thereby. With which my Adverſary is much offended; alſo ſaying, that I am confounded in my Diſcourſe, and ſo leaves me, confuting none of my Words by holy Scripture, but falls a railing, becauſe I reckon Phariſees and Quakers together.

Only thus much he ſaith; That I make it a light thing to be convinced by the Law, and then brings in that Scripture; *This is the Condemnation, that Light is come into the World, and Men love Darkneſs rather than Light*; cunningly corrupting of it, and would fain have you underſtand it as ſpoken of the Law, when the Son of *Mary* ſpeaks it of himſelf, which was not the Law, but the Saviour. And that he might the better go away undiſcerned, he ſaith, and the Law is Light, therefore the Light is the Law (*ſaith he*). But I perceive that he doth not yet underſtand the Difference between the Light of the Law, and the Light of the Goſpel; but would fain make the Law and Chriſt one Saviour: the one being but only a condemning Light, and nothing elſe; the other a ſaving comfortable Light. And whereas thou ſayeſt, I make it a light thing to be convinced by the Law, I anſwer; the Law is good, if a Man uſe it lawfully; and I honour it in its Place; yet if they make a Saviour of it, they make an Idol of it, and wreſt it out of its proper Place. Alſo, if they think that it is Chriſt, they are much deceived.

But farther, he put me to prove any ſuch Diſtinction in Scripture as that there is any thing made Mention of therein that doth convince of Sin, beſides the Spirit of Chriſt: which thing I have already anſwered, where I ſaid the Scripture ſaith, *By the Law is the Knowledge of Sin, Rom.* 3. 20. And again, doth not even Nature it ſelf teach you, that it is a ſhame for a Man to wear long Hair, 2 *Cor.* 11. 14. and

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alſo Conſcience, which are neither of them the Spirit of Chriſt, but much inferiour to the ſame; yet this alſo convinceth of Sin, *John* 8. 9.

But to the other thing, which is the anſwer that I give in my Book to this Objection: But I am not only convinced of my Sins (may ſome ſay) but have alſo ſome Power againſt my Sins; ſo that I do in ſome Meaſure abſtain from the Sins forbidden in the Law. And becauſe I ſay, this thou mayeſt have and do, as thou thinkeſt, perfectly too [*as thou thinks*, mark that] as thoſe fond Hypocrites, called *Quakers* [think] that they alſo do, and yet be but a Natural Man. Here my Adverſary is very much offended, and calls me *Perverter* of the right way of the Lord; and ſaith, Shew me any Natural Man in the Scripture that hath done it. Whereas had he been but willing to have laid down the Scripture I brought to prove it, he needed not to have looked for a ſecond Anſwer. But becauſe he would have it again, I will therefore ſhew you, that Natural Men meerly by Nature may be convinced, and abſtain from thoſe things forbidden in the Law, and think they do it perfectly, nay, they do the things contained in the Law. For ſaith the Apoſtle, *Rom.* 2. 14. When the Gentiles which have not the Law, do by Nature [mark, *do by Nature*] the things contained in the Law; theſe [the Gentiles] having not the Law, are a Law to themſelves. Mark; the Gentiles do by Nature the things contained in, or held forth, or made Mention of by the Law; the Light alſo that they have, it is themſelves, being a Law to themſelves; that is, their Conſciences (being of themſelves) bearing them Witneſs, and their Thoughts the mean while accuſing, or elſe excuſing one another, though they cannot be ſaved thereby, *ver.* 15. Again, when *Paul* was a Natural Man, and a Perſecuter of Jeſus Chriſt, he ſaith of himſelf, that then he was, touching the Righteouſneſs of the Law, Blameleſs, *Phil.* 3. 6. And whereas thou ſayeſt, thou hadſt rather chuſe to be one of thoſe who abſtain from thoſe things forbidden in the Law, and to have Power over Sin, than to live in the Tranſgreſſion of the Law; this is fair ſpoken, and it doth ſhew that thou art under the Convictions of the Law; and if it be no worſe, I fear thy ſtate the leſs, though it be bad enough; yet this I ſay, if thy Soul be not ſaved freely, by the Blood of that Man who was Crucified on Mount *Calvary*, and by his Merits alone done by himſelf in his own Perſon, thou, notwithſtanding wilt fall ſhort of eternal Life. For by the Works of the Law, ſhall no Fleſh living be juſtified, *Rom.* 3. 20. Though by it be the Knowledge of Sin, and a Command to abſtain from the ſame. And thus have I ſpoken to thy 21. *Page.*

But farther thou ſayeſt, that thou feareſt I worſhip the name *Mary*, becauſe I mention her Name ſo much.

Anſw. If thou hadſt ſaid, I worſhip her Son, thou hadſt ſaid truly (I hope) But is not thy Spite more againſt her Son, than her? I doubt it is; for neither thou, nor thy Companions can endure that one ſhould ſay, he is ſtill the ſame that was born of *Mary*, Fleſh and Bones, a very man, now abſent from his People, though in them in his Spirit. There are more offended at this beſides the Quakers.

Again, thou ſayeſt I ſaid, *That as he is God, Chriſt lightneth every Man that comes into the World*; which thing again I ſay. What then? Then ſay you, I will mind you of one Scripture which you your ſelf have quoted, which ſaith, *The Law is Light*, Prov. 4. 23. Therefore ſayeſt thou, *The Light is the Law.* Give me leave here to take thy Words in twain: Firſt, if when thou ſayeſt, then the Law is Light, thou mean, the Light of the Law is the Light of the Law, and no more, thou ſayeſt Right. But if thou mean, the Light of the Law, is the Light of the Goſpel, or the Spirit of Chriſt, I muſt needs reprove thee. For I tell thee again, the Law is not of Faith, the Law makes nothing perfect, *Heb.* 7. *ver.* 19. The Law is but a weak and unprofitable thing, as to Juſtification, *Heb.* 7. 17. though as I ſaid before, it is good if it be uſed lawfully; which is, not to ſeek or look for Juſtification thereby, nor yet to ſay, it is the Spirit of Chriſt.

Then farther thou art offended, becauſe I ſaid, When the Spirit of Chriſt convinceth, it convinceth of more Sins than the Sins againſt the Law. Friend, will the Law ſhew a Man that his Righteouſneſs is Sin and Dung? No, for though the Law will ſhew a Man that his failing in the Acts of Righteouſneſs is Sin; yet I queſtion, whether the Law will ſhew, that a Man's own Righteouſneſs is Sin. For there is in Scripture ſaith, it doth, or can. Secondly, ſhew me, if thou canſt, that the Sin of Unbelief is ſpoken againſt in all the Ten Commandments, or that called the Moral Law. But now the Spirit of Chriſt convinceth of Unbelief, that is, it ſheweth, that if Men do not believe, that they have Redemption by the Obedience of that Man who was laid in the Manger, hanged on the Croſs, &c. I ſay, it ſheweth, that thoſe who do not lay hold on what he hath done and ſuffered without them in his own Body on the Tree (through the Operation of his Spirit, which he hath promiſed to give to them that ask him) or elſe they have not yet been convinced of the Sin of Unbelief, and ſo are ſtill in a periſhing Condition; notwithſtanding their ſtrict Obedience, to the Light within them, or to the Law. And now tell me, you that deſire to mingle the Law and the Goſpel together, and to make of both one and the ſame Goſpel of Chriſt: Did you ever ſee your ſelves undone and loſt,

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unleſs the Righteouſneſs, Blood, Death, Reſurrection and Interceſſion of that Man Chriſt Jeſus (in his own Perſon) was imputed to you? and until you could by Faith own it as done for you, and counted yours by Imputation, yea, or no? Nay, rather have you not ſet up your Conſciences, and the Law, and counted your Obedience to them better, and of more Value, than the Obedience of the Son of *Mary* without you, to be imputed to you? and if ſo, it is becauſe you have not been ſavingly convinced by the Spirit of Chriſt, of the Sin of Unbelief.

Other Things thou doſt quarrel againſt, but ſeeing they are in effect the ſame with the former, I paſs them by; and ſhall come to the next Thing thou doſt think to catch me withal, and that is, becauſe I ſay, that *God only is the Saviour, there is none beſides him.* Therefore ſayeſt thou, how contrary is this to that in *Page* 24. where I ſay, how wickedly are they deluded, who own Chriſt no otherwiſe than as he was before the World began. Now this is no Contradiction as thou wouldeſt have it; for though I ſay there is none but God our Saviour, yet I did alſo then in my Book ſhew how he was our Saviour, namely, *in that he came into the World, being born of a Virgin, made under the Law, that he might redeem them that were under the Law, by his Obedience in that Nature, by ſuffering in that Nature, by his riſing* again in that Nature, and by carrying that Nature into Heaven with him, as the Scriptures at large declare; and therefore though I ſay God is our Saviour, and none beſides he; yet they that own him to be the Saviour no otherwiſe than as he was before the World began, are ſuch as deny that he is come in the Fleſh, and ſo are of Antichriſt, 1 *John* 2. For before God could actually be a Saviour, he muſt partake of another Nature than the Divine, even the Nature of Man, *Heb.* 2. 14, 15.

Again, thou ſayeſt, it is a Slander put upon the *Quakers*, to ſay, they ſlight the Reſurrection: *Anſw.* What ſay you, Do you believe the Reſurrection of the Body after it is laid in the Grave? Do you believe that the Saints that have been this four or five thouſand Years in their Graves ſhall riſe, and alſo the Wicked, each one with that very Body wherein they acted in this World; ſome to everlaſting Life, and ſome to everlaſting Contempt. Anſwer plainly, and clear your ſelves, but I know you dare not, for you deny theſe Things.

But if you ſpeak doubtfully, or covertly in anſwer thereunto; I doubt not but God will help me to find you out, and lay open your Folly; if I ſhall live till another Cavil by you be put forth againſt the Truth.

The next Thing thou cavilleſt at is, that Query raiſed from *Eph.* 4. 10. and thou ſaiſt I have not anſwered it. You ſhould have anſwered it better, or elſe have confuted that Anſwer I gave unto it, and then you had done ſomething: But the great Thing that troubles thee is, becauſe I ſay, (further in my Book) he that aſcended from his Diſciples, was a very Man, *For handle me and ſee, ſaith Chriſt, a Spirit hath no Fleſh and Bones as you ſee me have.* Now let the Adverſary ſhew by the Scripture (ſaid I) that there is in them any Place called Heaven, which is able to contain a Man of ſome four or five Foot long (or a competent Man of Fleſh and Bones) for the ſpace of fifteen or ſixteen hundred Years, but that above the Clouds, which troubles thee ſo, that it makes thy Tongue run thou can'ſt not tell how; but know, that when the Son of Man ſhall come from Heaven to judge the World in Righteouſneſs, that which thou calleſt Fooliſhneſs now, thou wilt find a Truth then to thy own Wrong, if thou cloſe not in with him, who ſaid, handle me and ſee, *for a Spirit hath not Fleſh and Bones as you ſee me have*, Luk. 24. 38, 39, 40.

Another Thing that thou art troubled at, is, in that I do reckon the *Quakers* to be of the deluding Party; when alas, all Men that have Eyes to ſee, may eaſily diſcern, that you are of that Generation, as will appear in Part by your own Expreſſions, both now, and alſo at other Times. But that you may take off the Brand from your ſelves, you ſay, that the falſe Prophets and Antichriſt, were in the Apoſtles Days, as though there ſhould be no falſe Prophets now, when the very Time we live in doth manifeſtly declare, and hold forth, that there are many, who at this Day ſeek to beguile unſtable Souls, of which Sort you are not the leaſt, though for ought I can learn as yet, you are the laſt, (that are come into the World) but that you may the better ſhift it from your ſelves, you ſay, that in thoſe Days there was not a *Quaker* heard of; namely, in the Days of *John*. Friend, thou haſt rightly ſaid, there was not a *Quaker* heard of indeed, though there were many Chriſtians heard of then. By this you your ſelves do confeſs, that you are a new upſtart Sect, which was not at other Times in the World, though Chriſtian Saints have been always in the World. Friend, here like a Man in the dark, in ſeeking to keep thy ſelf out of one Ditch, thou art fallen into another; inſtead of proving your ſelves no falſe Prophets, you prove your ſelves no Chriſtians, ſaying, there was not a *Quaker* heard of then. But if *Quakers* had been Chriſtians, then they would have been heard of to the Glory of God, and his Chriſt.

Again to defend thy ſelf thou throweſt the Dirt in my Face, ſaying; If we ſhould diligently trace thee, we ſhould find thee in their Steps, meaning falſe Prophets, through famed Words, through Covetouſneſs, making Merchandiſe of Souls, loving the Wages of Unrighteouſneſs.

Friend, doeſt thou ſpeak this as from thy own

Another of his falſe Accuſations.

own Knowledge, or did any other tell thee ſo? However, that Spirit that led thee out of this Way, is a lying Spirit. For though I be poor, and of no repute in the World, as to outward things; yet through Grace I have learned by the example of the Apoſtle to preach the Truth; and alſo to Work with my Hands, both for mine own living, and for thoſe that are with me, when I have Opportunity. And I truſt that the Lord Jeſus, who hath helped me to reject the Wages of Unrighteouſneſs hitherto, will alſo help me ſtill, ſo that I ſhall diſtribute that which God hath given me freely, and not for filthy Lucres ſake. Other things I might ſpeak in Vindication of my Practice in this thing: But ask of others, and they will tell thee that the things I ſay are Truth: and hereafter have a Care of receiving any thing by Hear-ſay only, leſt you be found a Publiſher of thoſe Lies which are brought to you by others, and ſo render yourſelf the leſs credible; but be it ſo.

And as for your thinking, that to drink Water, and wear no Hat-bands, is not walking after your own Luſts; I ſay, that whatſoever Men do make a Religion out of, having no Warrant for it in the Scripture, is but walking after their own Luſts, and not after the Spirit of God. Thus have I paſſed thy 23d *Page*.

And leſt you ſhould think that the Quakers are not ſuch as condemned me and others for preaching according to the Scriptures; as you would fain clear yourſelves of this Charge laid againſt you in my Book, by your ſaying, you deny the Accuſation to be true upon any of the Quakers. I ſhall therefore tell you of your Siſter *Anne Blackly*, who did bid me in the Audience of many, *To throw away the Scriptures*. To which I anſwered, *No, for then the Devil would be too hard for me.*

And again, becauſe I ſaid, *The Man Chriſt Jeſus was above the Clouds and the Heavens, now abſent from his People in the World, touching his bodily Preſence*; She ſaid, *I preached up an Idol, and uſed Conjuration and Witchcraft.* Which things I ſhould rather have deſired her to repent of, than to make her a publick Example for others to take Warning by, but that it is expedient that your Folly be laid open, that others may fear to do as you have done.

This is another of his falſe Accuſations of me

But farther, thou chargeſt me with a loud * crying out againſt Chriſt within. This is thy throwing of Dirt in my Face again, for I have ſaid it often, that if any Man have not the Spirit of Chriſt he is none of his.

§ Here is another Lie made of me.

Again thou ſaiſt, that in *Page* 203, I do take in Hand to prove or diſcover that the Doctrine of Chriſt within, § is a falſe Opinion.

Thou doſt alſo here ſpeak falſly of me, for all that I take in hand to prove, is this, That they hold a falſe Opinion (and Principles too) who hold up a Chriſt within, in oppoſition to Chriſt without, who is the Saviour; as doth plainly appear by my following Diſcourſe, if you read from *Page* 203. to the end of my Book.

But in the next Place, after much railing, thou comeſt to the Place where I again ask this Queſtion, *Doth not the Scripture make mention of a Chriſt within?*

To which I anſwer, Yes, and he that hath it not is none of his. But to lay open thy Folly at laſt thou ſaiſt, Doth not the Scripture ſay, Chriſt is within you, except you be Reprobates? and is not this thus much, are not all they Reprobates (ſay you) but they in whom Chriſt is within?

Anſw. They are indeed Reprobates who have not Chriſt within them; but now, how is thy folly manifeſt? that in one Place thou ſhouldeſt confeſs ſome are Reprobates, who have not Chriſt within; and yet in *Page* 18, of thy Book thou ſaiſt, it is given to every Man. And in *Page* 26, of thy Book, thou ſaiſt, that a Meaſure of the Spirit is given to every Man, and is given within him too, though the Scripture declareth the contrary, and thy ſelf alſo now at laſt. It is well thou doeſt recant ſo much, as to eat thy firſt Words at the laſt, or at leaſt to ſhew thy ſelf unſtable in judgment: Friend, thou maiſt ſee, the more thou doeſt fight againſt the Truth, the more thou foileſt thy ſelf: Partly by helping of it, and partly by contradicting thy ſelf.

One thing more thou doeſt befool thy ſelf with, and that is; in that thou in the firſt Place ſaiſt thou owneſt the Words in my Book, and yet hath ſpent ſome four Sheets of Paper to vent thy thoughts againſt them.

But peradventure thou wilt ſay; thoſe Words that I own are not thoſe that I ſpeak againſt, but the other. To which I anſwer. There are many things in my Book ſpoken of by me that are Truth, which if you own, you muſt leave profeſſing your ſelf a *Quaker*.

As *firſt*, That that Man that was born of the Virgin *Mary*, called Jeſus, (I ſay you will not own) that he in his own Perſon, by himſelf without us, did compleatly bring in everlaſting Life for us, by offering up himſelf once for all upon the Croſs.

Secondly, that Chriſt who wrought out Redemption for his Children, did after he had wrought it out, go away from them, and not into them in his Perſon.

Thirdly, that he ever-liveth, that very Man to make Interceſſion in his Perſon, in the Preſence of his Father without, untill the End of the World.

Fourthly, that that very Man who did go away from his Diſciples into Heaven, will come again Perſonally the ſame Man the ſecond time, and before him ſhall be gathered all Nations, and he ſhall judge them

for their Sins: and take his to himſelf, who ſhall Soul and Body be with him to all Eternity; theſe things (I ſay) thou couldeſt not own, though they are the Truth of God. But leaving thee to the great God, who will give thee according to thy Works, in this as in other things: I ſhall come to thy Anſwers to my Queries.

The firſt Query that I propounded is, If thou ſaiſt that every Man hath a Meaſure of the Spirit of Chriſt within him, why ſay the Scriptures, *Some are ſenſual, having not the Spirit.* And when Chriſt telleth his Diſciples, of ſending them the Spirit, he ſaith, the World cannot receive it. Here in the firſt Place thou haſt not only anſwered deceitfully, but haſt alſo corrupted my Words in laying down the Query, in that thou didſt leave out ſome Words; for thou didſt lay it down thus: *If thou ſaiſt that every Man hath a Meaſure of the Spirit of Chriſt within him, why ſay the Scriptures, Some are ſenſual, having not the Spirit,* and Chriſt ſaith, *The World cannot receive it.* (Reader, compare them both together.)

Now thy Anſwer, is, *Some are ſenſual, having not the Spirit, becauſe they receive it not, and ſome cannot receive it, becauſe they believe not on him from whence it comes.* Yet ſayſt thou, *The meaſure of the Spirit is given to every Man to profit withal,* as the Scriptures ſay: When there is no Scripture ſaith, a Meaſure of the Spirit is given to every Man to profit withal. But again, ſee here thy ſtrange Confuſion. 1. *To ſay, ſome have it not.* 2. *To ſay every Man hath it.* But you would make a Difference between having and receiving: but I tell thee, he that hath it hath received it, *Gal.* 3. 2. and he that hath not received it, hath it not, *Jude* 19.

My ſecond Query was, *What is the Church of God redeemed by from the Curſe of Law? Is it by ſomething done within them, or by ſomething done without them?* If you ſay, it is redeemed by ſomething that worketh in them, then why did the Man Chriſt Jeſus hang on the Croſs on Mount *Calvary*, without the Gate of *Jeruſalem*, for the Sins of his Children? and why do the Scriptures ſay, That through this Man is preached to us the Forgiveneſs of Sins?

The anſwer thou giveſt is, *The Church of God is redeemed by Chriſt Jeſus, which is revealed in all Believers. And Chriſt Jeſus wrought in them mightily; And it was he that wrought in them to will and to do.*

This is plain Scripture, and the Man Chriſt Jeſus (ſayeſt thou) hanged on the Croſs on Mount *Calvary*; becauſe, they wickedly judged him to be a blaſphemer, and through their Envy perſecuted him to Death; becauſe he bare witneſs againſt them, and as in their account he died, and hanged on the Croſs, for an evil doer. And this is one Ground (at leaſt) why he hanged on the Croſs, &c.

Ha Friend? I had thought thou hadſt not been ſo much hardened; art thou not aſhamed thus to ſlight the Death of the Man Chriſt Jeſus on the Croſs; and reckon it not effectually for Salvation, but ſayeſt, the Church is redeemed by Chriſt Jeſus which is revealed within. And to confirm it, thou doſt alſo corruptly bring in two Scriptures.

The one ſaith, *whereunto I alſo Labour according to his Working, which Worketh in me mightily.* By which words *Paul* ſignifies thus much, *That as God was with him in the Miniſtry of the Word, ſo did he alſo ſtrive according to his Working which wrought in him mightily.* What is this to the purpoſe? See *Col.* 1. 26. to 30. And alſo, the other Scripture makes nothing to prove, that the Church of God is redeemed by Chriſt within, as he is within. Only you muſt corrupt the Scriptures, and be transformed (though Miniſters of Darkneſs) into an Angel of Light, if you will do any miſchief.

And now, that thy Anſwer is falſe, I ſhall clearly prove. *Firſt*, becauſe thou denyeſt, that Redemption was wrought out for Sinners by the Man Chriſt Jeſus on the Croſs, or Tree, on Mount *Calvary*; when the Scripture ſaith plainly, that when he did hang on the Tree, then did he bear all our Sins there in his own Body, 1 *Pet.* 2. 24.

And ſecondly, in thy ſaying it is redeemed by Chriſt within, by being within; when the Work of the Spirit of Chriſt in Believers, is to make known to the Soul by dwelling within, which way and how they were redeemed by the Man Chriſt Jeſus on the Croſs. And this I prove farther, becauſe when thou art forced to anſwer to theſe Words, Why did the Man Chriſt Jeſus hang on the Croſs on Mount *Calvary* for the Sins of his Children? Thou ſayeſt, becauſe they wickedly judged him to be a Blaſphemer. Friend, I did not ask thee why the Jews did put him to Death? But why was he crucified there for the Sins of his Children? But thou willing to cover over thine Error, goeſt on cunningly ſaying, and through their Envy they perſecuted him to Death, for an evil Doer, *This is one Ground at leaſt, &c.*

Friend, but that thou art aſhamed to own the Goſpel of Jeſus Chriſt, thou wouldeſt have ſaid, he was crucified there for the Sins of the World; and by his offering up of himſelf upon the Croſs, he did for ever perfect them that are ſanctified. Nay, thou wouldeſt have ſtudied to exalt his dying there; firſt, by ſhewing what a ſad Condition we were in without it; Secondly, by holding forth the manifold and great Privileges that we have by his dying for us there. But thou art at Enmity againſt the Things of God, as is clearly ſeen by thoſe that have indeed the Spirit of God

in

in them, and are enabled thereby to diſcern you. And though you ſay, there is no other that can forgive Sin, nor the Blood of any other that can take away Sin, but the Blood of God. Yet thou denyeſt, that the Blood of him, who was, and is truly God as well as Man, Chriſt Jeſus: I ſay, thou denyeſt that his Blood that was ſhed without *Jeruſalem Gates*, doth waſh away Sin from the Saints of God: and cunningly (though not at this time uttered) concluding that the Blood of God was ſhed for Sin on a Croſs within. If it be not ſo, then call me Lyar; but it will clearly appear ſo to be in your anſwer to my third *Query*.

3d. *Query* is, What Scripture have you to prove, that Chriſt is, or was Crucified within you, Dead within you, riſen within you, aſcended within you?

Thy anſwer is, There is no Scripture that mentions every of our Names in particular. And thy Query (ſaiſt thou) is raiſed from a miſunderſtanding of us, ſo I judge. But Chriſt is within us, that we do not deny, and he is the Lamb that was ſlain in the Streets of the great *City, which is ſpiritually called* Sodom, *and* Egypt (mind ſpiritually) *and he is now riſen, and aſcended*, this we know, and leave thee to receive a farther Anſwer from them that are led by a Spirit of Deluſion.

Friend, How doſt thou run about the Buſh, ſeeking to ſcrabble up an Anſwer, but findeſt not a right one, and wouldeſt alſo fain hold out, that Chriſt is, or was crucified within, dead within, riſen and aſcended within; but ſeeing thou can'ſt not with or by the Scriptures give an Anſwer; then ſeeing thy ſelf left of them, through the ſtrength of carnal Reaſon, thou goeſt about this Way. Is there any of our Names made mention of in Scripture, or to that Purpoſe, and would'ſt fain infer from thence, that becauſe we have Names, though not mentioned in Scriptures, therefore, Chriſt is, and was crucified within, though not mentioned in the Scriptures. *Friend*, Thy Sophiſtry deceives thee.

The ſecond Argument which is like the firſt, is this, *He is the Lamb ſlain in the Streets of the great City, ſpiritually called* Sodom *and* Egypt. *Now from the Word* (ſpiritually) *thou wouldeſt willingly infer alſo, that Chriſt is and was crucified within, dead within, and riſen within you*, and therefore thou ſaiſt, mind ſpiritually. *Friend, I may well mind thy ſpiritual Wickedneſs*, by which thou wouldeſt willingly cover thy Hereſy, but it will not be. Though thou dare not ſpeak plainly in ſo many Words, yet the Thoughts of thy Heart are made manifeſt, by the Words that flow from thee.

Ah Friend! That thou couldeſt but cloſe with the Truth, and venture thy Soul upon what was done by Jeſus on the Croſs without the *Gates of* Jeruſalem, *for it is by and through that Blood that was there ſhed that we have Redemption*, Heb. 13. 12. *compared with* Col. 1. 20. *and Remiſſion of Sins*, Eph. 1. 7. *and* 1 Pet. 2. 24.

My fourth Query was, Is that very Man that was crucified between two Thieves, whoſe Name was Jeſus the Son of *Mary*, is he the very Chriſt of God, yea, or no?

Thy *Anſwer* is, Yes, he is the very Chriſt of God, which was before the World was, by whom the World was made, who was made manifeſt from *Mary*'s Womb, and was perſecuted to Death by the Scribes and Phariſees, in whoſe Steps thou treadeſt, in asking ſubtle Queſtions to enſnare the Innocent, as they did. Read thy Example (ſaiſt thou) and thy ſelf to be an Enemy to God's Chriſt.

This Anſwer is doubtfully given, I did not ask thee whether he was the Chriſt of God, that was before the World was; but I asked thee whether he was the Chriſt of God, that did hang between two Thieves on Mount *Calvary*. Now I know the Chriſt of God was before the World was; but thou art afraid to look upon him, as ſuffering on the Croſs on Mount *Calvary*, between two Thieves for our Sins. But contrariwiſe, would'ſt willingly own him to be no otherwiſe, but as he was before the World, which Thing is very dangerous; for he that doth ſo, doth lay aſide all Things, that in his own Perſon he did in the Fleſh that he took from the Virgin *Mary*, as to Juſtification and Salvation; only ſuppoſing him to be but an Example, and ſo beſpatters all his Merit and Righteouſneſs by your falſe Concluſions, which in his own Perſon he accompliſhed for our Juſtification.

And Friend, hadſt thou not been afraid of thy ſelf, thou would'ſt have been ſo far from calling theſe my Queries, ſubtil Queſtions, that thou would'ſt have owned them, and have given a ſober Chriſtian Anſwer to them, inſtead of a railing Accuſation. But it matters not, it hath but made thee ſhew thy ſelf the more, which peradventure for a Time might otherwiſe have lien hid.

My 5th Query was, *Is that very Man with that very Body within you, yea, or no?* To which thou anſwereſt: *The very Chriſt of God is within us, we dare not deny him; and we are Members of his Body, of his Fleſh, and of his Bones, as the* Epheſians *were: They that are led with a Spirit of Deluſion, ſhall anſwer the reſt of this thy Query, if they will.*

Thy Anſwer is nothing to the Queſtion, for I did not ask, whether the Spirit of Chriſt was in thee? (though I queſtion the Truth of that) But I asked you whether that very Man, with that very Body, (or the Body of Chriſt that was hanged on the Croſs) be within you? But I ſee you are minded to famble, and will not anſwer plainly,

plainly. But thou anſwereſt, ſaying, *We are Members of his Body, of his Fleſh, and of his Bones, as the Epheſians were.* This is nothing to the Purpoſe neither; for it is one thing for a Man to be a Member of the Fleſh and Bones of Chriſt, and another thing to have the Fleſh and Bones of Chriſt within him. What, becauſe Believers are Members one of another, muſt they therefore be alſo one in another? No. Even ſo, though a Believer be a Member of the Body, Fleſh and Bones of Chriſt; it doth not therefore follow, that Chriſt, Fleſh and Bones is within him. But thou art loth to diſcover thy ſelf in plain terms, though thou art made manifeſt full ſore againſt thy Will; for thou doſt here alſo, though very cunningly, ſignify, that thou owneſt Chriſt no otherwiſe, but as he is within. And to own him no otherwiſe, is ſtill againſt the Goſpel and Faith of the Apoſtles, who ſaid, they were abſent from him while they were at home in the Body, or here below, 2 *Cor.* 5. 6.

My ſixth Query was this, *Was that very Jeſus, that was born of the Virgin* Mary, *a real Man of Fleſh and Bones after his Reſurrection out of* Joſeph's *Sepulchre, Yea, or Nay. The Scriptures ſay he was; and if ſo, then did that Man go away from his Diſciples, and not into them, as the Scriptures declare; or did he with that Body of Fleſh go into his Diſciples, as ſome fond Dreamers think.*

Thy Anſwer is, What the Scripture ſpeaks of Chriſt, we own to be Truth, and own him to be what the Scriptures ſpeak of him; and all Mens Imaginations of him we deny, and their falſe Interpretations of the Scripture concerning him. And let the fond Dreamers, who err in their Thoughts, be reproved: for we dare own nothing but what the Spirit of the Lord bears witneſs of according to the Scriptures. And thus far I anſwer in Behalf of the *Quakers*; and let them that are led with a Spirit of Deluſion anſwer the reſt, which concerns themſelves.

This Anſwer hath ſome pretended Fairneſs in it. But yet we know you, that you can wreſt the Scriptures to your own Deſtruction; and that is clear, in that though you ſay you own him as the Scriptures ſpeak of him, yet you deny him as the Scriptures ſpeak of him in part. And if at any time you plead one Truth, it is that you might by your corrupt Dealing with that, clath again another; as for Inſtance:

You profeſs you own Chriſt within, but withal, with that Doctrine you will ſmite againſt the Doctrine of Chriſt Jeſus in his Perſon without, and deny that, though that is a Truth, as is alſo the other.

2. You do uſe that Truth of the Reſurrection of Saints from a State of Nature, to a State of Grace, to fight againſt that Truth of the Reſurrection of the Bodies of Saints out of their Graves; together with other things that I might add, as your holding forth the Interceſſion of the Spirit of Chriſt within, in oppoſition to the Interceſſion of Chriſt in his Perſon without in the Heavens. Which Things being thus done, they ſhew forth a great deal either of Ignorance or Preſumption, knowingly to fight againſt the Truth. And in this that thou anſwereſt ſo generally, and not particularly to the Queſtion, it is evident, that thou doſt not plainly declare thy Mind, but doſt keep that in thy Boſom which thou dareſt not manifeſt to the World.

My ſeventh Query was, *Hath that Chriſt that was with God the Father before the World was, no other Body but his Church?* If you ſay No, as it is your wonted Courſe; then again I ask you, *What was that in which he did bear the Sins of his Children?* If you ſay, *In his own Body on the Tree*; then I ask, *Whether that Body in which he did bear our Sins, was, or is, the Church of God, Yea, or No?* Again, If you ſay he hath no other Body but his Church, then I ask, *What that was that was taken down from the Croſs?* But here thou putteſt a Stop to the reſt of my Words, with an &c.

Thy anſwer is, In this thou haſt not only queried, but ſlandered; therefore thy ſlander (ſaiſt thou) I do remove. It is our wonted courſe, ſaiſt thou, to ſay, that Chriſt hath no other Body but his Church. Thou art here a falſe Accuſer. But we ſay, the Church is Chriſt's Body; and it is ſufficient for Salvation to know Chriſt Jeſus to be head in us, and over us, and our ſelves to be Members of his Body; which thou ſaiſt, is his Church. And what thou intendeſt by making ſo many foldings in one query, ſaiſt thou it may be judged it is to inſnare; and in that thou anſwereſt, thou anſwereſt thy ſelf for us in ſome things, that thou mighteſt have a further Ground to lay a deeper Snare; we do deny thee and thy Spirit, and ſee thee to be only feeding in thy Imaginations upon the report of things, without the Life: And thy Religion ſtands in Diſputes and Controverſies, and Queries, and many Words. But our religion ſtands in the Exerciſe of a pure Conſcience towards God, and toward Man; whether we ſpeak, or be ſilent: Theſe are thy Words,

Anſw. Now in my Query thou ſaiſt I ſlander, in that I ſay, You Quakers allow of no other Body of Chriſt, but the Church of Chriſt; yet doſt thou not clear thy ſelf at all, only thou wouldeſt ſay ſomething to dazzle the Eyes of the Ignorant. But Friend, if thou wouldeſt have made it appear that I ſlandered, in ſaying, you own no other Body but the Church; you ſhould have ſaid Yes, we do own this, That Chriſt hath a Body that is now in Glory, aſcended from his Diſciples, according to the Scripture, *Acts* 1. 3. compared with *ver.* 9, 10, 11. But thou doeſt only fling up a few Words

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into the Air, that thou mighteſt thereby puzzle thy ſimple Reader. But I bleſs God, for my part I do ſee thee, that thou doeſt like a beguiled Man, ſeek by all means to beguile others. And whereas thou ſaiſt, It is ſufficient to Salvation, to know Chriſt Jeſus as Head in us, and over us. To this I anſwer, whatſoever thy meaning is by theſe Words, yet there is none ſhall be ſaved, but thoſe who through the mighty Operation of the Spirit of Chriſt, are inabled to apply what the Man Chriſt Jeſus the Son of Mary hath done and ſuffered, and is now a doing for Sinners and Saints, (and for him) in the Preſence of his Father, now aſcended in his Body of Fleſh and Bones, from his Children which are alive in this World. I ſay, there is none ſhall be ſaved, but thoſe that are thus eſtabliſhed, or ſhall be ſo, as is clear from theſe (1 *Pet.* 1. 18. 19. and 2. 24. and 3. 18. 22. and 4. 1. 2 *Pet.* 1. 17. *Heb.* 7. 24. and 10. 7. 9. and 7. 24. 25. and 13. 12. 1 *Tim.* 2. 5. 6. *Eph.* 1. 7. *Acts* 12. 37. 38. 39.) with many other Scriptures. And again, when you ſay, I anſwer you in ſomething, if you mean, that the Body in which he did bear the Sins of his Children, is his Church (for that is partly my Query), then I do ſay, that your Doctrine is deſperate and deviliſh; and you do thereby undervalue the Death, Blood, Reſurrection and Aſcenſion, Interceſſion and ſecond coming again of that Man for Salvation; and therefore for a better Satisfaction to all who may read your Book, I intreat you to anſwer, *Did he bear our Sins in that Body which is his Church, or did he bear our Sins in that Body that did hang on the Croſs on Mount Calvary?* Anſwer plainly I beſeech you.

And now Friend, paſſing by the reſt of thy Bawlings, I ſhall come to thy ſeveral Queries, and ſhall anſwer to them in the Simplicity of my Soul, not laying down any doubtful Expreſſions, but in all Plainneſs, and not as you do; for the better underſtanding of them, by thoſe that read them.

Theſe be the Quakers Queries, *and my Anſwers to them.*

1. Quær. *Is any Man juſtified in the Sight of God, but he that followeth Chriſt; and is it not a Work to follow Chriſt, yea or nay; and what is the Sight of God?*

Anſw. He that followeth Chriſt aright, muſt firſt believe in Chriſt; for how ſhall they follow him, in whom they believe not. Now then the Scripture ſaith, *He that believeth on the Son hath everlaſting Life,* John 3. 16, 17, 18. ſo then we are juſtified by believing; and if ſo, than to follow Chriſt, is rather a Fruit of our believing, than Juſtification it ſelf. And whereas you aſk, *What is the Sight of God?* I anſwer, To be juſtified in the Sight of God by Jeſus Chriſt, is for God to look on ſuch poor Creatures as we are; as compleat, without ſpot or wrinkle, in the Obedience of the Man Chriſt Jeſus; who otherwiſe could not behold them in Love, becauſe of their Iniquity, *Hab.* 1. 3.

2 Query. *Whether will that Faith juſtifie a Man which hath not Works, ſeeing the Scripture, or the Apoſtle ſaith, Faith without Works is dead; and what is that which worketh Faith; and where is it, within, or without?*

Anſw. That Faith that hath not Works is Dead, being alone. Yet it doth not follow, that all that have Works, have Faith. No; but contrariwiſe, Men may have Works, yea, the Works of the Law of God too, and yet be under the Curſe; which they could not be if they had ſaving Faith. So then, if Faith without Works is dead; and again, if Men may have Works, and yet no Faith, no ſaving Faith, I mean: Then it will be good to enquire, what it is to have a right Faith, which doth bring forth right good Works; and who have Works without a right Faith. Gal. 3. 10, 11, 12, 13.

And firſt, a right ſaving Faith, is, for a Man to be enabled of God's holy Spirit, to lay hold on what the Man Chriſt hath done in his own Perſon, when he was in the World? as his Birth, Righteouſneſs, Death, Blood, Reſurrection, Aſcenſion and Interceſſion; and to apply the Virtue and Merit thereof to himſelf, ſo as to ſee himſelf ſaved thereby, *Rom.* 3. 24, 25. Being juſtified freely by his Grace: How? Even through the Redemption that is in Chriſt Jeſus. Whom God hath ſet forth to be a Propitiation, or Reconciler, through Faith in his Blood, &c. Again, Be it known unto you, that through this Man is preached unto you the Forgiveneſs of Sins, and by him all that believe: Mark, all that believe (namely, in his Blood which was ſhed on Mount *Calvary*) are juſtified from all things, from which they could not be juſtified by the Law of *Moſes.* If the Faith that applies theſe things be of the Operation of God, it is very much accompanied with good Works. For the Love of Chriſt conſtrains us: becauſe we thus judge, that if one died for all, then were all dead. And that he died for all, that we which live (namely by the Faith of this, that Chriſt died for all, *Gal.* 2. 20.) ſhould not henceforth live to our ſelves, but to him, that died for us, 2 *Cor.* 5. 14, 15. Acts 13. 38, 39.

But Secondly, They that deny the Merits of the Birth, Death, Righteouſneſs, Blood, &c. of the Man that was born of *Mary*, which he fulfilled in his own Perſon, by himſelf, *Heb.* 1. 2. I ſay, they that do not venture their Souls on theſe glorious, myſterious Truths, but deny the Belief of them to be ſufficient of themſelves to ſave from Hell, and all other Things, and doth expect that Salvation ſhould be obtained by

ſomething that worketh in them, by working in them. It is impoſſible that theſe, though they may be, touching the Righteouſneſs of the Law blameleſs, (*as* Paul *was while he was a Perſecutor*, Phil. 3.) to be ſaved hereby. Wherefore? becauſe they ſeek it not by the Faith of Chriſt, but as it were by the Works of the Law, *Rom.* 9. 30, 31.

And whereas you ask me, *what is that which worketh Faith? And where is it, within or without? I anſwer*, That which worketh ſaving Faith, is the holy Spirit of God, which is renewed through the hearing of the Word, preached by the Apoſtles or Miniſters of Jeſus Chriſt: Now the Spirit when it doth work, it entreth into the Soul, and as I ſaid before, doth enable the Soul to believe, and lay hold on the Merits of the Son of *Mary*, Jeſus Chriſt. *For ſaith he, when he is come, he ſhall glorifie me, for he ſhall take of mine, and ſhew it unto you*, John 16. 14.

3d Query. *Whether any be juſtified but he that is born of God? And whether doth he that is born of God commit Sin? And is that within the Creature, or without, that worketh the new Birth?*

Anſw. Juſtification may be taken two Ways, either in the Sight of God or in the Sight of the Soul, or Creature; My Meaning is, *that all that are or ſhall be ſaved, are juſtified in the Sight and Fore-knowledge of God before the Foundation of the World*, Eph. 1. 4. According as he hath choſen us in him before the Foundation of the World, &c. Having predeſtinated us to the Adoption of Children by Jeſus Chriſt unto himſelf. And again, *Moreover whom he did predeſtinate, them he alſo called: and whom he called, them he alſo juſtified: and whom he juſtified, them he alſo glorified*, *Rom.* 8. 30. Mark, all theſe things are ſpoken as being already done; *predeſtinated, called, juſtified, glorified.* He doth not ſay, they ſhall be, but he hath done it, that is, in and according to the Fore-ordination of God.

2. Saints are ſaid to be juſtified in their own Sight or Knowledge, as when God doth make manifeſt to the Soul, what he had determined before ſhould be done. *Be of good Cheer, thy Sins are forgiven thee.* This is Juſtification in the Sight of the Creature. And whereas you ask me, *Do they that are born of God commit Sin?* To this I anſwer,

They ſhall never commit the Sin againſt the Holy Ghoſt, as is the Meaning of that Place, 1 *John* 3. 19. *There is a Sin unto Death, and there is a Sin not unto Death.---- He that is born of God ſinneth not, but keepeth himſelf; and that wicked one*, mark, *that wicked one, the Sin unto Death, toucheth him not: But they that are born of God notwithſtanding, do daily ſin, as it is evident*, Jam. 3. 2. *In many things we offend all*, ſaith he, I and you, all of us. And again, *If we ſay that we have no Sin we deceive ourſelves, and* (inſtead of having no Sin) *the Truth is not in us*, 1 John 1. 8. *And who can ſay, my Heart is clean? There is none righteous, no not one.* And again, *There is not a juſt Man upon Earth that doth good, and ſinneth not.* Eccl. 7. 20. And I am confident, that while ſome would perſwade others that they have no Sin, their own Conſciences tell them they lie; and if it be not ſo in the reſt, it is becauſe they are hardened, and given to believe a Lie.

As to the latter Part of your Query, I anſwer; The new Birth is wrought through hearing of the Word preached. And yet not by Conſcience, nor by the Obedience to the Law, or Dictates of Nature; but by the Spirit coming into the Soul, and ſhewing its loſt Condition without the Obedience of the Son of *Mary*, the Son of God; and his Freeneſs and Willingneſs to communicate, or give himſelf, and all his things unto it; which being done, the Man is thereupon given up to God, and is become a new Creature. I might ſpend much time in ſpeaking to this, but I forbear, becauſe of itſelf it is enough to fill up a ſmall Volume.

4th Query. *If Chriſt hath lightned all Men as he is God* (as thou confeſſeſt) *then hath he not lightened all Men as he is the Son of God? and is not the Light of God ſufficient in itſelf, to lead to God all that follow it, Yea, or Nay?*

Anſw. Chriſt as he is God, doth lighten every Man that comes into the World, which Light is Conſcience, or otherwiſe Nature itſelf, which doth alſo convince of Sin, *John* 8. 9. Yet Chriſt as he is God; doth not give unto every Man that Spirit that doth lead to eternal Life, *for all Men have it not*, Jude 19. Secondly, Chriſt as he was and is the Son of God before the World was, being one in Power, and being with his Father, hath lightened every one that comes into the World, as aforeſaid; but hath not ſo neither given them his Spirit. *Some are ſenſual*, &c.

3. Chriſt as God-man, or as he came into the World to die for thoſe whom before as God he knew and loved; I ſay, he doth not in this Way neither lighten every Man with the ſaving Light of Life, or give unto them his Holy Spirit. No, they that have been, and now are Believers, do know and can remember, that all the time of their unregenerate State, they were without Chriſt, *Eph.* 2. 12. So that here is no way or room for your Doctrine, take it how you will, Chriſt hath not given to every one his Spirit.

Second Part of the Query, *Is not the Light of God ſufficient in itſelf, to lead to God all that follow it, Yea, or Nay?*

Anſ. Firſt, As I ſaid before, *Some are ſenſual, and have not the Spirit of Chriſt.* Secondly, *No Man can come to God as a Father by Adoption, but by Jeſus Chriſt*; then

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it muſt needs be that all Men, though they do follow that Light which is given to every Man, it is not able to lead to God as a Father in the Lord Jeſus Chriſt. Yet this Light that every Man hath, will ſhew a Man there is a God, and that this God is eternal; and alſo will clear out ſomething of him to them by the things that are made. But now, if this Light would lead to everlaſting Life, then might the Devils alſo be delivered from everlaſting Damnation, ſeeing they alſo do know God as a Creator, and Revenger of Sin, more perfectly than any natural Man in the World, though not as a Father by Adoption.

But you ſay, Doth it not lead to God all that follow it? *Anſw.* Not to be ſaved, though to be condemned, thro' the Weakneſs and Unprofitableneſs of that Light, or Conſcience, or the Law, call it either, and I clear it thus: Becauſe, if that Light that every Man receives, were able by our following it, to ſave us, then Chriſt needed not to have ſuffered, ſeeing all Men had that Light.

2. If that Light that every Man hath, which is Conſcience, were able to lead a Man to Juſtification by following it; that Promiſe was made in vain by Jeſus the Son of *Mary*, when he ſaid, *I will ſend you*; Mark, *I will ſend you the Spirit, and he ſhall lead you into all Truth*: For they had a Light before. But it is evident, that that was not ſufficient, becauſe they muſt have another ſent them by Jeſus Chriſt, and that muſt be the Spirit.

5th Query. *Whether is not the ſame Light in him that hates it, as it is in him that loves it*, John 3. *If there be a difference in the Light, ſhew it wherein; whether in the Nature, or otherwiſe?*

Anſw. Firſt, that Scripture quoted in *John* 3. *Light is come into the World, &c.* is not meant of that Light, or Conſcience, that every Man hath; but the Man Chriſt Jeſus is ſpeaking there of himſelf, as God-man, come into the World, born of the Virgin, if thou compare, *ver.* 19, 20, 21. with *ver.* 14, 15, 16, 17, 18. of the ſame Chapter, it is clear, for they all do ſpeak of the ſame Thing; namely, the Son of *Mary*. And again, ſaith he, *I am the Light of the World*. Now the Man Chriſt, though he was then in the World, and walked up and down in the ſame, yet he was not within any Man in the World as Man, (though he calls himſelf the Light thereof) though he was in ſome; I ſay, in ſome, as God by his Spirit. Now the Light, which was the Man Chriſt, was the very ſame, whether loved by ſome, or hated by others; but if you conclude every Man hath Chriſt, or that Light ſpoken of there, *John* 3. within him; That I deny having proved the contrary. But Secondly, Whether is there a difference in the Light? *Anſw.* Firſt, there are more Lights than one, there is a Light that may be ſuſpected to be Darkneſs, where he ſaith, *if the Light that is in thee be Darkneſs, &c.* Again, there is the Light of the Law, *Prov.* 6. 23. Again, Conſcience alſo will convince of Sin. Now there is none of theſe that can ſave a Sinner from the evil of his Ways. Take the beſt of them, which is the righteous Law of God, that cannot. For had there been a Law given, which might have given Life, then verily Righteouſneſs had come by the Law: But if you conclude that Righteouſneſs, or everlaſting Life cometh by the Law, you muſt conclude this again; that Chriſt did die in vain, *Gal.* 2. 21. So then theſe Things being not able to ſave the Soul, the next Thing is, the Son of God, the Son of Righteouſneſs ariſing with healing under his Wings, he is alſo a Light, and indeed the ſaving Light, far ſurpaſſing all the other mentioned.

Now though Chriſt doth not differ in himſelf, yet there is a difference in the Power of theſe Lights, the Law and Chriſt, the one not being able to ſave, the other being able. And again, there is alſo a difference in the Nature of them; the one being a condemning Light, the other a ſaving Light. It is *Moſes* that accuſeth you (ſaith Chriſt) even *Moſes* in whom ye truſt: But do not think, ſaith Chriſt, that I will accuſe you to the Father: No, ſaith he, it is *Moſes*, or the Law given by him. But again, where Chriſt ſpeaks for himſelf as a Saviour, he ſaith God ſent not his Son into the World to condemn the World, but that the World through him might be ſaved, *John* 3. 17. ſo that I ſay, *Firſt*, that Light ſpoken of *John* 3. which is the Man Chriſt, is not in every Man that comes into the World. *Secondly*, That the Man Chriſt, or the Light ſpoken of there, is not againſt himſelf. *Thirdly*, There is the Light of the Law, Conſcience, and Nature it ſelf, which are in all Men, which Things are altogether inſufficient to ſave a Man from Death, by his ſeeking of Juſtification thereby. Again, There is Jeſus Chriſt he is the Saviour, but not in all Men. And again, neither is the Man Chriſt Jeſus the condemning Light.

6th Query, *Whether is it poſſible, that any can be ſaved, without Chriſt manifeſted within? If no, then whether is not the Doctrine of Salvation, which is only neceſſary, to preach Chriſt within: And is it not the whole Myſtery of Salvation, God manifeſt in the Fleſh.*

Anſw. There can none be ſaved, but they that have the Spirit of Chriſt given unto them. But it is not the Spirit of Chriſt given to the Elect, that doth work out the Salvation of their Souls within them, for that was obtained by the Blood of the Man Chriſt Jeſus on the Croſs, *Heb.* 9. 12. compared with *Heb.* 13. 12.

Again, every one that is, or ſhall be ſaved

ved, muſt, and ſhall have the Spirit of Chriſt within them; yet doth it not follow, that to preach Chriſt (only) within, is the only Doctrine of Salvation. For then alſo the preaching of the Blood of Chriſt ſhed on the Croſs, as I ſaid before, muſt be of none effect. But he that doth preach the Doctrine of Salvation aright, muſt firſt begin to preach that Doctrine that *Paul* preached in 1 *Cor.* 15. 1, 2, 3, 4. *For I delivered unto you* (ſaith he) *firſt of all how that Chriſt died for our Sins according to the Scriptures: and that he was buried, and that he roſe again according to the Scriptures.* Now Chriſt, or the Spirit of Chriſt, is received by ſuch preaching as this is, as is clear from that Scripture, *Acts* 10. 38, to 44. *Where* Peter *ſpeaking of the Word that was publiſhed throughout all* Judea: *How God anointed Jeſus of* Nazareth (or which dwelt at *Nazareth*) *with the Holy Ghoſt, and with Power, who went about doing good, and healing all that were oppreſſed of the Devil: for God was with him. And we are Witneſſes of all thoſe Things which he did, both in the Land of the* Jews, *and in* Jeruſalem (ſaith *Peter*) *whom they ſlew, and hanged on a Tree: Him God raiſed up the Third Day, and ſhewed him openly; not unto all the People, but unto Witneſſes, choſen before of God; Even to us who did eat and drink with him, after his Reſurrection from the dead. And he commanded us to preach to the People, and to teſtifie that it is he which was ordained of God to be the Judge of quick and dead.* And is that all? No, *But to him give all the Prophets Witneſs,* (to him, even Jeſus of *Nazareth* whom the *Jews* crucified on the Tree) *that through his Name, whoſoever believeth in him, ſhall receive Remiſſion, or Forgiveneſs of Sins.* Now mark. *And while* Peter *yet ſpake theſe Words, the Holy Ghoſt fell on all them that heard the Word.* While *Peter* ſpake theſe Words, that by Jeſus of *Nazareth* Forgiveneſs of Sins was preached to them that believe in his Name, *the Holy Ghoſt fell on all them that heard the Word.* Namely, which *Peter* ſpake: This is the Way in which the Spirit is given? Namely, by preaching a crucified Chriſt.

But now, no Man can be ſaved without Chriſt, or the Spirit of Chriſt be given to him, becauſe he cannot be able to lay hold ſavingly of, and to hope for that Glory that Chriſt as he is God-man hath accompliſhed in his own Perſon without, unleſs he have the Spirit. But farther, thou ſaiſt; It is not the whole Myſtery of Salvation, God manifeſted in the Fleſh?

Anſw. Truly to know that God out of Love to poor Sinners, did in the Fulneſs of Time ſend forth his only begotten Son, who is equal with his Father, to be born of a Woman, and made *under the Law, to redeem them that are under the Law, that we might receive the Adoption of Sons*; this is to know the Myſtery of Godlineſs. Therefore, when the Scriptures ſay, God was manifeſted in the Fleſh, they mean, *God ſent forth his Son, which was and is the Word of God, God himſelf, and he was made Fleſh,* John 1. 14. *And ſo in the Nature of Man he did become the Lamb of God, or the Sacrifice of God, that doth take away the Sins of the World,* ver. 29. Now here I might enlarge abundantly, but that I would not be tedious.

7 Query. *Whether is it not poſſible, that many may profeſs as much of Chriſt without, as thou haſt ſaid of him, and yet be damned; and if this be the Faith to profeſs him born, dead, riſen and aſcended without; then is there any unbeliever in England? ſeeing all in the outward ſound believes, and profeſſeth as much as thou haſt ſaid. Yea, or nay?*

Anſw. I know there are many that do profeſs in Word, that Chriſt was born, dead, riſen, and aſcended without, and yet may be damned. Yet he that doth really, with the Faith of the Operation of God believe theſe things, and doth alſo apply the Virtue and Merit of the ſame to themſelves for Juſtification and Life ſhall be ſaved. *If thou ſhalt confeſs with thy Mouth the Lord Jeſus: and ſhalt believe in thine Heart that God raiſed him from the dead, thou ſhalt be ſaved,* Rom. 10. 9. *And alſo* 1 Cor. 15. 2. *By which ye are ſaved, if ye keep in Memory what I preached unto you.* What was that? Why, how that Chriſt died for our Sins according to the Scriptures, that he was buried, and roſe again, &c.

2. It is not Faith, only to talk of him with the Mouth, but as I ſaid before, to believe the ſame by the Operation of the Spirit in our Hearts.

If this be Faith, (ſaiſt thou) *to profeſs him born, dead, riſen and aſcended without, then is there any Unbeliever in England?*

Anſw. All that profeſs this do not truly believe it; for to profeſs in word alone, and believe in Heart, are two things. Secondly, if to profeſs this were the Faith, yet were there a good many Unbelievers in England, for the *Quakers* will not profeſs him aſcended without, neither making Interceſſion without, but contrarywiſe ſtrike at this Doctrine.

8 Query. *Whether hath that Man Faith in Chriſt that is not changed in the Nature, and is not the Liar and Slanderer an Unbeliever, and of the curſed Nature, yea or no?*

Anſw. He that hath Faith in Chriſt is a new Creature: and the Liar and Slanderer is an Unbeliever: and if he live and die in that Condition, his State is very ſad, tho' if he turn there is Hope for him; therefore repent and turn quickly, or elſe look to your ſelves, for you are the Men, as is clear by your Diſcourſe.

9 Query. *Whether any receive Chriſt, who receive him not into him? if not, ſhew how Chriſt can be received, and whether ma-*

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ny profeſs him not which never receive him.

Anſw. Chriſt as he is Man, as he was a Sacrifice for Sin, cannot be received really and perſonally into any, but yet, he that doth indeed receive the Goſpel, and believe that he was a Sacrifice upon the Croſs for his Sins, doth and hath alſo received his Spirit into him, which giveth him the Comfort of theſe things, *John* 14. 26. And *ſecondly*, there are very many that profeſs him, that at the Day of Judgment will fall ſhort of eternal Life, notwithſtanding all their Profeſſion; for as I ſaid before, it is not the Profeſſor, but the ſound Believer that ſhall be ſaved by him. But let the Reader mark, how thou condemneſt thy own Doctrine by this *Query*, for thou granteſt many profeſs Chriſt that never receive him. How then hath every Man Chriſt, or the Light of Chriſt within him? If it be within him, either he muſt receive it, or ſnatch it by Force againſt the Will of another, however the Scripture ſaith, what is it that thou haſt not received; (yet all Men have not received that) *Jude* 19.

10 Query, *Whether to preach for Hire, for Gifts and Rewards, and to divine for Money, and to make Merchandiſe of the People ſo. ſo much a Tear for preaching to them, be not true Marks and Signs of falſe Prophets? or can any give truer Signs of falſe Prophets than* Iſaiah *and* Micha *give, yea or nay?*

Anſw. There are a Company of dumb Dogs that are crept into the Nation, that love, give ye, and deſire to bear rule by their means; and they are every on for his gain from their Quarter. *Secondly*, there are a Company of Wolves crept out alſo, having wrapped themſelves about with ſheeps clothing, and theſe are both alike abominable to the Lord. Neither can a Man give a more right Deſcription of a falſe Prophet, than the Prophets and Chriſt with his Apoſtles did give, therefore examine your ſelves.

11 Query. *Whether muſt not the Devil be changed before Chriſt reign, and what is that which chains him, and whether art thou come to one of the Days of the Thouſand years, yea, or no?*

Anſw. Chriſt hath two ſeveral times wherein Satan muſt be bound by him, one is at the Converſion of Sinners, the other when he ſhall come the ſecond time, and perſonally appear, and reign, in the World to come.

Again, *whether I am come to one of the Days of the thouſand years?*

Anſw. No, becauſe he that doth reign with Chriſt one of theſe Days, *ſhall live and reign with Chriſt a thouſand years*, Rev. 20. 4. But there is never a Believer in the World, that doth, or in any likelyhood ſhall live half ſo long, before they die or be changed at the coming of the Man Chriſt Jeſus.

12 Query. *Whether doeſt thou know any Chriſt, preach or profeſs any Chriſt, who hath not lightened every Man that comes into the World with the Light of Life, or of Condemnation; And is he not a Deceiver that exhorts People for Salvation to any other thing than the Light of Chriſt, yea, or no? And how hath Chriſt lightened every Man if not within him?*

Anſw. That Chriſt I preach, is the Chriſt of God, who as he is God hath lightened every Man that comes into the World with Conſcience, and the Law, which is the Light of Condemnation, but not of Life; for the Law is the Miniſtration of Condemnation, 1 *Cor.* 7. 8. And all Men have the Law and Conſcience: but theſe will not ſave them. Again, there are ſome that do indeed enjoy the Light of Life. And whereas thou askeſt, is not he a Deceiver, that exhorts People to any thing elſe than the Light of Chriſt? *Anſw.* He that telleth any Man, that the Miniſtration of Condemnation will ſave him, which is the Law, he is a Lyar, and a Deceiver: but he that exhorts People to lay hold on what the Man Chriſt Jeſus hath done in his own Perſon for Sinners, and preſſeth Souls to venture upon that for Salvation, preacheth the Truth. *Thirdly*, Chriſt hath given to every one the Law, and Conſcience within him: yet theſe are not able to ſave him, but let him follow the Righteouſneſs of the Law never ſo much, yet if he be not directed of God to fly to Jeſus the Son of Mary, and to what he hath done in his own perſon for them, he ſhall never be ſaved, *Acts* 4. *verſe* 12.

Friend, Thus have I with all Plainneſs of Speech anſwered thy *Queries*, and I fear not at all but I have ſpoken the Truth as it is in Jeſus. And as for committing them to the Judgment of others, as thou wouldſt have me; let others ſay what they will, I am ſure I have ſpoken the Truth of God; and I make no queſtion but at the ſecond Coming of my Lord Jeſus from Heaven to judge the World, theſe things I ſhall not be aſhamed of; neither am I now; but am ready, if God ſhall give me Life, to ſpeak the ſame things to any Man, Face to Face; and I deſire thee, and all, even as many as ſhall read or hear this Treatiſe, to conſider, and look to themſelves, leſt they ſin againſt God ſo much in their Lifetime by rejecting theſe Truths, that it ſhall never be forgiven them to all Eternity, tho' they repent them of their rejecting the ſame. There is one thing more to which I ſhall ſpeak a few Words, and that is to a few Words written at the end of thy Book, which is called the Poſtſcript, wherein is ſeveral Charges againſt myſelf and ſome others, which I ſhall ſpeak ſomewhat to.

The firſt is againſt *John Burton*, thus; *John Burton* ſaid in a Diſcourſe with ſome Friends, that Chriſt had two Bodies, and

one of them is out of the Sight of the Saints. *Anſw.* My Brother *Burton* being abſent, I ſhall anſwer for him concerning the Charge laid againſt him. And therefore, that Chriſt, who is and was before the World began, God equal with his Father, did in the fullneſs of time take upon him a Body from the Virgin *Mary*, which was ſo prepared by God his Father, it is evident in Scripture; and in it after he had lived a while in the World, he did hang on the Croſs, was taken down thence again, and laid in *Joſeph*'s Sepulchre, was raiſed again, and aſcended away from his Diſciples therewith into Glory, *Acts* 1. 3, 9, 10, 11.

Again, he hath another Body, and that is his Church, *Eph.* 1. ver. the laſt. Now that he is out of the Sight of his Saints in one of the Bodies; namely, that which did hang on the Croſs, it is alſo evident, 1 *Tim.* 6. where *Paul* ſpeaking of that very Jeſus, who did bear a faithful Witneſs before *Pontius Pilate*, ſaith in ver. 16. *Who only hath Immortality, dwelling in the Light which no Man can approach unto, whom no man hath ſeen, nor can ſee.* That is, not with their mortal Eyes, in that Glory as yet. If you ſay ſtill, notwithſtanding this, that Chriſt as he was before the World began, hath but one Body, and that to be his Church, I ask you what that was that was taken down from the Croſs, and laid into *Joſeph's* Sepulchre, *Luke* 23. 52, 53.

The ſecond charge is againſt my ſelf, and is this; *John Bunyan* ſaid, Chriſt's ſecond coming is not his coming in Spirit, for his coming in Spirit is no coming.

The former part of the Words, namely, Chriſt's ſecond coming is not his coming in Spirit, thoſe I own. But the other namely, * For his coming in Spirit is no coming, is a Lye, made of me by the Author, *Edward Borrough.*

This is a falſe thing ſpoken of me.

The former Words were ſpoken at a meeting in *Bedford*, ſome Quakers being preſent contradicting and blaſpheming: And now they could not be content with that; but they muſt make up all with a Lye, and publiſh it in print. A *Quaker* there and I had ſome diſcourſe concerning Chriſt's ſecond coming, and he would affirm, that his coming in Spirit, was his ſecond coming ſpoken of in Scripture. Then I asked him, which was his firſt coming? He anſwered, when he was born of the Virgin, and took Fleſh upon him from her. Then ſaid I, I ſhall eaſily prove, that his coming in the Spirit is not his ſecond coming, for I will prove that his coming in the Spirit was before that which the Scripture and you alſo do call his firſt coming; and proved it by that plain Scripture, where *Peter* ſpeaking of the *Prophets*, *ſaith*, *ſearching what, or what manner of time the Spirit of Chriſt which was in them* (the Prophets) *did ſignifie, when it teſtified before hand of the Sufferings of Chriſt, and the Glory that ſhould follow*, 1 Pet. 1. 10. 11. and 3. 18, 19. *where ſpeaking of Chriſt's being put to Death in the Fleſh, but quickned in the Spirit. By which Spirit he preached to the Spirits* (*now*) *in priſon; but when was this, only when once the long ſuffering of God waited in the Days of Noah*, ver. 20. Which was long before the firſt coming of Chriſt, ſo called in Scripture, for that was, as I ſaid, when he took a Body from the Virgin *Mary.*

But ſecondly, it ſeems clearly by theſe Words, that you do look for no other coming but his coming in Spirit. O! how ſuddenly and unexpected of you, will the Son of Man break down from Heaven, with all his Mighty Angels in flaming Fire, and call you together, with all Nations to Judgment. And though now peradventure you are ready to ſlight the perſonal appearing of the Lord Jeſus Chriſt, that Man to Judgment, only looking for a judgment within, yet you will I am certain, very ſuddenly be made to paſs under another Judgment, which will be more exceeding great than any Judgment you ſhall have here, and more terrible. As for the latter Part of the charge, which is a very Lie; though I ſhall not trouble my ſelf to lay it to your charge (you have ſo manifeſtly declared your ſelves already what you are) yet I beſeech you, that hereafter you would not be ſo ready to receive Lies from others, and publiſh them to the view of the World, leaſt you appear to all Men (as you do to ſome) to be ſuch as are of an accuſing lying Spirit.

But farther, That Chriſt's coming in the Spirit is not his ſecond coming, it is evident; partly, in that the coming of Chriſt in Spirit, was before that called in Scripture, his firſt coming. Secondly, he that comes the ſecond time is he that came the firſt time. Now he that came the firſt time was very God and very Man, and not a Spirit only; for handle me, ſaith he, a Spirit hath not Fleſh and Bones, as you ſee me have, *Luke* 24. Now this ſame Jeſus that was very God and very Man, ſo born of *Mary*, ſaith, *I go and prepare a Place for you; and I*, the very ſame (as alſo Acts 1. 10, 11.) *will come again, and take you to my ſelf; that where I am, there ye might be alſo*, John 14. 1, 2, 3. Here I might ſpend many Words, but it needs not, the whole current of Scriptures do confirm this thing; and therefore I ſhall forbear, and content my ſelf with this, He that will be filthy let him be filthy, for the Day is at hand.

The 3d Charge is alſo againſt me, ſaying, *I ſaid, there was nothing in me, nor any Man, to be taken notice of.*

Though in ſome Senſe I do not deny theſe Words, yet I know, and am ſure, that directly in this Form of Words, I did never lay them down, but I paſs that. Now in this Senſe I do not deny them, there was nothing in me, as I was in my unregenerate Eſtate; nor in any Man elſe in the ſame Eſtate,

Eſtate, that is worthy to be taken Notice of for Juſtification. Firſt, becauſe every unregenerate Man is without Chriſt, before he be converted, *Eph.* 2. 12. Wherefore remember, that ye being Gentiles in the Fleſh (unconverted) that at that Time ye were without Chriſt. Now a Man that is without Chriſt, and hath not his Spirit in him, as ſome, yea, moſt Men are, *Jude* 19. What is there in that Man, that is worth the taking Notice of to juſtifie him.

Alſo converted *Paul* ſaith, *I know that in me, that is in my Fleſh, dwelleth no good Thing*, Rom. 7. 18.

As for others that are charged with Things, becauſe their Names are not alſo mentioned, I ſhall paſs them by; only thus much I ſhall ſay further to the laſt charge. That there is nothing in any Man by Nature, before he be converted, that is worth the taking Notice of, as to ſeek Juſtification thereby. And that that Light which every Man hath, being at the beſt but Conſcience, Nature, or the Law, let a Man take Notice of it, follow it, obey it never ſo much, it is not able to juſtifie the Soul: For if Righteouſneſs come by the Law, then Chriſt is Dead in vain. And as I ſaid before, every Man hath not Chriſt to take Notice of, though every Man hath Conſcience, or the Light of Nature in him, which is alſo able to convince of Sins againſt the Law of God, yet is not able to deliver from that Curſe pronounced by the Lord, againſt them that diſobey the Law. Nay the Law it ſelf is not able to ſave them that do follow it, being too weak for ſuch a Thing: And indeed God did not give it to that end, that Saints ſhould have Life by it. No, compare *Gal.* 3. 21. with *Rom.* 5. 20. you may clearly ſee why God gave the Law, namely, that Sins or Offences might abound. But how? By diſcovering Sin by its Workings. Now then you that follow the Law, and ſeek Life by it, this is all you are like to have of it: Firſt, you ſhall ſee your Tranſgreſſion againſt it, made known to you by it, *Rom.* 3. 20. and an horrible Curſe pronounced againſt you, becauſe you cannot give a complete continual Obedience to every Tittle of it.

And now Friend to thee, who haſt taken in Hand to anſwer my Queries laid down in the end of my Book; I ſay, thou haſt only wrangled and quarrelled at them; but haſt not given one plain and right Anſwer to any one of them. Therefore I ſhall leave them ſtill to be anſwered by you, or others of your Spirit. You ſhall find them at the end of this Diſcourſe: And I beſeech you to anſwer them in all plainneſs of Heart, and with as moderate a Spirit as you may. It is like there may be ſome Addition to them: But as I have dealt plainly and ſincerely with yours, ſo do you deal uprightly and plainly with mine, for the Satisfaction of thoſe who ſhall read them. And here I ſhall draw towards a Concluſion, only ſpeak ſome Words to thoſe who unawares to themſelves may be carried away with the Doctrines of the *Quakers*: And I ſhall be brief in ſpeaking to it. The Way that I ſhall take, ſhall be very plain to be underſtood; for I ſhall not lay down any doubtful Sentence in my Speech to them, nor others.

And firſt, I ſhall ſhew you that the Doctrine of the *Quakers* is an Error, and how.

2. Who they are that are carried away with it, and why.

3. The Way Satan takes to make this Deluſion, or filthy Doctrine to take Place in the Soul.

That the Doctrine of the *Quakers* is falſe, or an Error, I ſhall ſhew, firſt, by diſcovering the Doctrine it ſelf. Now the Doctrine of the *Quakers* is plainly this; Namely, *that every Man that comes into the World, hath the Spirit of Chriſt in him.* Now that this is an Error is clear, becauſe the Word of God ſaith plainly, *That ſome are ſenſual, having not the Spirit*, Jude 19. And again, *The unregenerate Man, in the Time of his unregenerate State, is without Chriſt*, Eph. 2. 12.

2. He that will but obſerve the Motions of that Light which every Man hath within him (ſay they) ſo as to obey and cloſe in with it to follow it, ſhall undoubtedly be ſaved from the Wrath to come. Now this is clearly a groſs Error; for firſt, If all Men have not Chriſt, as they have not, then is it not an Error to preſs Men to ſeek for Life, by following that which is not able to give Life. Yet this they do, who labour to perſuade Men, yea, the Souls of Men, that it is no leſs than the very Spirit of Chriſt in every Man, that doth convince of Sin, when the Scriptures ſay plainly, the Law, *Rom.* 3. 20. Conſcience, *Rom.* 2. 15. and Nature it ſelf, *Rom.* 2. 14. 1 *Cor.* 11. 14. will and doth convince of Sin, yet none of theſe is the Spirit of Chriſt. And the great Argument that they bring to prove that it is the Spirit of Chriſt, is, becauſe the Spirit doth alſo convince of Sin. Now what a poor Argument is this, to ſay, That becauſe the Spirit of Chriſt doth convince of Sin, therefore whatſoever doth convince of Sin, muſt needs be the Spirit of Chriſt. As much as to ſay, becauſe the Saints are called the Light of the World, *Mat.* 5. 14. Therefore the Saints are the Saviour of the World, ſeeing Chriſt alſo doth call himſelf the Light of the World, *John* 8. 12. or becauſe the Moon hath, or is Light, therefore the Moon is the Sun. This is but ſophiſtical arguing, and doth beget moſt damnable Errors and Hereſies in the World; but this is the Way that they take, to intangle poor Souls with their ſad and erroneous Doctrine, ſee *Page* 22. of his Book, *Line* 12, and 13. They ſay, that it muſt be Chriſt within

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in them, that muſt within them work out Juſtification for them; when it is evident from the whole current of Scripture, that the Son of *Mary* was delivered to be crucified for our Offences, and his Reſurrection, through Faith in it, is our Juſtification; as all along through Grace I have declared and cleared. And the Work that the Spirit doth in Point of Juſtification, is, to ſhew us what the Son of *Mary* hath done and ſuffered in his own Body on the Tree, and is now doing in the Preſence of his Father, in the higheſt Heaven.

And to help us to apply this to our Souls by Faith now, for a preſervative againſt theſe and the like Deluſions, obſerve, *Firſt*, As I ſaid before, *All have not the Spirit of Chriſt*, Jude 19. Eph. 2. 12.

2. That the Law, with all our Obedience to it, is not able to ſave, or juſtifie any poor Soul, *Rom.* 3. 20. For by the Works of the Law ſhall no Fleſh living be juſtified, though it gives the Knowledge of Sin.

3. That there is none other Way to be juſtified in the Sight of God, but by laying hold of what the Son of *Mary* (*Jeſus*) did do and ſuffer in his own Perſon, when he was in the World. For it is by him (and what he hath done in his own Perſon by himſelf, *Heb.* 1. 2.) that any Man is juſtified from his Sins, and the Wrath of God due to the ſame, by believing that his Blood was ſhed for their Sins; as it is written, *By his Stripes we are healed*, Iſa. 53. 5. as if their own Blood had been ſhed for their own Sins; and that his Righteouſneſs is theirs by Imputation, as if they themſelves had actually fulfilled all the Law of God for their own Juſtification, *Rom.* 10. 4.

The ſecond thing is, who are they that are carried away with this Deluſion, and why?

Anſw. Firſt, not one of God's elect whom he foreknew, ſhall be utterly deſtroyed thereby (I do not ſay they ſhall not be led away for a time; but they ſhall not be utterly deſtroyed); for they are kept by the mighty Power of God through Faith unto Salvation. But they are ſuch as are not indeed the elect of God, nor choſen in Chriſt before the World began. *Though Hymeneus and Philetus fall away, and overthrow the faith of ſome, yet the Foundation of God ſtands ſure, having this Seal, The Lord knoweth them that are his*, 2 Tim. 2. 18, 19.

Secondly, they are ſuch as in time paſt; for the Generality of them were either but light, frothy Profeſſors, or elſe were ſhaken in their Principles, and unſtable therein, as ſaith the Scriptures, They that are Deceivers do beguile unſtable Souls. Or if they were ſuch as were in Appearance ſober and ſerious in the Account of others, it was either from thoſe Convictions they had from the Law, or elſe from high Notions they had of the Goſpel; which have both ſuch Influence at ſome time on the Soul (though not ſavingly) that the Soul will go very far in Obedience to them; as for example, *Herod* who was an Enemy to the Truth, yet for a Time had ſuch Heart-workings, being convinced by the preaching of *John the Baptiſt*, that he feared him, and obſerved him, and when he heard him, he did many things, and heard him gladly, *Mark* 6. 20.

Now the Reaſon why ſuch People are carried away with ſuch Hereſies as theſe, or the like is,

Firſt, That as they were not of the elect of God, ſo God by ſuffering them to be carried away finally, may make it appear, that they were not of his Elect. They went out from us, but they were not of us: for if they had been of us, they would no doubt have continued with us. But they went out from us, that it might be made manifeſt (or that Men might ſee) that they were not all of us, 1 *John* 2. 9.

2. Becauſe God will not have his Church ſo diſturbed always with ſuch as are not of the Truth. Now there are ſome Men that have their Time to walk with the Church of God by permiſſion; and theſe Men are ever and anon ready to broach their Errors, even while they are among the Saints, to their Trouble. Now God having a Care of his Church, hath a Time to ſuffer the Devil to run through the World with ſome erroneous Doctrine or other, which when theſe Men taſte, being ſpirited beforehand for that purpoſe, do preſently cloſe in with the ſame, to the purifying of the Church, and the Manifeſtation of themſelves. And thus *every Branch which the Lord's right hand hath not planted, ſhall and muſt have a Time to be rooted up*, Matth. 15. 13.

3. Becauſe others that are of the right graffing in, may notwithſtanding not preſume but fear, leaſt they alſo fall through the ſame Example of others who are already fallen, or may fall hereafter, *Heb.* 4. 1, 2, 11.

4. Becauſe others may ſee, that it is not by their own Strength that they do ſtand, but freely by the Grace of God, and his Power and Love towards them in the Lord Jeſus Chriſt. God hath choſen ſome before the Foundation of the World. Now to manifeſt this, though they are even as bad as the worſt by Nature, yet I ſay, becauſe God will ſhew his Power and his Love, he doth preſerve ſome to eternal Life, though others fall into eternal Damnation. *Of all that thou haſt given me*, ſaith Chriſt, *have I loſt none but the ſon of perdition, that the ſcripture might be fulfilled*, John 17. 12. Many other Reaſons might be given why theſe Things muſt and ſhall be; but I rather chooſe to forbear. Only thus much I have ſpoken, becauſe I know it is my Duty to

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ſpeak a few Words unto you, that you may either cloſe in with the Truth, or elſe the more clearly be left without Excuſe at the great day.

The *third* and laſt Thing, is the Way that Satan takes to make thoſe Deluſions take place in the Soul.

Now the Way whereby he makes theſe or any other Deluſions to take place in the Soul, is, *firſt*, to perſuade the Soul that they are the Truth; and *ſecondly*, to ſtir up in the Soul an Enmity to any Thing or Perſon that ſhall declare the contrary.

Firſt, They are given over to believe a Lie; that is, to believe falſe Doctrine to be the Doctrine of God and of Chriſt. And that he might bring this to paſs, he goeth about to change the Names of Things; and becauſe the Law, Conſcience, and Nature itſelf can convince of Sin, therefore he calleth them Chriſt, or the Light of Chriſt; ſaying to a natural Man, one that is not yet converted, *Mind the Light within you.* If they ask what Light? ſay they, *That which doth convince of Sin.* If they farther ask, Why, what is that? They ſay, *It is the light of Chriſt, the light of life, or Chriſt within.*

Now theſe Things are nothing elſe but Conſcience, Nature, or the Law, for a natural Man hath nothing elſe that dwelleth within him to convince him of Sin: only theſe Things have a new Name put upon them. And poor Creatures hearing the Name Chriſt, being ignorant of the Nature of Chriſt, do preſently cloſe in with theſe Things, ſuppoſing, nay, verily believing that theſe are the Spirit of Chriſt. Which Things being thus received, if at any time one come and oppoſe them, and tell them that it is an Error that they have taken up, to think that that which is in an unregenerate Man is the Spirit of Chriſt, and contrariwiſe telleth them plainly, that it is but their own Conſcience that doth convince them, or the Law written in their Hearts by Nature. Nay, ſay they, it is the Light of Chriſt in the Conſcience, when there is no Scripture hath any ſuch manner of expreſſions, only a Fancy of their own, taken up without ground from the Word. But the Soul being poſſeſſed with this Doctrine, preſently its Heart riſeth againſt any thing that doth contradict it, and is filled with a ſecret Enmity againſt it. Now the Way that Satan takes to bring this about, is to perſuade poor Souls, that all theſe Thoughts that do any wiſe contradict the Principles received, is but a Temptation of the Devil. And if at any Time there be the Doctrine of Jeſus held forth in Truth, his Death, Burial, Reſurrection, Aſcenſion and Interceſſion; now without in the Preſence of his Father for Sinners, and that there is Salvation no where elſe but in the Merits of the *firſt born of Mary, which is Jeſus Chriſt, without the Works of the Law*, Rom. 3. 28. Preſently with Envy they are enraged and cry, *Doſt thou not know that every Man hath a Meaſure of the Spirit given to him? Follow that, liſten to that, turn thy Mind to that, and walk in the Light of that.* When alas there is no ſuch Thing as the Spirit of Chriſt in every Man, as I ſaid, and proved before at large; only the Devil hath gotten this Way to call Conſcience Chriſt, the Law Chriſt; and hereby to entangle the Soul with the Name of a Thing, without the Thing itſelf.

But now the Soul is ſet down in its Principles, and he that doth any way confute that Spirit, preſently it falls a raging, and cries out, *Serpent, Liar, Wolf, Dragon, Devil*, be ſilent with thy ſerpentine Wiſdom, and Smoak of the bottomleſs Pit. Now in this the Devil is wonderful cunning: for leaſt he ſhould indeed be diſcovered, he doth ſet the Face hard againſt the Truth, and counteth it ſuch a deadly Enemy, that he will not, cannot bear it; but lets fly againſt it all the helliſh Words and Madneſs he can: And now he begins firſt to cry, Avoid Satan. All which is only to harden him in whom he doth dwell, more and more againſt the Truth. Now he doth alſo harden Souls in Deluſions, by preſenting the ugly and baſe Converſations of a Company of covetous Wretches, who do profeſs themſelves to be the Miniſters of the Goſpel, but are not; now poor Creatures being ſhaking and doubtful what way to take, ſeeing the Converſation of theſe Men to be wicked, and the Doctrine of theſe Deluders covered with a ſeeming Holineſs; they preſently embrace it, ſaying, ſurely theſe Men are in the right way; they cry down the Prieſts, whoſe Lives we alſo ſee to be profane, they are very ſtrict in their Ways, and if ſuch be not good Men, who are? But yet that which is moſt taking is (through the Corruption and Pride that is naturally in the Heart of Man) theſe Men propoſe ſuch a way to Salvation, as is in the Compaſs of a Man's own Ability, even Works of Righteouſneſs done by him, which is very agreeable to Man's Nature, which would willingly be ſaved, but would not be altogether beholden to God for it: and theſe Works not being wrought by the Prieſts or National Miniſters, but by the other, though in Oppoſition to the Righteouſneſs of Chriſt, the Meſſias God-man, poor Souls not only ſuck in theſe erroneous Principles, but are hardened in them againſt the Doctrine of God and his Son Jeſus Chriſt by their ungodly Converſation, and thus diſhonour the Son of God. But come Brethren, let us be patient, ſtabliſh our Hearts, wait but a while, and I doubt not but you will ſee that thoſe who diſhonour our Jeſus ſhall ſoon be brought down, both *Ranters, Quakers, Prieſts*, and People alſo, that ſhall continue in oppoſing him either in Doctrine

or Practice; for our God hath ſaid, *Ah! I will eaſe me of my Adverſaries.*

Now, a few Words more to thoſe who do believe in Chriſt aright, and lay him for their Foundation.

Firſt, Bleſs God that you are not carried away with the Deluſions that are on foot in this Generation.

Secondly, See that you are Labourers after a more experimental Knowledge of our Lord Jeſus Chriſt; fly more to his Birth, Death, Blood, Reſurrection, Aſcenſion and Interceſſion; and fetch refreſhing for your Souls more and more from him without, through the Operation of his Spirit within; and tho' the Fruits of the Spirit be excellent, and to be owned where they are found; yet have a care you take not away the Glory of the Blood of Chriſt ſhed on the Croſs without the *Gates of Jeruſalem*, and give it them; which you will do, if you do content yourſelves, and ſatisfy your Conſciences with this; that you find the Fruits of the Spirit within you, and do not go for Peace and Conſolation of Conſcience to the Blood of Jeſus ſhed on the Croſs.

Therefore learn of the Saints, or rather of the Spirit, *Rev.* 5. who teacheth to ſing this Song, *Thou art worthy to take the Book, and to open the Seals thereof, for thou waſt ſlain, and haſt redeemed us to God by thy Blood.*

And as for you that cannot yet well endure to think you ſhould be juſtified by the Blood of the Son of *Mary* ſhed on the Croſs without the Gate, I ſay to you, *Kiſs the Son leaſt he be angry, and you periſh from the way, when his Wrath is kindled but a little, bleſſed are all they that put their Truſt in him*, Pſal. 2. 12.

Light for them that ſit in Darkneſs.

OR,

A Diſcourſe of Jeſus Chriſt:

And that He undertook to accompliſh, by Himſelf, the Eternal Redemption of Sinners.

ALSO,

How the Lord Jeſus addreſſed himſelf to this Work; with undeniable Demonſtrations that he performed the ſame.

Objections to the Contrary anſwered.

Chriſt hath redeemed us from the Curſe of the Law, being made a Curſe for us. Gal. 3. 13.

The Author to the READER.

Gentle Reader,

IT was the great Care of the Apoſtle Paul *to deliver his* Goſpel *to the Churches* in its own Simplicity, *becauſe*, SO *it is the Power of God unto Salvation to every one that believeth. And if it was his Care* ſo *to deliver it to us, it ſhould be ours to ſeek* ſo *to continue it. And the rather, becauſe of the Unaptneſs of the Minds, even of the Saints themſelves, to retain it without* commixture. *For, to ſay nothing of the Projects of Hell, and of the cunning Craftineſs of ſome that lie in wait to deceive even the Godly themſelves, as they are dull of Hearing, ſo much more dull in receiving and holding faſt the Simplicity of*

the

the Gospel *of Jesus Christ: From their Sense, and Reason, and Unbelief, and Darkness, arise many Imaginations and high Thoughts, which exalt themselves against the Knowledge of God, and the Obedience of Jesus Christ, wherefore they themselves have much ado to stand compleat in all the Will of God. And were they not concerned in electing Love, by which they are bound up in the Bundle of Life, and blessed with the Enjoyment of Saving Grace, which enlightneth their Souls, and maintaineth their Faith and Hope, they would not only be assaulted, and afflicted with their own Corruptions, but as others, overcome thereby.*

Alas! How ordinary a Thing is it for Professors *to fall from the Knowledge they have had of the glorious Gospel of the Blessed God, and to be turned unto Fables, seducing Spirits, and Doctrines of Devils, through the Intoxications of Delusions, and the Witchcraft of false Preachers.*

Now this their swerving from the Gospel *ariseth,*

1. *Either from their not having, or (having) not retaining the true Knowledge of the Person of the Lord Jesus Christ: Or,*

2. *From their not believing the true Causes of his coming into the World, with his doing and suffering there.*

Upon one or both these Accounts, I say, it is that they everlastingly perish: For if they have not, and do not also retain the Knowledge of his Person, they want the HE, *on whom if they believe not, they must die in their Sins: And if they know not the Reason of his coming, doing, and suffering, they are in the same Condition also.*

Now those Professors *that have had some Knowledge of these Things, and yet have lost them, it hath come thus to pass with them, because they first lost the Knowledge of themselves, and of their Sins.*

They know not themselves to be such nothing-ones *as the Scripture reporteth them to be, nor their Sins to be so hainous as the Law hath concluded: Therefore they either turn again with the Dog to his Vomit, or adhere to a few of the Rags of their own Fleshly Righteousness,* and so become pure in their own Eyes, yet are not purged by Blood from their Filthiness.

For the Person and Doings of Jesus Christ are only precious to them that get and retain the true Knowledge of themselves, and the due Reward of their Sins by the Law: These are desolate, being driven out of all; these embrace the Rock instead of a Shelter: The sensible Sinner receiveth him joyfully.

And because a Miscarriage in this great Truth is the most dangerous and damning *Miscarriage; therefore should* Professors *be the more fearful of swerving aside therefrom. The Man that rejecteth the true Knowledge of the Person of the Lord Jesus, and the Causes of his doing and suffering in the World, takes the next Way to be guilty of that Transgression that is not to be purged with Sacrifice for ever. That* FEARFUL *Transgression, for which is left* NO Offering AT ALL, *nor any Thing to be expected by the Person transgressing, but fearful Judgment, and fiery Indignation which shall devour the Adversary.*

Now for their sakes that have not sinned this Sin, for their sakes that are in Danger thereof, but yet not overcome; for their sakes have I written this little Book, wherein is largely, and yet with few Words, discovered the Doctrine of the Person, and Doings, and Sufferings of Christ, with the true Cause thereof, also a removal of those Objections that the crafty Children of Darkness have framed against the same.

And I have been the more plain and simple in my Writing, because the Sin against the Holy Ghost *is in these Days more common than formerly, and the Way unto it, more beautified with Colour and Pretence of Truth. I may say of the Way to this Sin, it is, as was once the Way to* Jerusalem, *strewed with Boughs and Branches, and by some there is cried a kind of Hosanna to them that are treading these Steps to Hell. Oh the plausible Pretences, the golden Names, the feigned Holiness, the demure Behaviours mixt with damnable Hypocrisy, that attends the Persons that have forsaken the Lord Jesus, that have despised his Person, trampled upon him, and counted the Blood of the Covenant wherewith he was sanctified, an unholy Thing! They have crucified him to themselves, and think that they can go to Heaven without him; yea, pretend they love him, when they hate him; pretend they have him when they have cast him off; pretend they trust in him, when they bid Defiance to his Undertakings for the World.*

Reader, let me beseech thee to hear me patiently; read, and consider, and judge. I have presented thee with that which I have received from God; and the holy Men of God, who spake as they were moved by the Holy Ghost do bear me Witness. Thou wilt say, all pretend to this: Well, but give me the Hearing, take me to the Bible, and let me find in thy Heart no Favour, if thou find me to swerve from the Standard.

I say again, receive my Doctrine, I beseech thee in Christ's stead receive it; I know it to be the Way of Salvation: *I have ventured my own* Soul *thereon with Gladness, and if all the Souls in the World were mine, as mine own Soul is, I would through God's Grace venture every one of them there. I have not writ at a Venture, nor borrowed my Doctrine from*

from Libraries. *I depend upon the Sayings of no Man: I found it in the Scriptures of Truth, among the true Sayings of God.*

I have done when I have exhorted thee to pray, and give heed to the Words of God as revealed in the Holy Writ. The Lord Jeſus Chriſt himſelf give thee Light and Life by Faith in him; to whom, with the Father and the good Spirit of Grace, be Glory and Dominion now and for ever. Amen.

John Bunyan.

Light for them that ſit in Darkneſs.

ACTS XIII. 23.

Of this Man's Seed, hath God according to his Promiſe, raiſed unto Iſrael a Saviour, Jeſus.

THESE Words are part of a Sermon, which *Paul* preached to the People that lived at *Antioch* in *Piſidia*; where alſo inhabited many of the Jews. The Preparation to his Diſcourſe he thus begins; *Ver.* 16. *Men of Iſrael, and ye that fear God give Audience*; by which having prepared their minds to attend, he proceeds and gives a particular relation of God's peculiar Dealings with his People *Iſrael*, from *Egypt* to the time of *David* their King; *of whom* he treateth particularly.

That he was the *Son of Jeſſe*, that he was a *King*, that *God raiſed* him up in mercy, that God gave *Teſtimony of him*, that he was a Man after God's *own Heart*, that he ſhould *fulfil* all his Will, *Ver.* 22.

And this he did of purpoſe, both to ingage them the more to attend, and becauſe they well knew that of the Fruit of his Loins *God had promiſed the Meſſiah ſhould come.*

Having thus therefore gathered up their Minds to hearken, he preſenteth them with his Errand; to wit, *That the Meſſiah was come*, and that the Promiſe was indeed fulfilled, *that a Saviour ſhould be born to Iſrael.*

Of this Man's Seed (ſaith he) *hath God according to the Promiſe raiſed unto Iſrael a Saviour Jeſus.*

In this Aſſertion he concludeth,

1. That the Promiſe had kept its due Courſe in preſenting a *Saviour* to *Iſrael*; to wit, in *David*'s Loins; *Of this Man's Seed.*

2. That the Time of the Promiſe was come, and the Saviour was revealed; *God hath raiſed unto* Iſrael *a Saviour.*

3. That Jeſus of *Nazareth*, the Son of *Joſeph* was he: *He hath raiſed unto* Iſrael *a Saviour, Jeſus.*

From theſe Things we may enquire for the Explication of the Words:

1. What *this* Jeſus is.

2. What it was for *this* Jeſus to be of the *Seed of* David.

3. What it was for Jeſus to be of this Man's Seed *according to the Promiſe.*

4. And what it was for him to *be raiſed unto* Iſrael.

Theſe Things may give us Light into what ſhall be ſpoken after.

Queſt. 1. Firſt, *What this* Jeſus *is.*

He is God, and had perſonal Being from before all Worlds; therefore not ſuch an one as took Being when he was formed in the World; *He is God's natural Son.* The Eternal Son of his Begetting and Love, *God ſent forth his Son*; he was, and was his Son, before he was revealed. *What is his Name, and what is his Son's Name, if thou canſt tell?* Prov. 30. 4. Ezek. 21. 10. He hath an Eternal Generation, ſuch as *none can declare*: Nor Man, nor Angel, *Iſa.* 53. 8. He was the Delight of his Father before he had made either Mountain or Hill. *While as yet he had not made the Earth or the Fields, or the higheſt Part of the Duſt of the World, all Things were made by him, and without him was not any Thing made that was made, and he is before all Things, and by him all Things conſiſt.* It is he with whom the Father conſulted when he was about to make *Man*; when he intended to overthrow *Babel*, and when he ſent *Iſaiah* to harden the Hearts of *Iſrael*, *Prov.* 8. 26. *John* 1. 3. *Heb.* 1. 2, 3. *Col.* 1. 17. *Gen.* 1. 26. *and* 11. 7. *Iſa.* 6. 8. This is the Perſon intended in the Text. Hence alſo he teſtifies of himſelf, that he came down from the Father; that he had Glory with him before the World was. And *what and if you ſhall ſee the Son of Man aſcend up where he was before*, John 16. 28. Ch. 17. 5. Ch. 6. 62.

Queſt. 2. Secondly, *What was it for* Jeſus

ſus *to be of* David's *Seed*? To be of *David's Seed*, is to ſpring from his Loins, to come of his Race according to the Fleſh: And therefore as he is *David*'s God, ſo likewiſe is he *David*'s Son; the *Root*, and alſo the *Off-ſpring of* David: And this the Lord himſelf acknowledgeth, ſaying, *I am the Root*, or God, *and the Off-ſpring*, and Son *of* David, *and the Bright and Morning Star*, Rev. 22. 16. This is indeed the great Myſtery, the Myſtery of Godlineſs. *If* David *called him Lord, how is he then his Son?* Luke 2. 4. Rom. 1. 3. 2 Tim. 2. 8. Matt. 22. 45.

And hence it is that he is ſaid to *be wonderful*, becauſe he is both *God* and *Man* in one Perſon. *To us a Child is born, to us a Son is given, and the Government ſhall be upon his Shoulder, and his Name ſhall be called Wonderful*, Iſa. 9. 6. Wonderful indeed! Wonderful God, Wonderful Man, Wonderful God-Man, and ſo a Wonderful Jeſus and Saviour. He alſo hath wonderful Love, bore wonderful Sorrows for our wonderful Sins, and obtained for *his* a wonderful Salvation.

Queſt. 3. Thirdly, *What was it for Jeſus to be of this Man*'s Seed *according to the Promiſe?*

1. This Word [Promiſe] doth ſometimes comprehend all the Promiſes which God made to our Fathers from the firſt Promiſe to the laſt; and ſo the Holy Ghoſt doth call them. The Promiſe made unto the Fathers, God hath fulfilled the ſame to us their Children, *Acts* 13. 32, 33.

2. But the Word Promiſe here, doth in ſpecial intend that which God made to *David* himſelf. *Men and Brethren*, ſaid *Peter, let me freely ſpeak unto you of the Patriarch* David, *that he is both dead and buried, and his Sepulchre is with us unto this Day: Therefore being a Prophet, and knowing that God had ſworn with an Oath to him, that of the Fruit of his Loins according to the Fleſh, he would raiſe up Chriſt to ſit on his Throne, he ſeeing this before, ſpake of the Reſurrection of Chriſt*, &c. Acts 2. 29, 30.

Queſt. 4. Fourthly, *What was it for* Jeſus *to be raiſed thus up of God to* Iſrael?

Here we have two Things to conſider of:

1. Who *Iſrael* is.

2. What it was for Jeſus to be raiſed up unto them.

1. *Who* Iſrael *is.* By *Iſrael* ſometimes we ſhould underſtand the whole Stock of *Jacob*, the Natural Children of his Fleſh; for that Name they have of him; for he obtain'd it when he wreſtled with the Angel, and prevailed (*Gen.* 32.) and it remained with his Seed in their Generations.

By *Iſrael* we are to underſtand all thoſe that God hath promiſed to Chriſt. The Children of *the Promiſe are counted for the Seed*, the elect Jews and Gentiles. Theſe are called *the* Iſrael *of God*, and the Seed of *Abraham*, whom Jeſus in ſpecial regarded in his undertaking the Work of Man's Redemption, *Rom.* 9. 6. *Gal.* 6. 16. *Heb.* 2. 14, 15, 16.

2. What it was for Jeſus to be raiſed up unto them.

This Word *raiſed up*, is diverſly taken in the Scripture.

1. It is taken for *ſending*, as when he ſaith, he raiſed them up Judges, Saviours, and Prophets; he means, he ſent them ſuch, (*Judges* 2. 16, 18. *Chap.* 3. 9, 15. *Amos* 2. 11.) and thus he raiſed up Jeſus; that is, *he ſent him. I came not*, ſaith he, *of my ſelf, but he ſent me. But the Father which ſent me gave me a Commandment*, Joel 12.

2. To be raiſed up intimateth one *inveſted with Power and Authority.* Thus he raiſed up *David* to be the King of *Iſrael*; he anointed him and inveſted him with kingly Power, 1 *Sam.* 16. 13. *Acts* 13. 22. And thus was Jeſus Chriſt raiſed up: Hence he is called, *the Horn of Salvation: He hath raiſed up for us an Horn of Salvation in the Houſe of his Servant* David, *Luke* 2. 69.

3. To be raiſed up intimateth quickning and ſtrengthning, to oppoſe and overcome all Oppoſition. Thus was Jeſus raiſed up from under Sin, Death, the rage of the World, and Hell, that Day that God raiſed him out of the Grave.

Thus therefore was Jeſus raiſed up to *Iſrael*; that is, he was ſent, authorized, and ſtrengthned to, and in the Work of their Salvation, to the compleating of it.

The Words thus opened, do lay before us theſe two Obſervations.

Firſt, *That in all Ages God gave his People a Promiſe, and ſo Ground for a believing Remembrance that he would one Day ſend 'em a* Saviour.

Secondly, *That when Jeſus was come into the World, then was that Promiſe of God fulfilled.*

To begin with the Firſt, *That in all Ages God gave his People a Promiſe, and ſo Ground for a believing Remembrance, that he would one Day ſend them a Saviour.*

This *Zacharias* teſtifies when he was filled with the Holy Ghoſt; for ſpeaking of the Meſſias, or the Saviour, he ſaith, *That God ſpake of him by the Mouth of all the Prophets which have been ſince the World began*: To which I will add that of *Peter*; *Yea, and all the Prophets from* Samuel, *and thoſe that follow after, as many as have ſpoken, have likewiſe foretold of theſe Days*, Luke 2. 69, 70. *Acts* 3. 24.

From theſe Texts it is evident that in every Generation or Age of the World, God did give his People a Promiſe, and ſo Ground for a believing Remembrance, that he would one Day ſend them a Saviour: For indeed the Promiſe is not only a Ground

for a Remembrance, but for a believing Remembrance: What God ſaith is ſufficient Ground for Faith, becauſe he is Truth, and cannot lye or repent. But that is not all, his Heart was engaged, yea all his Heart, in the Promiſe which he ſpoke, of ſending us a Saviour.

From this Obſervation I ſhall make Enquiry into theſe three Things.

1. *What it is to be a Saviour.*

2. *How it appears that God in all Ages gave his People a Promiſe that he would one Day ſend them a Saviour.*

3. *That this was Ground for a believing Remembrance that a Saviour ſhould one Day come.*

Firſt, *What it is to be a Saviour.*

This Word *Saviour* is eaſy to be underſtood, it being all one with Deliverer, Redeemer, &c. *A Saviour, Jeſus*; both Words are of the ſame Signification, and are doubled, perhaps to teach us, that the Perſon mentioned in the Text, is not called *Jeſus* only to diſtinguiſh him from other Men (for Names are given to diſtinguiſh) but alſo, and eſpecially to ſpecify his Office: his Name is Saviour, becauſe it was to be his Work, his Office, his Buſineſs in the World. *His Name ſhall be called Jeſus, for he ſhall ſave his People from their Sins*, Matt. 1. 21.

Secondly, This Word Saviour is a Word ſo large, that it hath Place in all the Undertakings of Chriſt; for whatever he doth in his Mediation, he doth as a Saviour. He interpoſeth between God and Man as a *Saviour*. He engageth againſt Sin, the Devil, Death, and Hell, as a *Saviour*, and triumphed over them by himſelf as a *Saviour*.

Thirdly, The Word *Saviour*, as I ſaid, is all one with Redeemer, Deliverer, Reconciler, Peace-maker, or the like; for though there be variation in the Terms, yet *Saviour* is the intendment of them all. By *Redeeming* he becomes a *Saviour*, by *Delivering* he becomes a *Saviour*, by *Reconciling* he becomes a *Saviour*, and by making *Peace* he becometh a *Saviour*: But I paſs this now, intending to ſpeak more to the ſame Queſtion afterwards.

Secondly, how it appears that God in all Ages gave his People a Promiſe that he would one Day ſend them a *Saviour*.

It appears evidently, for ſo ſoon as Man had ſinned, God came to him with an Heart full of Promiſe, and continued to renew, and renew, till the Time of the promiſed Meſſias to be revealed, was come.

He promiſed him under the Name of the Seed of the Woman, after our firſt Father had ſinned: *I will put Enmity between thee and the Woman, and between thy Seed and her Seed: it ſhall break thy Head, and thou ſhalt bruiſe his Heel.* This the Apoſtle hath his Eye upon when he ſaith, *When the fulneſs of the time was come, God ſent forth his Son made of a Woman, made under the Law, to redeem them that were under the Law.*

Gen. 3. 15

Gal. 4. 4.

2. God renewed this Promiſe to *Abraham*, and there tells him Chriſt ſhould be his Seed; ſaying, *In thy Seed ſhall all Families of the Earth be bleſſed.* Now ſaith St. *Paul*; *To* Abraham *and his Seed was the Promiſe made: He ſaith not unto Seeds, as of many, but as of one, and to thy Seed, which is Chriſt.*

Gen. 12. 3.

Gal. 3. 16.

3. He was promiſed in the Time of *Moſes* under the Name of a Prophet; *I will raiſe them up* (ſaith God to him) *a Prophet of their Brethren like unto thee*: This *Peter* expounds of Chriſt, for *Moſes* truly ſaid unto the Fathers; *A Prophet ſhall the Lord your God raiſe up unto you of your Brethren like unto me, him ſhall you hear in all things whatſoever he ſhall ſay unto you.*

Deut. 18. 18.

Acts 3. 22.

4. He promiſed him to *David* under the Title of a Son; ſaying, *I will be to him a Father, and he ſhall be to me a Son*: For this the Apoſtle expounded of the Saviour; ſaying, *Thou art my Son, this Day have I begotten thee*: and again, *I will be to him a Father, and he ſhall be to me a Son.*

2 Sam. 7. 14.

Heb. 1. 5.

5. He was promiſed in the Days of *Uzziah, Jotham, Ahaz*, and *Hezekiah*, Kings of *Judah.*

1. By the Name of a Branch. *In that Day ſhall the Branch of the Lord be beautiful and glorious.*

Iſa. 4. 2.

2. Under the Name of the Son of a Virgin. *Therefore the Lord himſelf ſhall give you a Sign: Behold a Virgin ſhall conceive and bear a Son, and thou ſhalt call his Name* Emanuel. This *Matthew* expounds of Chriſt, *Iſa.* 7. 14. *Mat.* 1. 22.

3. He was promiſed under the Name of a Rod. *There ſhall come forth a Rod out of the Stem of* Jeſſe, *and a Branch ſhall grow out of his Roots, and the Spirit of the Lord ſhall reſt upon him.* This anſwereth the Text, *David* was the Son of *Jeſſe*, and Chriſt the Son of *David*, *Iſa.* 11. 1, 2.

4. He is promiſed under the Title of a King. *Behold a King ſhall rule in Righteouſneſs; and a Man ſhall be for a Hiding-place from the Wind, and a Covert from the Tempeſt, as Rivers of Waters in a dry Place, as the Shadow of a great Rock in a weary Land.*

Iſa. 32. 1, 2.

5. He was promiſed under the Name of an Elect Servant. *Behold my Servant whom I uphold, mine Elect in whom my Soul delighteth; I have put my Spirit upon him, he ſhall bring forth Judgment to the Gentiles: He ſhall not cry, nor lift up, nor cauſe his Voice to be heard in the Streets: a bruiſed Reed ſhall he not break, and ſmoaking Flax ſhall he not quench.*

Iſa. 42. 1, 2, 3. Mat. 12. 18.

6. He was promiſed to *Jeremiah* under the Name of the Lord our Righteouſneſs. *Behold, the Days come, ſaith the Lord, that I will raiſe unto* David *a righteous Branch, and a King ſhall reign and proſper: he ſhall execute Judgment in the Earth, in his Days* Judah *ſhall be ſaved, and* Iſrael *ſhall dwell ſafely, and this is the Name wherewith he ſhall*

Jer. 23. 5, 6.

ſhall be called, The Lord our Righteouſneſs.

7. He was promiſed by the Prophet *Ezekiel* under the Name of *David* a Shepherd. *And I will ſet one Shepherd over them, and he ſhall feed them, even my Servant* David, *he ſhall feed them: and he ſhall be their Shepherd, and I the Lord will be their God, and my Servant* David *a Prince among them, I the Lord have ſpoken it.*

Ezek. 34. 24. Joh. 10. 1, 2, 3.

8. He was promiſed by the Prophet *Daniel* under the Name of Meſſias, or Chriſt, the moſt Holy. *And after threeſcore and two Weeks ſhall the Meſſiah be cut off, but not for himſelf.*

Dan. 9. 26.

9. He was promiſed by the Prophet *Micha* under the Name of the Ruler of *Iſrael. But thou* Bethlehem Ephratah, *though thou be little among the thouſands of* Judah, *yet out of thee ſhall he come, that is to be Ruler in* Iſrael.

Mic. 5. 2. Mat. 2. 6.

10. He was promiſed to *Haggai*, as the Deſire of all Nations. *I will ſhake all Nations, and the Deſire of all Nations ſhall come, and I will fill this Houſe with Glory, ſaith the Lord of Hoſts.*

Hag. 2. 7.

11. He was promiſed by *Zechariah*, under the Name of Servant and Branch. *For behold I will bring forth my Servant the Branch*: and again, *Behold the Man whoſe Name is the Branch, he ſhall grow up out of his Place, and he ſhall build the Temple of the Lord, and he ſhall bear the Glory.*

Zech. 3. 8.

12. He was promiſed by *Malachi*, under the Name of the Lord, and the Meſſenger of the Covenant. *Behold, I ſend my Meſſenger, and he ſhall prepare the Way before thee, and the Lord whom ye ſeek ſhall ſuddenly come to his Temple; even the Meſſenger of the Covenant whom ye delight in, behold he ſhall come, ſaith the Lord of Hoſts.*

Mal. 3. 1. 2.

Indeed the Scriptures of the Old-Teſtament are filled with Promiſes of the Meſſias to come, Prophetical Promiſes, Typical Promiſes: For all the Types and Shadows of the Saviour, are virtually ſo many Promiſes. Having therefore touched upon the Prophetical, I will briefly touch the Typical Promiſes alſo; for as God ſpake at ſundry times to the Fathers, ſo alſo in divers Manners, Prophetically, Providentially, Typically, and all of the Meſſias, *Heb.* 1. 1.

The *Types* of the *Saviour* were various.

1. Sometimes he was Typed out by Men.

2. Sometimes by Beaſts.

3. Sometimes by inſenſible Creatures.

Firſt, *He was Typed forth ſometimes by Men.*

1. *Adam* was his Type in many things, eſpecially as he was the Head and Father of the firſt World. *He was the Figure of him that was to come.*

Rom. 5. 14.

2. *Moſes* was his Type as Mediator, and as Builder of the Tabernacle, *Heb.* 3. 2, 3.

3. *Aaron* was his Type as he was High-Prieſt, and ſo was *Melchiſedec* before him. *Heb.* 5. 4, 5. *chap.* 7. 1. 21.

4. *Sampſon* was his Type in the Effects of his Death: for as *Sampſon* gave his Life for the Deliverance of *Iſrael* from the *Philiſtines*, Chriſt gave his Life to deliver us from Sin and Devils.

5. *Joſhua* was his Type in giving the Land of *Canaan* to *Iſrael*, as Jeſus will give the Kingdom of Heaven to the Elect, *Heb.* 4. 8.

6. *David* was his Type in many things, eſpecially in his ſubduing of *Iſraels* Enemies, and feeding them; hence he is ſometimes called David *their King*, and David *their Shepherd*, Ezek. 34. 23, 24.

7. *Solomon* was his Type in his building the Temple, and in his peaceable Kingdom. Hence it is ſaid, he ſhall build the Temple of the Lord; and again, Of his Government and Peace there ſhall be no end.

Beaſts were his Types. To inſtance ſome:

Firſt, The Paſchal-Lamb was his Type, *Exod.* 12.

1. *In its Spotleſneſs.* Chriſt was a Lamb without Blemiſh and without Spot, 1 *Pet.* 1. 18, 19.

2. *In its being Roaſted.* It was a Figure of the curſed Death of Chriſt, (for to be roaſted beſpake one accurſed, *Jer.* 29. 22.) *Gal.* 3. 13.

3. In that it was to be eaten. *He that eateth my Fleſh, and drinketh my Blood, ſaith Chriſt, hath eternal Life.*

John 6. 57.

4. In that its Blood was to be ſprinkled upon the Doors of their Houſes, for the deſtroying Angel to look on: The Blood of Chriſt is ſprinkled upon the Elect for the Juſtice of God to look on, *Heb.* 9. 1. *Pet.* 1. 1, 2.

5. By eating the Paſchal Lamb, the People went out of *Egypt*: by feeding upon Chriſt by Faith, we come from under the *Egyptian* Darkneſs, Tyranny of Satan, &c.

Secondly, The Red Cow was his Type; *Numb.* 19. 2, &c.

1. In that ſhe was to be without Blemiſh.

2. In that ſhe was to be ſlain without the Camp. *Jeſus alſo that he might ſanctifie the People with his own Blood, ſuffered without the Gate.*

Heb. 13. 12.

3. In that her Fleſh was to be burnt, a Type of the grievous Death of Chriſt.

4. Her Aſhes was to be carried into a clean Place without the Camp; a Type of the clean Sepulchre, where the Body of Jeſus was laid, *John* 19. 38, 39, 40, 41.

There was alſo divers other Sacrifices, as Bulls, Goats, and Birds; which were Types of him, which I here omit.

Thirdly, Inſenſible Creatures were his Types.

As

As firſt, The Manna in the Wilderneſs, (*Ex.* 16.) and that,

1. As it came down from Heaven; for ſo did Chriſt, *I came down from Heaven,* ſaith he, and again, *I am the living Bread which came down from Heaven.* Joh. 6. 51.

2. The Manna was to be eaten, ſo is Chriſt by Faith. *If any Man eat of this Bread, he ſhall live for ever, and the Bread that I will give is my Fleſh, which I will give for the Life of the World.* Joh. 6. 51.

3. The Manna was to be gathered daily, ſo is Chriſt to be daily eaten.

4. The Manna was all the Bread that *Iſrael* had in the Wilderneſs: Chriſt is all the Bread that Believers have in this Life for their Souls.

5. The Manna came not by *Moſes* Law, neither comes Chriſt by our Merits. *Moſes gave you not that Bread from Heaven, but my Father giveth you the true Bread from Heaven.* Joh. 6. 32.

Again, the Rock that gave them out Water for their Thirſt, was a Type of him, (*Numb.* 20.) *They did all drink of the ſame ſpiritual Drink, for they drank of that ſpiritual Rock that followed them, and that Rock was Chriſt.* 1 Cor. 10.

This Rock was his Type in four things.

1. It gave Drink to the People in the Wilderneſs when they were come out of *Egypt*. Chriſt gives Drink to them that forſake the World for him.

2. The Rock yielded Water by being ſmitten by *Moſes*'s Rod: Chriſt giveth Drink, *even his Blood*, by being ſtriken by *Moſes*'s Law, *Numb.* 20. 11. *Iſa.* 53.

3. The Water out of this Rock was given to the thirſty. *I will give to him that is athirſt, ſaith Chriſt, of the Fountain of the Water of Life freely.* Rev. 21. 6.

4. The Water of the Rock in the Wilderneſs ran after the People, *They drank of that Rock that followed them, he opened the Rock, and the Waters guſhed out, they ran in dry Places like a River.* Chriſt alſo is ſaid by that Type to follow us: They drank of that Rock that followed them, *and that Rock was Chriſt.* Pſal. 105. 41. 1 Cor. 10. 4.

Again, the Mount *Moriah* was his Type.

1. That Mount ſtood in *Jeruſalem*; Chriſt alſo ſtands in his Church.

2. Upon that Rock was built the Temple. *And upon this Rock,* ſaid Chriſt, *will I build my Church, and the Gates of Hell ſhall not prevail againſt it.* 2 Chron. 3. 1. Mat. 16. 18.

Other things might be urged, but theſe being virtually of the Force of the Promiſe, and alſo as a Key to open them, therefore I thought good to place them here with the Promiſes; becauſe, as they are ſtanding with them, ſo they are written to beget Faith in the ſame Lord Jeſus Chriſt.

I come now to the third thing, to wit, *That theſe Promiſes were Ground for a believing Remembrance that a Saviour ſhould one Day come.*

There is a Remembering, and a Believing Remembering, or ſuch a Remembering that begetteth, and maintaineth Faith in the Heart. *Jacob* had a Believing Remembrance, when he ſaid, *I have waited for thy Salvation, O Lord.* And ſo had *David* when he cried, *O that the Salvation of* Iſrael *was come out of* Zion. Theſe with *Simeon* and *Anna*, had not Remembrance only, but a Believing Remembrance, *that God would ſend them a Saviour.* They had the Promiſe not in the Book only, but in their Hearts: This Goſpel was mixed in them with Faith; therefore they with their Fellows remembered and believed, or made the Promiſe the Ground of their believing that God would one Day ſend them a Saviour. Gen. 49. 18. Pſal. 53. 6.

Let me make ſome Uſe of this Doctrine.

Here we may ſee how much the Heart of God was ſet upon the Salvation of Sinners, he ſtudied it, contrived it, ſet his Heart on it, and promiſed, and promiſed, and promiſed to compleat it, by ſending one Day his Son for a Saviour, *Eph.* 1. 3. 2 *Sam.* 14. 14. *Tit.* 1. 2.

No marvel therefore, if when he treateth of the New-Covenant, in which the Lord Jeſus is wrapped, and preſented in a Word of Promiſe to the World, that he ſaith, *I will do it aſſuredly with my whole Heart, and with my whole Soul.* Jer. 32. 41.

Now this is of ſingular Comfort to ſenſible Sinners; yea, what greater Ground of Conſolation to ſuch, than to hear that the God againſt whom they have ſinned, ſhould himſelf take care to provide us a Saviour.

There are ſome poor Sinners in the World, that have given ſuch Way to Diſcouragement, from the Senſe of the greatneſs of their Sins, that they dare not think upon God, nor the Sins which they have committed: But the Reaſon is, becauſe they are ignorant that God's Heart was wrapt up in this good Work of providing and ſending a *Saviour*. Let ſuch hearken now to the Call of God: *Return unto me, for I have redeemed thee,* Iſa. 44. 22. Ho! turn again, hearken; the Heart of God is much ſet upon Mercy, from the beginning of the World he reſolved and promiſed, ay, and ſware we ſhould have a Saviour.

2 *Doct.* I now proceed to the ſecond Obſervation.

That when Jeſus was come into the World, then was the Promiſe of God fulfilled; namely, That he would one Day ſend us a Saviour.

Take three Texts for the Confirmation of this Point.

1. *This is of a Truth that Prophet that ſhould come into the World.*

Theſe Words were ſpoken of them that were preſent at that Miracle of Jeſus, when he fed Five Thouſand with Five Barley Loaves, which a Lad had about him in the Company:

Company: For theſe Men, when they had ſeen the Marvel, being amazed at it, made Confeſſion of him to be the Saviour, *John* 6.

2. *Lord, I believe thou art the Chriſt the Son of God, which ſhould come into the World*, John 9. 27.

3. *This is a faithful Saying, and worthy of all Acceptation, that Chriſt Jeſus came into the World to ſave Sinners*, 1 Tim. 1. 15.

For the explaining of this Obſervation, I will briefly handle three Queſtions.

1. How this Jeſus is to be diſtinguiſhed from *others of that Name*.

2. What it was for this Jeſus to come into the World.

3. What it was for him to come to be a *Saviour*.

Queſt. 1. For the Firſt, The Jeſus in the Text, is diſtinguiſhed from all others of that Name.

1. By the Manner of his Birth, he was born of a Virgin, a Virgin eſpouſed to a Man whoſe Name was *Joſeph*; but he knew her not till ſhe had brought forth her Firſt-born Son, *and he called his Name Jeſus*, Matt. 1. 25.

2. He is diſtinguiſhed from others of that Name, by the Place of his Birth; to wit, *Bethlehem* the City of *David*, there he muſt be born, there he was born, *John* 7. 42. *Matt.* 2. 4, 5, 6.

3. He is diſtinguiſhed by his Linage, *He came of the Houſe, and Linage of* David, Luke 2. 4, 5, 6.

4. He is diſtinguiſhed by the Time of his Birth, to wit, *The Time of the Prophets prefixed*, Gal. 4. 4.

5. But his common Diſtinction is, *Jeſus of Nazareth*; by his Name he is diſtinguiſhed *one and twenty Times* in the New Teſtament.

1. His Enemies called him *Jeſus of Nazareth*, Mat. 26. 71. Mark 14. 67. John 18. 5.

2. His Diſciples called him *Jeſus of Nazareth*, Mat. 21. 11. Luke 24. 19. John 1. 45. Acts 2. 22.

3. The Angels called him *Jeſus of Nazareth*, Mark 16. 6.

4. And he calleth himſelf *Jeſus of Nazareth*, Acts 22. 8.

5. Yea, and he goeth alſo by the Name of *Jeſus of Nazareth* among the Devils, *Mar.* 1. 24. *Luke* 4. 34.

He was called *Jeſus of Nazareth*, becauſe he dwelt there with his Mother *Mary* and her Husband. *Nazareth* was his City *where he had been brought up*, whither for Shelter *Joſeph* carried him when he came up out of *Egypt* with him: in *Nazareth* was his common Abode, *until the Time that* John *was caſt into Priſon*, Luke 4. 16. Mat. 2. 23. Ch. 4. 12, 13. Wherefore he might well ſay, *I am Jeſus of Nazareth*: Yea, though he was now in Heaven; for Heaven ſhall not make us forget what Countrymen we were when we lived in the World. Jeſus you ſee here, though glorified in Heaven, yet forgets not what Country-man he was when he dwelt in the World. I am Jeſus of *Nazareth*, ſaith he, I am the Jeſus that thou perſecuteſt; and that thou mayeſt know I am he, I tell thee I dwelt once in the City of *Nazareth* in *Galilee*: *Joſeph* and my Mother *Mary* brought me up there, and there I dwelt with them many Years. I am Jeſus of *Nazareth* whom thou perſecuteſt.

Queſt. 2. Secondly, *What was it for* Jeſus *to come into the World?*

Anſw. 1. Not his coming in, or by his Spirit in his People; for ſo he was never out of the World.

2. Neither is it his Appearance in his Ordinances.

3. Nor that coming of his by which he deſtroyeth Antichriſt.

4. Nor his appearing in his dreadful Providences or Judgments.

But by the coming of Jeſus, according to the Text, we are to underſtand *that*, or *ſuch* a Coming, whereby he was manifeſt to be *God-Man* in one Perſon, God in our Fleſh without us, or diſtinct in his own Perſon by himſelf; ſuch a Coming by which he was manifeſted to be in all Points like as Men are, Sin only excepted. Such a Coming, wherein, or by which, the Son of God became alſo the Son of *Man*.

For the further clearing of this, you find it expreſly ſaid, he was *born into the World*; Mary, *of whom was born Jeſus*. Now when Jeſus was *born*, it's ſaid, where is he that is *born* King of the Jews? *Herod* demanded of them where Chriſt ſhould be *born*, *Matt.* 1. 16. *Chap.* 2. 1, 2, 4. *Luke* 1. 35. *Chap.* 2. 11.

Now that this was fulfilled according to the very Word of the Text, without any Juggle, Evaſion, or cunningly deviſed Fable, conſider,

1. He is called the Firſt-born of this Woman, *The Male Child that opened her Womb*, Luke 2. 7, 23.

2. He was not born till nouriſhed in her Womb the full Time according to the Time of Life. *And ſo it was that while they were at* Bethlehem, *the Days were accompliſhed that ſhe ſhould be delivered, and ſhe brought forth her Firſt-born Son, and wrapt him in ſwadling Clothes, and laid him in a Manger*, Luke 24. 5, 6, 7.

3. She alſo continued in her Separation at the Birth of Jeſus, as other Women at the Birth of their Children, until the Days of her Purification according to the Law of *Moſes* were accompliſhed, *Luke* 2. 22.

4. Himſelf alſo, as other *Hebrew* Children, was brought to *Jeruſalem* to preſent him unto the Lord, *As it is written in the Law of* Moſes, *every Male that openeth the Womb ſhall be called Holy unto the Lord*, Luke 2. 23, 24.

5. Thus Jeſus alſo as other *Hebrew* Children,

dren, when the ſet Day was come, was Circumciſed. *And when eight Days were accompliſhed for the Circumciſing of the Child, his Name was called* Jeſus, *which was ſo named of the Angel before he was conceived in the Womb*, Luke 2. 21.

6. After this, he is often called the young Child, the Child Jeſus; and farther it is ſaid of him, that he grew, that he encreaſed in Wiſdom and Stature, *Mat.* 2. 20, 21. *Luke* 2. 40, 52.

Behold, with what Diligence, even to a Circumſtance, the Holy Ghoſt ſets forth the Birth of the Lord Jeſus, and all to convince the incredulous World, of the true Manner of the coming of the Saviour into the World.

Secondly, The Reality of the *Manhood* of this Lord Jeſus, is yet further manifeſt, and that,

Firſt, By thoſe natural Infirmities that attend humane Fleſh.

Secondly, By the Names the Prophets gave him in the Days of the Old Teſtament and the New.

Firſt by thoſe natural Infirmities that attend humane Fleſh.

As 1. At his Birth he could not go, but as carried by his Parents.

2. He was ſenſible of Hunger, *Luke* 4. 2.

3. He was ſenſible of Thirſt, *John* 19. 28.

4. He was ſenſible of Wearineſs, *John* 4. 6.

5. He was nouriſhed by Sleep, *Mark* 4. 34.

6. He was ſubject to Grief, *Mark* 3. 5.

7. He was ſubject to Anger, *Mark* 3. 5.

8. He was ſubject to weep, *John* 11. 35. *Luke* 19. 41.

9. He had Joy as a Man and rejoyced, *Matt.* 11. 27. *Luke* 10. 21.

Theſe Things, I ſay, Jeſus was ſubject to as a Man, as the Son of the Virgin.

Secondly, The Reality of his *Manhood* is yet made manifeſt by the Names the Prophets gave him, both in the Old Teſtament and in the New.

As 1. He is called the *Seed*. The *Seed* of the Woman, the *Seed* of *Abraham*, the *Seed* of *David*, by which is meant he was to come of their Children. *Gen.* 3. 15. *Ch.* 12 and 22. *Gal.* 3. 16, 17. *Rom.* 1. 4.

2. Therefore it is added (where Mention is made of the Fathers) *of whom as concerning the Fleſh* Chriſt came. He was made of the Seed of *David according to the Fleſh*: And hence again, he calleth himſelf the *Off-ſpring* of *David*; therefore, I ſay, he is ſaid to be of their *Fleſh*, their *Loins*, and is called their Son, *Rom.* 1. 4. *Chap.* 9. 5. *Acts* 2. 30. *Rev.* 22. 16.

3. He *therefore* is frequently called a Man, and the Son of Man. *Then ſhall you ſee the Son of Man coming in the Clouds of Heaven. When the Son of Man ſhall come in his Glory, and all the holy Angels with him. This Man, becauſe he continueth ever, hath an unchangeable Prieſthood. It is therefore neceſſary that this Man have ſomewhat alſo to offer*, Matt. 26. 63. Ch. 25. 30, 31. Heb. 7. 24. Ch. 8. 3. Ch. 10. 12.

4. What ſhall I ſay, Himſelf gave undeniable Demonſtration of all this, when he ſaid, he *was* dead; when he called to *Thomas* to put his Finger to, and behold his Hands, to reach to him his Hand and *thruſt it into his Side*, and bid him he ſhould not be faithleſs *but believing*. At another Time when he ſtood in the midſt of the Eleven, as they were troubled with the Thoughts of Unbelief, he ſaid, *Behold my Hands and my Feet, that it is I my ſelf, handle me, and ſee; for a Spirit hath not Fleſh and Bones, as ye ſee me have*, John 20. 27. Luke 24. 39.

Thus have I ſhewed you what it was for Jeſus to come into the World; namely, *To be born of a Woman, to take Fleſh, and to become God-man in one Perſon.*

I come now to the third Queſtion; but before I ſpeak particularly to that, I will produce further Teſtimony that we find upon Record concerning the Truth of all this.

Particular Teſtimonies that this Coming of JESUS is his Coming to ſave us.

1. *Simeon* the Juſt gives Teſtimony of him. *And the Holy Ghoſt was upon him, and it was revealed unto him by the Holy Ghoſt, that he ſhould not ſee Death, before he had ſeen the Lord's Chriſt. And he came by the Spirit into the Temple, and when the Parents brought in the Child Jeſus to do for him after the Cuſtom of the Law, then took he him up in his Arms, and bleſſed God, and ſaid, Lord now letteſt thou thy Servant depart in Peace, for mine Eyes have ſeen thy Salvation*, Luke 2. 25, 26, 27, 32.

The Teſtimony of Anna.

2. *Anna* a Propheteſs, one of a great Age which departed not from the Temple, but ſerved God with Faſting and Prayer Night and Day: *And ſhe coming in at the ſame Inſtant, gave Thanks likewiſe unto the Lord, and ſpake of him to all that looked for Redemption in* Jeruſalem, *Luke* 2. 26, 27, 28.

The Teſtimony of John Baptiſt.

3. *John Baptiſt* as he fulfilled his Miniſtry, he cried concerning this Jeſus, *Behold the Lamb of God that taketh away the Sins of the World. And he*, ſaith John, *that ſent me to baptize with Water, the ſame ſaid unto me, upon whom thou ſhalt ſee the Spirit deſcending and abiding, or remaining, the ſame is he which ſhall baptize with the Holy Ghoſt. And I ſaw and bare Record, that this is the Son of God*, John 1. 29, to 35.

The Teſtimony of the Star and wiſe Men.

4. The Star that appeared at his Birth in the

the Eaſt, and that coaſted through the Heavens, till it came over the Place where the young Child Jeſus was, that Star gave Teſtimony that he was the Saviour. This Star alarmed many, eſpecially the Wiſe Men of the Eaſt, who were brought by it from afar to worſhip him. *And lo, the Star which they ſaw in the Eaſt, went before them till it came and ſtood over where the young Child was. And when they ſaw the Star they rejoiced with exceeding great Joy. And when they were come into the Houſe, they ſaw the young Child with* Mary *his Mother, and fell down and worſhipped him; and when they had opened their Treaſures, they preſented unto him Gifts, Gold, and Frankincenſe, and Myrrh.*

The Teſtimony of the Angels.

1. To *Mary* herſelf.

And in the ſixth Month the Angel Gabriel *was ſent from God unto a City of* Galilee *named* Nazareth, *to a Virgin eſpouſed to a Man whoſe Name was* Joſeph, *and the Virgin's Name was* Mary; *and the Angel came in unto her, and ſaid, Hail, thou that art highly favoured. And the Angel ſaid* Luke 26. 35. *unto her, Fear not,* Mary, *for thou haſt found Favour with God. And behold, thou ſhalt conceive in thy Womb, and bring forth a Son, and ſhalt call his Name* Jeſus. *He ſhall be great, and ſhall be called the Son of the Higheſt. And the Lord God ſhall give unto him the Throne of his Father* David, *and he ſhall reign over the Houſe of* Jacob *for ever, and of his Kingdom there ſhall be no end.*

2. The Angel's Teſtimony to the Shepherds, as they were feeding their Flocks in the Fields by Night.

And lo, the Angel of the Lord came upon them, and the Glory of the Lord ſhined round Luke 2. 8, 9, 10, 11. *about them, and they were ſore afraid; and the Angel ſaid unto them, Fear not, for behold, I bring you good Tidings of great Joy which ſhall be to all People; for unto you is born this Day in the City of* David, *a Saviour, which is Chriſt the Lord.*

3. How the Angels ſolemnized his Birth among themſelves.

And ſuddenly there was with the Angel a Ver. 13. 14. *Multitude of the heavenly Hoſt, praiſing God, and ſaying, Glory to God in the Higheſt, and on Earth Peace, Good-will towards Men.*

The Teſtimony of God the Father.

1. When he was baptized.

And Jeſus when he was baptized went up Mat. 3. 16, 17. *ſtraitway out of the Water; and lo, the Heavens were opened unto him, and he ſaw the Spirit of God deſcending like a Dove, and lighting upon him; and lo, a Voice from Heaven, ſaying, This is my beloved Son in whom I am well pleaſed.*

3. The Father's Teſtimony concerning the Transfiguration.

And he took Peter, *and* James, *and* John, Luke 9. 28, to 36. *and went up into a Mountain to pray; and as he prayed, the Fashion of his Countenance was altered, and his Raiment was white and Glittering, &c. And there appeared* Moſes *and* Elias *talking with him, and a Cloud from Heaven overſhadowed them*; at which the three Diſciples began to be afraid. *Then there came a Voice out of the Cloud ſaying, This is my beloved Son, hear him.*

This is that Teſtimony of God which *Peter* ſpeaks of, ſaying, *We have not followed cunningly deviſed Fables, when we made known unto you the Power and Coming of our Lord Jeſus Chriſt, but were eye-witneſſes of his Majeſty; for he received from God the Father Honour and Glory when there came ſuch a Voice to him from the excellent Glory, This is my beloved Son, in whom I am well pleaſed: And this Voice which came from Heaven we heard, when we were with him in the Holy Mount.* 2 Pet. 1. 16, 17, 18.

3. God gave Teſtimony of him by Signs, and Wonders.

Believeſt thou not that I am in the Father, Joh. 14. 10 *and the Father in me. The Words that I* Heb. 2. 4. *ſpeak unto you, I ſpeak not of my ſelf, but the Father that dwelleth in me, he doth the Works; God alſo bearing them witneſs* (that preached Salvation by Jeſus) *both with Signs and Wonders, and with divers Miracles and Gifts of the Holy Ghoſt, according to his own Will.*

Concerning JESUS, how he put himſelf upon the Teſt among his Adverſaries.

THE Lord *Jeſus* alſo putteth himſelf upon the Teſt among his Adverſaries divers ways. Firſt, he urgeth the time of the appearing of the Meſſias to be come.

The time is fulfilled, and the Kingdom of Mark 1. *God is at Hand; repent ye and believe the* 15. *Goſpel.*

For this he had a three-fold Proof.

1. The Heathens had invaded and taken the Land, according to that of *Daniel*, *Dan.* 9. 25. 26. 2. The Scepter was departed from *Judah*, according to that of *Jacob*, (*Gen.* 49. 10.) to which alſo ſuited that Prophecy: *Before the Child ſhall know to refuſe the evil and chuſe the good, the Land which thou abhorreſt, ſhall be forſaken of both her Kings.* 3. The *Roman* Emperor had not only ſubdued the Nation, and put down the Kingly Race of the Jews; but had ſet up and eſtabliſhed his own Power over them. *In the Fifteenth year of the Reign of* Tiberius Cæſar, Pontius Pilate was *Governour of* Judæa. Herod *was Tetrarch of* Galilee, Philip *Tetrarch of* Iturea, *and* Lyſanias *Tetrarch of* Abilene, *all Heathens, and of* Tiberius *his making.*

Beſides, The Kingly Race of *Judah* was at this time become ſo low by reaſon of the *Roman* oppreſſion, that the chief of them were put to get their living by their own Hands, even *Joſeph*, the ſuppoſed Father of

of Jeſus, was then become a Carpenter: Poor Man! when Jeſus was born, he was fain to thruſt into a Stable, for there was in the *Inn* no room for ſuch Gueſts as they. The Offering alſo which was brought unto God at the Time when Jeſus was preſented unto the Lord, *was two Turtle Doves, or two Young Pigeons*; a Sacrifice allowed only for them that were poor, and could provide no Bigger.

Levit. 12. 8. *And if ſhe be not able to bring a Lamb, then ſhe ſhall bring two Turtle Doves or two Young Pigeons, the one for a Burnt Offering, the other for a Sin-offering*: Beſides, Jeſus himſelf ſaith, *Foxes have Holes, and the Birds of the Air have Neſts, but the Son of Man hath not whereon to lay his Head.*

Now, I ſay, all theſe things were ſo apparent to the Jews, that they could not object; they felt the *Romans* were come, they knew the Scepter was gone, they ſmarted under the *Roman* Tyranny, and knew the Kingly Race of *Judea* was overthrown: How then could they object, that the time was not come for Chriſt to be born?

Further, The People was generally convinced, *that the time was come*, and therefore, ſaith the Text, *They were in expectation.* Luke 3. 15. *And as all the People were in expectation, and all Men muſed in their Hearts of* John, *whether he was the Chriſt or not*: The unbiaſſed People obſerving the Face of things, could do no other but look for the Meſſias. And hence it is, that the Lord Jeſus gives the Phariſees, thoſe Mortal Enemies of his, ſuch ſore rebukes; ſaying, *O ye Hypocrites, ye can diſcern the Face of the Sky, but can you not diſcern the Signs of the Times? The Kingdom is loſt*, the Heathens are come, and the Scepter is departed from *Judah.* Mat. 16. 3. Luke 12. 56. *Ye Hypocrites, ye can diſcern the Face of the Sky, and of the Earth, but how is it that ye do not diſcern the Time?*

Secondly, He yet again puts himſelf upon the Teſt, by the Miracles which he wrought before them.

John. 14. 11. *Believe me that I am in the Father and the Father in me, or elſe believe me for the very Works ſake.*

John. 5. 36 *For the Works which the Father hath given me to finiſh, the ſame Works that I do, bear witneſs of me, that the Father hath ſent me.*

This Proof they could not withſtand, but granted that he did many Miracles while they did nothing. John 11. 47, 48. *Then gathered the Chief Prieſts and Phariſees a Counſel, and ſaid, what do we? for this Man doth many Miracles: if we let him alone, all Men will believe on him, and the* Romans *ſhall come and take away both our Place and Nation.*

Yea ſo did Jeſus confound them, that by their own Records and Laws by which they were to prove Perſons clean or unclean; they in reading their Lectures, did juſtifie him and overthrow themſelves.

For inſtance, it was written in their Law; *If he that hath an Iſſue ſpit upon him that is clean*, that Spittle ſhould make him unclean, (*Levit.* 15. 8.) Now Jeſus whom they counted moſt unclean, becauſe he ſaid he was the Son of God) (as they thought ſpeaking Blaſphemy) he ſpits upon People, and makes them whole: he ſpat and made clay with the ſpittle, and with that clay made a blind Man ſee, *John* 9. 6. Alſo he ſpit on the Eyes of another and made him ſee, *Mar.* 8. 23, 24, 25. Again he ſpit, and with his ſpittle touched the Tongue of one that was Dumb, and made him ſpeak immediately, Mar. 7. 33, 34, 35. Thus he proved himſelf clear of their Accuſations, and maintained before them, that by their Law he was Guiltleſs, and the Son of God; for the Miracles which he wrought were to prove him ſo to be.

Again, in their Law it was written, that whoſo touched the Altar of Incenſe ſhould be Holy, (*Exod.* 29. 37.) A Woman with a Bloody Iſſue touched him, and is whole of her plague. Yea, they brought to him many diſeaſed Perſons; *and beſought him that they might only touch the Hem of his Garment*; *and as many as touched, were made perfectly whole.* Mark 5. 28. Mat. 14. 35, 36.

Thus was he juſtified before them out of their own Law, and had his Glory manifeſt before their Faces, to their everlaſting Confuſion and Contempt.

Indeed, the *Jews* did make one *Objection* againſt Jeſus Chriſt, that ſeemed to them to have weight in it; and that was becauſe he *firſt began to appear and manifeſted his Glory in* Cana *of* Galilee. At this I ſay, they ſtumbled, it was their ſore Temptation; for ſtill as ſome affirmed him to be the Chriſt, others as faſt objected, *ſhall Chriſt come out of* Galilee? *art thou alſo of* Galilee? *ſearch and look, for out of* Galilee *ariſeth no Prophet.* John 2. 1, 11. Ch. 7. 40, 41, 42.

But this their ſtumble might ariſe either,

1. From the Cruelty of *Herod*: Or, 2. From their own not obſerving, and keeping in Mind the Alarum that God gave them at his Birth.

1. It might ariſe or be occaſioned through the Cruelty of *Herod*; *for Jeſus was born in* Bethlehem *the City were* David *dwelt*: But when *Herod* ſent out to kill him, and for his ſake killed all the young Children in *Bethlehem*; then was *Joſeph* warned by an Angel of God, to take the young Child and his Mother and fly into *Egypt*, and ſo he did, and was there till the Death of *Herod*, *Mat.* 2. 1, 13, 16, 19, 20. After this the Angel comes to them in *Egypt*, and bids them take the young Child and return into the Land of *Iſrael*; wherefore they aroſe and went: but hearing that *Herod's* Son that Tyrant ruled in the Room of his Father, they were afraid to go to *Bethlehem*, but turned aſide into the Parts of

of *Galilee*, where they remained till the Time of his ſhewing to *Iſrael*.

2. This ſtumble of theirs might ariſe from their not obſerving and keeping in Mind the Alarum that God gave them of his Birth. 1. God began to give them the Alarum at the Birth of *John* the *Baptiſt*, where was aſſerted that he was to go before the Face of the Lord Jeſus, and to prepare his Ways. *And fear came upon all that dwelt round about them, and all theſe ſayings were noiſed abroad throughout all the Hill-Countries of* Judea. 2. Again, What a Continuation of this Alarum was there alſo at the Birth of Jeſus, which was about three Months after *John Baptiſt* was born? Now comes a ſtrange Star over the Country to lead the Men of the Eaſt to the Stable where Jeſus was born; now was *Herod*, the Prieſts, the Scribes, and alſo the City of *Jeruſalem* awakened and ſore troubled: for it was noiſed by the Wiſe-Men, that Chriſt the King and Saviour was born. Beſides the Shepherds, *Simeon* and *Anna*, gave notice of him to the People; they ſhould therefore have retained the Memory of theſe things, and have followed God in all his dark Providences, until his Son of Righteouſneſs ſhould ariſe among them with healing under his Wings. 3. I may add another cauſe of their ſtumble. They did not underſtand the Prophecies that went before of him.

Luke 1. 65.

1. He was to come to them out of *Egypt*. *Out of Egypt have I called my Son.*

Mat. 2. 15.

2. He turned aſide into *Cana* of *Galilee*, and dwelt in the City of *Nazareth*; *That it might be fulfilled which was ſpoken by the Prophets, he ſhall be called a Nazaren.* 3. That ſaying alſo was to be fulfilled, *The Land of Zebulon, and the Land of Nephthali, by the way of the ſea beyond Jordan, Galilee of the Gentiles, the People that ſat in Darkneſs ſaw a great Light, and to them that ſat in the Region and Shadow of Death, Light is ſprung up.*

Mat. 2. 23.

Mat. 4. 14, 15. 16.

At theſe Things then they ſtumbled, and 'twas a great Judgment of God upon them.

Beſides, there ſeemed to be a Contradiction in the Prophecies of the Scriptures concerning his coming. He was to be *born* in *Bethlehem*, and yet to come out of *Egypt*: How ſhould he be the *Chriſt*, and yet come out of *Galilee*, out of which ariſeth no Prophet? Thus they ſtumbled.

Hence note, That tho' the Prophecies and Promiſes be full and plain *as theſe were*, that he ſhould be born in *Bethlehem*; yet Mens Sins may cauſe them to be fulfilled in ſuch Obſcurity, that inſtead of having Benefit thereby, they may ſtumble and ſplit their Souls thereat.

Take heed then, hunt not *Chriſt* from plain Promiſes with *Herod*, hunt him not from *Bethlehem*, leaſt he appear to your Amazement and Deſtruction from *Egypt*, or in the Land of *Zebulon*. But thus much to the ſecond Queſtion, to wit, *What it was for Jeſus to come into the World?*

I come now to the third Queſtion.

Queſt. 3. *What it was for him to come to be a Saviour?*

For the further handling of this Queſtion I muſt ſhew:

1. What it is to *be* a Saviour. 2. What it is *to come* to be a Saviour. 3. What it is for *Jeſus to come to be a Saviour?*

To theſe Three briefly.

Firſt, What it is to be a Saviour. 1. A Saviour ſuppoſeth ſome in Miſery, and himſelf one that is to deliver them. 2. A Saviour is either ſuch an one miniſterially, or meritoriouſly.

Miniſterially, is when one Perſon engageth, or is engaged by virtue of reſpect or command from Superiors, to go and obtain by Conqueſt or the King's Redemption, the Captives or Perſons grieved by the Tyranny of an Enemy. And thus were *Moſes* and *Joſhua*, and the Judges and Kings of *Iſrael*, Saviours. *Thou deliveredſt them into the Hand of their Enemies who vexed them, and in the time of their Trouble when they cried unto thee, thou heardeſt them from Heaven; and according to thy manifold Mercies thou gaveſt them Saviours, who ſaved them out of the Hand of their Enemies.* Thus was *Jeſus Chriſt* a Saviour, he was engaged by virtue of reſpect and command from God, to obtain by conqueſt and redemption, the Captives or Perſons grieved; *God ſent his Son to be the Saviour of the World.*

Neh. 9. 27.

John 4. 42

Meritoriouſly, is when the Perſon engaging, ſhall at his own proper coſt and charge, give a ſufficient value or price for thoſe he redeemeth.

Thus thoſe under the Law were redeemed by the Money called the Redemption-Money. *And Moſes gave the Money of thoſe that were redeemed unto Aaron and to his Sons.*

Numb. 3. 46 to 53.

And thus was *Jeſus Chriſt* a Saviour; he paid a full Price to Divine Juſtice for Sinners, even his own precious Blood. *Foraſmuch as you know that you were not redeemed from your vain Converſation, received by Tradition from your Fathers with corruptible things, as ſilver and gold, but with the precious Blood of Chriſt.*

1 Pet. 1. 18, 19.

And foraſmuch as in Man's Redemption, the Undertaker muſt have Reſpect, not only to the paying of a Price, but alſo to the getting of a Victory; for there is not only Juſtice to ſatisfy, but Death, Devil, Hell, and the Grave to conquer: therefore hath he alſo by himſelf gotten Victory over theſe.

1. He hath aboliſhed Death, 2 *Tim.* 1. 10. 2. He hath deſtroyed the Devil, *Heb.* 2. 14, 15. 3. He hath been the Deſtruction of the Grave, *Hoſ.* 13. 14. 4. He hath gotten the Keys of Hell, *Rev.* 1. 17, 18, 19.

And this I ſay, he did by himſelf at his own proper coſt and charge, when he triumphed over them upon his Croſs, *Col.* 2. 14, 15.

Queſt. 2. Secondly, What it is *to come* to be a Saviour?

1. *To come to be one*, ſuppoſeth one *ordained*, and fore-prepared for that Work. *Then ſaid he, lo I come, a Body haſt thou prepared me.* Heb. 10.

To come to be a Saviour, ſuppoſeth one commiſſionated, or authorized to that Work. *The ſpirit of the Lord is upon me, becauſe he hath anointed me* (authorized me) *to preach the goſpel to the poor: he hath ſent me to bind up the broken-hearted, to preach deliverance to the captives, and recovering of ſight to the blind, and to ſet at liberty them that are bruiſed.* Luk. 4. 18.

And upon this Account it is, that he is ſo often called CHRIST, or the *Anointed* one; the Anointed Jeſus, or Jeſus the Anointed Saviour. *Thou art the Chriſt the Son of God, that ſhould come into the world.* Joh. 11. 27. *This Jeſus whom I preach unto you is Chriſt:* Acts 17. 3. *He teſtified to the Jews, that Jeſus was Chriſt, and he confounded the Jews which dwelt at Damaſcus, proving by the ſcriptures that this is the very Chriſt:* ch. 18. 5. ch. 9. 22. The very anointed of God, or he whom God authorized and qualified to be the Saviour of the World.

3. To come to be a Saviour, ſuppoſeth a Reſolution to do that Work before he goeth back. *I will ranſom them from the power of the grave; I will redeem them from death: O Death I will be thy plague, O Grave I will be thy deſtruction, Repentance ſhall be hid from mine eyes.* Hoſ. 13. 14.

And as he reſolved, *ſo he hath done.*

1. He hath purged our Sins, *Heb.* 1. 2, 3. 2. He hath perfected for ever (by one Offering) them that are ſanctified, *Heb.* 10. 14. 3. He hath obtained eternal Redemption for them, *Heb.* 9. 12. See further, 2 *Tim.* 1. 10. *Heb.* 9. 26. *Col.* 2. 15. *Heb.* 6. 18, 19, 20.

Queſt. 3. I come now to the third Queſtion.

What it is for Jeſus to come to be a Saviour?

1. *Anſw.* It is the greateſt Diſcovery of Man's Miſery and Inability to ſave himſelf therefrom, that ever was made in the World. Muſt the Son of God himſelf come down from Heaven? Or can there be no Salvation? Cannot one Sinner ſave another? Cannot Man by any means redeem his Brother, nor give to God a Ranſome for him? Cannot an Angel do it? Cannot all the Angels do it? No, Chriſt muſt come and die to do it.

2dly, It is the greateſt Diſcovery of the Love of God, that ever the World had. For God SO *to love the World*, as to ſend his Son! For God SO to commend his Love to the World, as to ſend it to them in the Blood of his Son! Amazing Love! *John* 3. 16. *Rom.* 5. 8.

3dly, It is the greateſt Diſcovery of the Condeſcenſion of Chriſt that ever the World had.

1. *That he ſhould not come to be miniſtred unto, but to miniſter; and to give his Life a Ranſom for many,* Matt. 20. 28. 2. *That he ſhould be manifeſt for this purpoſe, that he might deſtroy the Works of the Devil.* 3. *That he ſhould come that we might have Life, and that we might have it more abundantly.* 4. *That the Son of God ſhould come to ſeek and to ſave that which was loſt.* 5. *That he ſhould not come to judge the World, but to ſave the World.* 6. *That Chriſt Jeſus ſhould come into the World to ſave Sinners, of whom I am chief.* 7. *That he ſhould love us and waſh us from our Sins in his own Blood.* What amazing Condeſcenſion and Humility is this! Matt. 20. 28. 1 John 3. 8. John 10. 10. Luke 15. 10. Joh. 12. 47. 1 Tim. 1. 15. Rev. 1. 5. Phil. 2. 6, 7, 8, 9.

How JESUS CHRIST addreſſed himſelf to the Work of our Redemption.

I Come then in the next place to ſhew you HOW Jeſus Chriſt addreſſed himſelf to the Work of Man's *Redemption*.

The Scripture ſaith, *he became poor*: That he made himſelf *of no reputation, and took upon him the form of a ſervant, that he humbled himſelf unto death, even the death of the croſs.* But particularly,

1. He took upon him our *Fleſh*. 2. He was made under the Law. 3. He took upon him our Sins. 4. He bore the Curſe due to our Sins.

Firſt, *He took upon him our Fleſh.* I ſhewed you before that he came in our Fleſh, and now I muſt ſhew you the Reaſon of it: namely, Becauſe, *That was the way to addreſs himſelf to the Work of our Redemption.*

Wherefore, when the Apoſtle treated of the Incarnation of Chriſt, he addeth withal the Reaſon, to wit, *That he might be capable to work out the Redemption of Men.*

There are three things to be conſidered in this firſt Head.

1. That he took our *Fleſh for this reaſon*, That he might be a Saviour. 2. *How he took the Fleſh*, that he might be our Saviour. 3. *That it was neceſſary* that he ſhould take our Fleſh, if indeed he will be our Saviour.

For the Firſt, That he took our Fleſh for *this reaſon, That he might be a Saviour*: *For what the Law could not do in that it was weak through the Fleſh, God ſending his own Son in the likeneſs of ſinful Fleſh, and for Sin condemned Sin in the Fleſh.* Rom. 8. 3, 4.

The Sum of the Words is, foraſmuch as the Law could do us no good, by Reaſon of the Inability that is in our Fleſh to do it (for the Law can do us no good until it be fulfilled) and becauſe God had a Deſire that good ſhould come to us, therefore did

did he ſend his Son *in our likeneſs*, clothed with Fleſh, to deſtroy by his doing the Law, the tendency of the Sin that dwells in our Fleſh. He therefore took our Fleſh, that our Sin, with its Effects, might by him be condemned and overcome.

The Reaſon therefore why he took Fleſh, is, Becauſe *he would be our Saviour.*

Heb. 2. 14, 15. *Foraſmuch then as the Children are Partakers of Fleſh and Blood, he alſo likewiſe took Part of the ſame, that through Death he might deſtroy him that had the Power of Death, that is the Devil, and deliver them, who through the fear of Death were all their Life-time ſubject to Bondage.*

In theſe Words it is aſſerted, that he took our *Fleſh* for certain Reaſons.

1. Becauſe the Children, the Heirs of Heaven, are Partakers of Fleſh and Blood. *Foraſmuch then as the Children are Partakers of Fleſh and Blood, he alſo himſelf took Part of the ſame.* Had the Children, the Heirs, been without Fleſh, he himſelf had not taken it upon him: Had the Children been Angels, he had taken upon him the Nature of Angels; but becauſe the Children were Partakers of Fleſh, therefore leaving Angels, or refuſing to take hold of Angels, *he took Fleſh and Blood*, the Nature of the Children; that he might put himſelf into a Capacity to ſave and deliver the Children. Therefore it follows, *That through Death he might deſtroy him that had the Power of Death that is the Devil.*

This therefore was another Reaſon, that he might deſtroy the *Devil.*

The Devil had bent himſelf againſt the Children; he is *their Adverſary*, and goeth forth to make War with them. *The Devil your Adverſary: And he went to make War with the Remnant of her Seed*, 1 Pet. 5. 8. Rev. 12. Now the Children could not deſtroy him, becauſe he had already caſt them into Sin; defiled their Nature, and laid them under the Wrath of God. Therefore Chriſt *puts himſelf among the Children*, and into the Nature of the Children; that he might by Means of his dying in their Fleſh, deſtroy the Devil; that is, take away Sin, his Work, *that he might deſtroy the Works of the Devil*; for Sin is the great Engine of Hell, by which he overthroweth all that periſh: Now this did Chriſt deſtroy, by taking on him the Similitude of ſinful Fleſh; of which more anon.

That he might deſtroy him that had the Power of Death, that is the Devil, and deliver them. This was the Thing in chief intended, that he might deliver *the Children*, that he might deliver *them* from Death, the Fruit of their Sin, and from Sin, the Sting of that Death. *That he might deliver them, who through the fear of Death, were all their Life-time ſubject to Bondage.*

He took Fleſh therefore, becauſe the Children had it; and that he might die for the Children and deliver them from the Works of the Devil; *that he might deliver them.* No Deliverance had come to the Children, if the Son of God had not taken their Fleſh and Blood. *Therefore he took our Fleſh, that he might be our Saviour.*

Again in a Saviour there muſt be not only Merit, but Compaſſion and Sympathy; becauſe the Children who are to live by Faith, are not yet come to the Inheritance. *It behoved him therefore in all Things to be made like unto his Brethren, that he might be a merciful and faithful High-Prieſt in Things pertaining to God, to make Reconciliation for the Sins of the People*, Heb. 2. 17, 18.

Two Reaſons are rendred in this Text, *why he muſt take* Fleſh; namely, that he might be their Prieſt, to offer Sacrifice, to wit, *his Body and Blood for them*; and that he might be merciful and faithful, to pity and preſerve them unto the Kingdom appointed for them.

Mark you therefore, how the Apoſtle, when he aſſerteth that the Lord Jeſus took our Fleſh, urgeth the Reaſon why he took our Fleſh. That he might deſtroy the *Devil* and *Death*, That he might deliver them. It behoved him to be made like unto his Brethren, that he might be merciful and faithful, That he might make Reconciliation for the Sins of the People. The Reaſon therefore why he took our Fleſh is declared, to wit, *That he might be our Saviour.* And hence you find it ſo often recorded; *He hath ſlain the Enmity by his Fleſh; and you who were ſometimes Aliens and Enemies in your Minds by wicked Works: Yet now hath he reconciled, in the Body of his Fleſh, through Death, to preſent you holy and unblameable in his Sight*, Eph. 2. 15, 16. Col. 1. 21, 22.

How he took Fleſh.

I Come now to the Second Queſtion, to wit, *How he took our* Fleſh. This muſt be enquired into, for his taking Fleſh was not after the common Way, never any took Man's Fleſh upon him as he, ſince the Foundation of the World.

1. He took not our Fleſh like *Adam*, who was formed out of the Ground. *Who was made of the Duſt of the Ground*, Gen. 2. 7. Ch. 3. 19. 2. He took not our Fleſh as we do by Carnal Generation. *Joſeph* knew not his Wife, neither did *Mary* know any Man, *till ſhe had brought forth her Firſt-born Son*, Luke 1. 34. Matt. 1. 25. 3. He took Fleſh then, *by the immediate working and over-ſhadowing of the Holy Ghoſt*: And hence it is ſaid expreſly, *She was found with Child of the Holy Ghoſt*, Matt. 1. 18. *Now the Birth of Jeſus Chriſt was on this wiſe: When as his Mother* Mary *was eſpouſed to* Joſeph, (*before they came together*) *ſhe was found with Child of the Holy Ghoſt.* And hence again, when *Joſeph* doubted of her Honeſty (for he perceived ſhe was with Child, and knew he had not touched her) the

the Angel of God himſelf comes down to reſolve his doubt, and ſaid, Joſeph, *the Son of* David, *Fear not to take unto thee* Mary *thy Wife, for that which is conceived in her, is of the Holy Ghoſt*, Matt. 1. 20.

But again, though the Holy Ghoſt was that by which the Child Jeſus was formed in the Womb, ſo as to be without Carnal Generation; yet was he not formed in her without, but by her Conception. *Behold, thou ſhalt conceive in thy Womb, and bring forth a Son, and ſhall call his Name* Jeſus, *Luke* 1. 21. Wherefore he took Fleſh not only in, but of the Virgin. Hence he is called her Son, the Seed of the Woman. And hence it is alſo that he is called the *Seed* of *Abraham*, the *Seed* of *David*; their *Seed according to the Fleſh*.

Luke 2.7. Gen. 13. 15. Ch. 12. Ch 22. Gal. 3.16. Ch. 4. 4. Rom. 1. 3 Luke 1.32 Rom. 9.5.

And this the Work he undertook, required.

1. It required that he ſhould take our *Fleſh*.

2. It required that he ſhould take *our Fleſh without Sin*, which could not be, had he taken it by Reaſon of a Carnal Generation; for ſo, all Children are conceived *in*, and polluted *with* Sin, *Pſal.* 51. And the leaſt Pollution, either of Fleſh or Spirit, had utterly diſabled him for the Work, *which to do*, he came down from Heaven. Therefore, *Such an High-Prieſt became us, who is holy, harmleſs, undefiled, ſeperate from Sinners, and made higher than the Heavens*, Heb. 7. 26.

This Myſtery of the Incarnation of the Son of God was thus compleated: I ſay, That he might be in all Points like as we are, *yet without Sin*; for Sin in the Fleſh diſableth, and maketh incapable to do the Commandment. Therefore was he thus *made*, thus *made of a Woman*: And this the Angel aſſigneth as the Reaſon of this his marvellous Incarnation: *The Holy Ghoſt*, ſaith he, *ſhall come upon thee, and the Power of the Higheſt ſhall overſhadow thee; therefore alſo that holy Thing that ſhall be born of thee, ſhall be called the Son of God*, Luke 2. 35.

The overſhadowing of the Holy Ghoſt, and the Power of the Higheſt; the Father, and the Holy Ghoſt, brought this wonderful Thing to paſs, for Jeſus is *a wonderful one*, in his Conception and Birth. This Myſtery is that, next to the Myſtery of three Perſons in one God. It is a great Myſtery. *Great is the Myſtery of Godlineſs; God was manifeſted in the Fleſh.*

The Concluſion is, That Jeſus Chriſt took our Fleſh, that he might be a Saviour; and that he might be our Saviour *indeed*, he thus took our Fleſh.

That it was neceſſary that he ſhould take our Fleſh, if he will be our Saviour.

I Come now to the third Thing, namely, that it was neceſſary that he ſhould take our *Fleſh* if he will be our Saviour.

And that firſt, from the *Nature of the Work*; his Work was to ſave, to ſave Man, ſinking Man: Man that was going down to the Pit, *Job* 34. 24. Now he that will ſave him that is ſinking, muſt take hold on him. And ſince he was not to ſave a *Man*, but *Men*; therefore it was neceſſary that he ſhould take hold, not of one Perſon, but of the Common Nature, clothing himſelf with *part of the ſame*.

He took not hold of Angels, but took on him the Seed of Abraham. For that Fleſh was the ſame with the whole Lump of the Children, to whom the Promiſe was made; and comprehended in it the Body of them that ſhall be ſaved, even as in *Adam* was comprehended the whole World at firſt, *Rom.* 5.

Hence we are ſaid to be *choſen in him*, to be gathered, *being in him*, to be dead *by him*, to be riſen *with him*, and to be *ſet with him*, or *in him in heavenly Places already*.

Eph. 1. 4. 10. Rom. 7.4. Col. 3. 1, 2, 3. Ch. 2. 12, 13.

This then was the Wiſdom of the great God, that the Eternal Son of his Love ſhould take hold of, and ſo ſecure the ſinking Souls of periſhing Sinners by aſſuming their Fleſh.

Secondly, The *Manner of his doing the Work of a Saviour*, did call for his taking of our *Fleſh*.

He muſt do the Work *by dying*: *Ought not Chriſt to have ſuffered? Chriſt muſt needs have ſuffered*, or elſe no Glory follows. The Prophets teſtified before-hand the Sufferings of Chriſt, *and the Glory that ſhould follow*. Yea, they did it by the Spirit of Chriſt himſelf. This Spirit then did bid them tell the World, yea, teſtify, that Chriſt muſt ſuffer, or no Man be bleſt with Glory. For the threatning of Death, and the Curſe of the Law lay in the Way between Heaven Gates and the Souls of the Children, for their Sins; wherefore he that will ſave them, *muſt anſwer Divine Juſtice, or God muſt lye in ſaving them without inflicting the Puniſhment threatned*. Chriſt then muſt needs have ſuffered, the manner of the Work, laid a neceſſity upon him to take our Fleſh upon him; *he muſt die*, he muſt die *for us*, he muſt die *for our Sins*. And this was effectually foretold by all the bloody Sacrifices offered under the Law; the Blood of Bulls, and the Blood of Lambs, the Blood of Rams, and the Blood of Calves, and the Blood of Goats and Birds. Theſe Bloody Sacrifices, what did they ſignifie, what were they Figures of, *but of the bloody Sacrifice of the Body of Jeſus Chriſt*; their Blood being a Shadow of his Blood, and their Fleſh being a Shadow of his Fleſh?

Luke 24. 26. Acts 17.3. 1 Pet. 1.11

Therefore when God declared that he took no Pleaſure in them, becauſe they could not make the Worſhippers perfect as pertaining to the Conſcience; *then comes Jeſus Chriſt* to offer his ſinleſs Body and

Soul

Soul for the Sin of the People: *For it is not poſſible that the Blood of Bulls and Goats ſhould take away Sin: Wherefore, when he cometh into the World, he ſaith Sacrifices and Offerings thou wouldeſt not, but a Body haſt thou prepared me; in Burnt-Offerings and Sacrifices for Sin thou haſt had no Pleaſure. Then ſaid I, lo, I come, in the Volume of thy Book it is written of me to do thy good Will.* Since Burnt-Offerings cannot do thy Will, my Body ſhall; ſince the Blood of Bulls and Goats cannot do thy Will, my Blood ſhall.

Heb. 10. 8, 9, 10. Then follows, By the Will of God we are ſanctified *through the offering up of the Body of Jeſus Chriſt once for all.*

Thirdly, *The End of the Work* required, That Chriſt, if he will be our Saviour, ſhould take upon him our *Fleſh.*

The End of our Salvation is, That we might enjoy God, and that he by us might be glorified for ever and ever.

1. That we might enjoy God. *I will dwell in them, and they ſhall be my People, and I will be their God.* This Indwelling of God, and conſequently our Enjoyment of him, begins firſt in its Eminency, by his poſſeſſing our Fleſh in the Perſon of Jeſus Chriſt. Hence his Name is called *Emmanuel, God with us*; and the Word was made Fleſh and dwelt among us. The Fleſh of Chriſt, is the Tabernacle which the Lord pitched according to that ſaying: *The Tabernacle of God is with Men, and he* Rev. 21. 3. *will dwell with them, and they ſhall be his People, and God himſelf ſhall be with them, and be their God.* Here God beginneth to diſcover his Glory, and to be deſirable to the Sons of Men.

God could not communicate himſelf to us, nor take us into the Enjoyment of himſelf, but with Reſpect to that Fleſh which his Son took of the Virgin, becauſe Sin ſtood betwixt. Now this Fleſh, *only, was the holy Lump*, in this Fleſh God could dwell, and foraſmuch as this Fleſh is the ſame with ours, and was taken up with intent that what was done, in, and by that, ſhould be communicated to all the Children; therefore through that, doth God communicate of himſelf unto his People. 2 Cor. 5. John 14. 6 *God was in Chriſt reconciling the World unto himſelf.* And *I am the Way*, ſaith Chriſt, *no Man cometh to the Father but by me.*

That Paſſage to the *Hebrews* is greatly to our Purpoſe: *We have boldneſs Brethren,* Heb. 10. 19, 20. *to enter into the Holieſt, (the Place where God is) by the Blood of Jeſus, by a new and living Way which he hath conſecrated for us through the Vail, that is to ſay, his Fleſh.*

1. As the End of our Salvation, is, *That we might enjoy God*: So alſo it is that *he* by *us* might be glorified for ever. *That God in all Things might be glorified through Jeſus Chriſt our Lord.*

Here indeed will the Myſtery of his Grace, Wiſdom, Juſtice, Power, Holineſs, and Glory, *inhabit eternal Praiſe*, while we that are counted worthy of the Kingdom of God, ſhall admire at the Myſtery, and ſee our ſelves, without our ſelves, even by the Fleſh and Blood of Chriſt (through Faith therein) effectually, and eternally ſaved. O! This will be the Burden of our eternal Joy, *God loved us, and gave his Son for us, Chriſt loved us, and gave his Fleſh for our Life*, and his Blood for our eternal Redemption and Salvation.

That Chriſt was made under the Law.

BUT Secondly, *Chriſt was made under* Gal. 4. 4. *the Law. When the fulneſs of the Time was come, God ſent forth his Son, made of a Woman, made under the Law.*

Of right, being found in Fleſh, he muſt needs be under the Law, for that there is not any Creature, above or without Law to God, (but this is not to the Point in Hand) Chriſt was not therefore under the Law becauſe he was found in Fleſh, but he took Fleſh, and *deſignedly* put himſelf, or was made under the Law; wherefore 'tis added, he was made under the Law to *Redeem*, to redeem them that were under the Law. Wherefore here is a Deſign, an heavenly Contrivance, and Device on Foot. Chriſt is made, that is by Deſign, ſubjected under the Law, for the ſake, and upon the Account of others: *To redeem them that were under the* Law.

Made under the Law; that is, put himſelf into the Room of Sinners, into the Condition of Sinners; made himſelf ſubject to the ſame Pains and Penalties we were obnoxious to. We were under the *Law*, and it had Dominion over us, bound us *upon Pain of eternal* Damnation to do completely all Things written in the Law. This Condition Chriſt put himſelf into, *that he might redeem*: For aſſuredly we had elſe periſhed.

The *Law* had Dominion over us, and ſince we had ſinned, of right it pronounced the Curſe, and made all Men ſubject to the Wrath of God. Chriſt therefore did not only come into our Fleſh, *but alſo into our Condition*, into the Valley and Shadow of Death where we were, and where we are as we are Sinners. He that is under the Law, is under the Edge of the Ax. When *David* was to go viſit his Brethren, and to ſave them 1 Sam. 17. from the Hand of *Goliah*, he was to look 18. how his Brethren fared, *and to take their Pledge.* This is true of Jeſus Chriſt, when he came to ſave us from the Hand of Death and the Law, he looked how his Brethren fared, took to heart their deplorable Condition, and put himſelf into the ſame *Plight*, to wit, *under the Law, that he might redeem them that were under the Law.*

I told you before, that he came ſinleſs into the World, that he had a miraculous Conception, and wonderful Birth: and here you ſee a Reaſon for it, he was to be put, or made under the Law *to redeem.* He that will be made under the Law *to redeem*, had need be ſinleſs and ſpotleſs himſelf; for the

Law findeth fault with the leaſt, and condemneth Man for the firſt beginning of Sin.

Without this then there could not have been Redemption, nor any the Sons of God by *Adoption*; no Redemption, becauſe the Sentence of Death had already paſs'd upon all; no Sons by Adoption, becauſe that's the Effect of Redemption. God ſent forth his Son made of a Woman, made under the Law, to redeem them that were under the Law, *That we might receive the Adoption of Sons.* Chriſt then by being made under the Law, hath recovered *his* from under the Law, and obtained for them the Privilege of the Adoption of Sons.

For as I told you before, Chriſt ſtood a common Perſon, preſenting in himſelf the whole Lump of the promiſed Seed, or the Children of the Promiſe; wherefore he comes under the Law *for them*, takes upon him to do what the Law required *of them*, takes upon him to do it *for them.*

He began therefore at the firſt tittle of the Law, and going in Man's Fleſh, for Man, through the Law, *He becomes the end of the Law for Righteouſneſs, for every one that believeth.* The End of the Law, what is the end of the Law but perfect and ſinleſs Obedience? that is the End of the Law, both with reſpect to its Nature, and the Cauſe of its being impoſed. God gave the Law, that compleat Righteouſneſs ſhould by that be found upon Men, but becauſe Sin was got into Man's Fleſh, therefore this Righteouſneſs by us, could not be compleated: Now comes Chriſt the Lord into the World, cloaths himſelf with the Children's Fleſh, addreſſeth himſelf to the Work of their Redemption, is *made under the Law*; and going through every Part of the Law without Sin, he becometh *the End of the Law* for juſtifying Righteouſneſs to every one that believeth, *Rom.* 10. 4. For he obey'd not the Law for himſelf, he needed no Obedience thereto: 'Twas we that needed Obedience, 'twas we that wanted to anſwer the Law; we wanted it, but could not obtain it, becauſe then the Law was weak through the Fleſh; therefore God ſent his own Son, and he did our Duty for us, even to become the End of the Law to every one that believeth: In this therefore Chriſt laboured for us, he was made under the Law *to redeem.* Therefore, as I ſaid before, it behoved him to be ſinleſs, becauſe the Law binds over to anſwer for Sin at the Bar of the Judgment of God. Therefore did his God-head aſſume our human Fleſh, in a clean and ſpotleſs way, that he might come under *the Law, to redeem them that were under the Law.*

For conſiſting of two Natures, and the Perſonality lying in the God-head, which gave Value and Worth to all things done for us by the Man-hood, the Obedience takes Denomination from thence, *to be the Obedience of God.* The Son's Righteouſneſs, the Son's Blood; the *Righteouſneſs* of *God*, the *Blood* of *God*, *Heb.* 5. 8, 9. *Phil.* 3. 7, 8. *Acts* 20. 28. 1 *John* 3. 16.

Thus Jeſus Chriſt came into the World under the *Law* to *redeem*; not ſimply as God, but *God-man*, both Natures making one Chriſt. The God-head therefore did influence and give Value to the human Fleſh of Chriſt in all its Obedience to the Law; elſe there would have been wanting that Perfection of *Righteouſneſs* which only could anſwer the Demands and Expectation of the Juſtice of God, to wit, *Perfect Righteouſneſs by Fleſh.*

But the ſecond Perſon in the God-head, the Son, the Word, coming under the Law for Men in their Fleſh, and ſubjecting himſelf by that Fleſh to every Tittle, and Demand of the Law; all, and every whit of what was acted, and done by Jeſus Chriſt, God-man, for us, *it was*, *and is the Righteouſneſs of God:* and ſince it was not done for himſelf, *but for us* (as he ſaith in the Text, *to redeem.*) The Righteouſneſs by which we are ſet free from the *Law*, is none other but the Righteouſneſs that alone reſideth in the Perſon of the Son of God.

And that it is abſolutely *neceſſary* thus it ſhould be is evident, both with reſpect to God and alſo with reſpect to Man.

1. With reſpect to God. The Righteouſneſs is demanded by God: therefore he that comes to redeem, muſt preſent before God a Righteouſneſs abſolutely perfect; this can be done by none but God.

2. With reſpect to Man. Man was to preſent this Righteouſneſs to God, therefore muſt the undertaker be Man. Man for Man, and God for God, *God-Man* between God and Men. This Days Man can lay his Hand upon us both, and bring God and Man together in Peace, *John* 9. 33.

Queſt. *But ſome may ſay, What need of the* Righteouſneſs *of one that is naturally* God? *had* Adam *who was but a meer Man ſtood in his Innocency and done his Duty, he had ſaved himſelf and all his Poſterity.*

Anſw. Had *Adam* ſtood, he had ſo long ſecured himſelf (from the Wages of Sin) and Poſterity ſo long as they were in him. But had *Adam* ſinned, yea, although he had not defiled his Nature with Filth, he could never after that have redeemed himſelf from the *Curſe* of the *Law*, becauſe he was not equal with God: for the Curſe of the Law is the Curſe of God, but no Man can deliver himſelf from the Curſe of God, having firſt tranſgreſſed. This is evident becauſe *Angels*, for Sin, lie bound in Chains, and can never deliver *themſelves.*

He therefore that *redeemeth* Man from under the Law, muſt not only do all the good that the Law requireth, but bear all the Penalty that is due by the Law for Sin.

Should

Should an *Angel* aſſume humane Fleſh, and in that Fleſh do the Law, this Righteouſneſs would not redeem a Sinner, it would be but the Righteouſneſs of an Angel, and ſo, far ſhort of ſuch a Righteouſneſs as can ſecure a Sinner from the Wrath of God. *But thou ſhalt love the Lord thy God with all thy Soul, with all thy Heart, with all thy Mind, with all thy Strength.* If there were no more required of us, now to redeem our ſelves, it would be utterly impoſſible for us to do it, becauſe in the beſt there is Sin, which will intermix it ſelf with every Duty of Man: This being ſo all the Heart, all the Soul, all the Strength, and all the Mind, to the exact Requirement of the Juſtice of the Law, can never be found in a Natural Man.

Beſides, For this Work there is required a perfect Memory, always to keep in mind the whole Duty of Man, the whole of every tittle of all the *Law*, *leſt Sin come in by Forgetfulneſs*.

2. A perfect Knowledge and Judgment, *leſt Sin come in by Ignorance*. 3. An everlaſting Unweariedneſs in all, *leſt Sin and continual Temptations tire the Soul*, and cauſe it to fail before the whole be done.

For the accompliſhing this laſt, he muſt have.

1. *A perfect Willingneſs*, without the leaſt thought to the contrary. 2. *Such an hatred of Sin*, as is not to be found, but in the Heart of God. 3. *A full delight in every Duty*, and that in the midſt of all Temptations. 4. A continuing in all things to the well-pleaſing of the Juſtice of God.

I ſay, ſhould the Penalty of the Law be taken off, ſhould God *forgive* the Penalty and Puniſhment due to Sins that are paſt, and only demand good Works now, according to the Tenour of the *Law*, no Man could be ſaved, there would not be found that Heart, that Soul, that Mind and that Strength any where in the World.

This therefore muſt ceaſe for ever, unleſs the Son of God will put his Shoulder to the Work; but bleſſed be God he hath done it: *When the fulneſs of the Time was come, God ſent forth his Son, made of a Woman, made under the Law, to redeem them that are under the Law.*

Chriſt took upon him our Sins.

BUT Thirdly, *Chriſt* our Saviour takes upon him our Sins. This is another ſtep to the Work of our Redemption. *He hath made him to be Sin for us.* Strange Doctrine! a *Fool* would think it Blaſphemy, but Truth hath ſaid it. Truth I ſay, hath ſaid, not that he was made to be Sin; but that GOD made him to be Sin, *He hath made him to be Sin for us.* 1 Cor. 5. 21.

This therefore ſheweth us how effectually Chriſt Jeſus undertook the Work of our Redemption. *He was made to be Sin for us.* Sin is the great Block and Bar to our Happineſs; Sin is the Procurer of all Miſeries to Men both here and for ever. Take away Sin, and nothing can Hurt us; for Death Temporal, Death Spiritual, and Death Eternal is the Wages of Sin, *Rom.* 6. 23.

Sin then and Man for Sin, is the Object of the Wrath of God. If the Object of the Wrath of God, then is his Caſe moſt dreadful; for who can bear, who can grapple with the Wrath of God? Men cannot, Angels cannot, the whole World cannot. All therefore muſt ſink under Sin, but he who is made to be Sin for us; he only can bear *Sins*, *he only can bear them away*, and therefore were they laid upon him. *The Lord laid upon him the Iniquities of us all.* Iſa. 53.

Mark therefore, and you ſhall find, that the Reaſon why God made him to be Sin for us, was, *That we might be made the Righteouſneſs of God in him.* He took our Fleſh, he was made under the Law, and was made to be Sin for us; that the *Devil* might be deſtroyed, that the Captives might be redeemed, *and made the Righteouſneſs of God in him.*

And foraſmuch as he ſaith, that God *hath made him to be Sin*, it declareth that the Deſign of God, and the Myſtery of his Will and Grace was in it. *He hath made him to be Sin.* God hath done it, that we might be made the Righteouſneſs of God in him: there was no other Way, the *Wiſdom* of Heaven could find no other way, we could not by other Means ſtand juſt before the Juſtice of God.

Now what remains, but that we who are Reconciled to God by Faith in his Blood, are quit, diſcharged, and ſet free from the Law of Sin and Death. Yea, what Encouragement to truſt in him, when we read, *That God made him to be Sin for us.*

Queſt. *But how was Jeſus Chriſt made of God to be Sin for us?*

Anſw. Even ſo as if himſelf had committed all our Sins; that is, they were as really charged upon him, as if himſelf had been the Actor and Committer of them all. *He hath made him to be Sin*; not only as a Sinner, but as Sin it ſelf. He was as the Sin of the World, that Day he ſtood before God in our ſtead. Some indeed will not have Jeſus Chriſt our Lord to be made Sin for us, their *wicked Reaſons* think this to be *wrong Judgment in the Lord*: it ſeems, ſuppoſing, that becauſe they cannot imagine how it ſhould be; therefore God, if he does it, *muſt do it at his Peril*, and muſt be charged with doing wrong Judgment, and ſo, things that become not his Heavenly Majeſty; But againſt this Dunciſh Sophiſtry we ſet *Paul* and *Iſaiah*, the one telling us ſtill, *The Lord laid on him the Iniquities of us all*; and the other, *That God made him to be Sin for us.*

But theſe Men, as I ſuppoſe, think it enough

nough for Chriſt to *die under that Notion only*, not knowing nor feeling the Burden of Sin, and the Wrath of God due thereto. Theſe make him as ſenſeleſs in his Dying, and as much without Reaſon, as a ſilly *Sheep* or Goat, who alſo died for Sin, but ſo as in Name, in ſhew, and ſhadow only. They felt not the proper Weight, Guilt, and Judgment of God for Sin. But thou, Sinner, who art ſo in thine own Eyes, and, who feeleſt Guilt in thine own Conſcience; know thou that Jeſus Chriſt the Son of the Living God in Fleſh, was made to be Sin for thee, or ſtood ſenſibly guilty of all thy Sins before God, and bare them in his own Body upon the Croſs.

God charged our Sins upon Chriſt, and that in their Guilt and Burden; what remaineth, but that the Charge was real or *feigned*: if real, then he hath either periſhed under them, or carried them away from before God: If they were charged but *feignedly*, then did he but feignedly die for them, then ſhall we have but *feigned* Benefit by his Death, and but a feigned Salvation at laſt; not to ſay how this curſed Doctrine chargeth God and Chriſt with Hypocriſy, the one in ſaying, He made Chriſt to be Sin; the other, That he bare our Sin; when indeed, our Guilt and Burden never was really upon him.

Queſt. *But might not Chriſt die for our Sins, but he needs muſt bear their Guilt or Burden?*

Anſw. He that can ſever *Sin* and Guilt, Sin and the Burden, each from other, laying Sin, and no Guilt, Sin and no Burden *on the Perſon that dieth for Sin*, muſt do it only in his own Imaginary Head. No Scripture, nor Reaſon, nor Senſe, underſtandeth, or feeleth Sin when charged, without its Guilt and Burden.

And here we muſt diſtinguiſh between Sin charged, and Sin forgiven: Sin forgiven, may be ſeen without Guilt or Burden, though I think not *without ſhame* in this World: But Sin charged, and that by the Juſtice of God, for ſo it was upon Chriſt: This cannot be, but Guilt and the Burden, as inſeparable companions, muſt unavoidably lye on that Perſon. Poor Sinner, be adviſed to take heed of ſuch deluded Preachers, who with their Tongues ſmoother than Oil, would rob thee of that Excellent Doctrine, *God hath made him to be Sin for us*: for ſuch, as I ſaid, do not only preſent thee with a *feigned* Deliverance and Forgiveneſs, with a feigned Heaven and Happineſs, but charge God and the Lord Jeſus as meer Impoſtors, who while they tell us that *Chriſt was made of God to be Sin for us*, affirm, that it was not ſo really, ſuggeſting this Sophiſtical Reaſon, *no wrong Judgment comes from the Lord*. I ſay again, this wicked Doctrine is the next way to turn the *Goſpel* in thy Thoughts, to no more than a cunningly deviſed Fable, 2. *Pet.* 1. and to make Jeſus Chriſt in his dying for our Sins, as brutiſh as the Paſchal Lamb in *Moſes*'s Law.

Wherefore, diſtreſſed Sinner, when thou findeſt it recorded in the Word of Truth, that Chriſt *died for our Sins, and that God hath made him to be Sin for us*: Then do thou conſider of *Sin* as it is a Tranſgreſſion againſt the Law of God, and that as ſuch, it procureth the Judgment of God, torments and afflicts the Mind with Guilt, and bindeth over the Soul to anſwer it: ſever not Sin and Guilt aſunder, leſt thou be an Hypocrite like theſe Wicked Men, and rob Chriſt of his true Sufferings. Beſides, to ſee Sin upon Chriſt, but not its Guilt, to ſee Sin upon Chriſt, but not the legal Puniſhment; what is this but to conclude, that either there is no Guilt and Puniſhment in Sin, or that Chriſt bare our Sin, but we the Puniſhment? for the Puniſhment muſt be born, becauſe the Sentence is gone out from the Mouth of God againſt Sin.

Do thou therefore as I have ſaid, conſider of Sin, as a Tranſgreſſion of the Law, 1 *John* 3. and a Provoker of the Juſtice of God, which done, turn thine Eye to the *Croſs*, and behold thoſe Sins in the Guilt and Puniſhment of them ſticking in the Fleſh of Chriſt. *God condemned Sin in the Fleſh of Chriſt. He bare our Sins IN his own Body on the Tree.* Rom. 8. 3. 1 Pet. 2. 24.

I would only give thee this Caution, not Sin in the Nature of Sin; Sin was not ſo in the Fleſh of Chriſt, but Sin in the natural Puniſhment of it, to wit, Guilt, and the chaſtiſing Hand of Juſtice. *He was wounded for our Tranſgreſſions, he was bruiſed for our Iniquities: The Chaſtiſements of our Peace were upon him, and by his Stripes we are healed.* Iſa. 53.

Look then upon Chriſt crucified to be as the Sin of the World, as if he only had broken the Law; which done, behold him perfectly innocent in himſelf, and ſo conclude, that for the Tranſgreſſion of God's People he was ſtricken: That when the Lord made him to be Sin, He made Him to be Sin FOR US.

He was made a Curſe for us.

FOurthly, As he was made Fleſh under the Law, and alſo Sin; ſo he was made a *Curſe* for us. *Chriſt hath redeemed us from the Curſe of the Law, being made a Curſe for us; as it is written, Curſed is every one that hangeth on a Tree.* This Sentence is taken out of *Moſes*, being paſſed there upon them that for Sin are worthy of Death. *And if a Man have committed a Sin worthy of Death, and thou hang him on a Tree, his Body ſhall not remain all Night upon the Tree, but thou ſhalt in any wiſe bury him that Day, for he that is hanged is accurſed of God.* By this Sentence *Paul* concludeth that Jeſus Chriſt was juſtly hanged, becauſe

becauſe Sin worthy of Death was upon him. Sin, not of his own, but ours. Since then he took our Sins, he muſt be curſed of God; for Sin is Sin where-ever it lies, and Juſtice is Juſtice where-ever it finds it: wherefore ſince Jeſus Chriſt will bear our Sin, he muſt be *numbred with the Tranſgreſſors*, and counted worthy to die the Death.

He that committeth Sin is worthy of Death. This, though Chriſt did not perſonally do, his Members, his Body, which is his Church, did: and ſince he would undertake for them with God, and ſtand in their Sins before the Eyes of his Juſtice; he muſt die the Death by the Law.

Sin and the Curſe cannot be ſevered. Sin muſt be followed with the Curſe of God: Sin therefore being removed from us to the Back of Chriſt, thither goes alſo the Curſe; for if Sin be found upon him, he is the Perſon worthy to die, worthy *by our Sins.*

Wherefore *Paul* here ſetteth forth Chriſt cloathed with our Sins; and ſo taking from us the Guilt and Puniſhment. What Puniſhment, but the Wrath and Diſpleaſure of God. *Chriſt hath redeemed us from the Curſe of the Law, being made a Curſe for us.*

In this Word [Curſe] are two things compriſed.

1. The Reality of Sin, for there can be no Curſe where there is no Sin; either of the Perſon's own, or made to be his by his own Conſent or the Imputation of Divine Juſtice. And ſince Sins are made to be Chriſt's by Imputation, they are his, tho' not naturally, yet really, and conſequently the Wages due: He hath made him to be Sin; he was made a Curſe for us. 2. This Word Curſe compriſeth therefore the Puniſhment of Sin, that Puniſhment properly due to Sin from the Hand of God's Juſtice, which Puniſhment ſtandeth in three things.

1. In charging Sin upon the Body and Soul of the Perſon concerned: and hence we read, that both the Body and Soul of Chriſt, *were made an Offering for Sin.* 2. The Puniſhment ſtandeth in God's inflicting of the juſt Merits of Sin upon him that ſtandeth charged therewith, and that is Death in its own Nature and Strength; to wit, Death with the Sting thereof: *The Sting of Death is Sin.* This Death did Chriſt die becauſe he died for our Sins. 3. The Sorrows and Pains of this Death therefore muſt be undergone by Jeſus Chriſt. Now there are divers Sorrows in Death.

Isa. 53. 10 Heb. 10. 10.

1. Such Sorrows as Brutes are ſubject to. 2. Such Sorrows as Perſons are ſubject to, that ſtand in Sin before God.

3. Such Sorrows as thoſe undergo who are ſwallowed up of the Curſe and Wrath of God for ever.

Now ſo much of all kind of Sorrows as the Imputation of our Sin, could juſtly bring from the Hand of Divine Juſtice, ſo much of it he had.

1. He had Death. 2. He had the Sting of Death, which is Sin. 3. He was forſaken of God, but could not by any means have thoſe Sorrows which they have that are everlaſtingly ſwallowed up of them. *It was not poſſible that he ſhould be holden of it.* Acts 2.24.

For where Sin is charged and born, there muſt of neceſſity follow the Wrath and Curſe of God. Now where the Wrath and Curſe of God is, there muſt of neceſſity follow the Effects, the *natural Effects.*

I ſay, the *natural Effects*: to wit, the Senſe, the ſorrowful Senſe of the Diſpleaſure of an infinite Majeſty, and his Chaſtiſements for the Sin that hath provoked him.

There are Effects *Natural*, and Effects *Accidental*; thoſe Accidental, are ſuch as flow from our Weakneſs, whilſt we wreſtle with the Judgment of God, to wit, helliſh Fear, Deſpair, Rage, Blaſphemy, and the like: Theſe were not incident to Jeſus Chriſt, he being in his own Perſon every way perfect. Neither did he always endure the natural Effects; his Merits relieved, and delivered him. God looſed the Pains of Death, *becauſe it was not poſſible he ſhould be holden of it.*

Chriſt then was made a Curſe for us, for he did bear our Sin, the Puniſhment therefore, from the Revenging Hand of God, muſt needs fall upon him.

Wherefore, *by theſe four things*, we ſee how Chriſt became our Saviour, he took hold of our Nature, was born under the Law, was made to be Sin, and the Accurſed of God for us. And obſerve it, all this as I ſaid before, was the Handy-Work of God. *God made him Fleſh, made him under the Law, God made him to be Sin, and alſo a Curſe for us.* The Lord bruiſed him, the Lord put him to grief, the Lord made his Soul an Offering of Sin: Not for that he hated him, conſidering him in his own harmleſs, innocent, and bleſſed Perſon; for he was daily his Delight; But by an Act of Grace to usward, were our Iniquities laid upon him, and he in our ſtead, bruiſed and chaſtiſed for them. God loved us, *and made him a Curſe for us.* He was made a Curſe for us, *That the bleſſing of* Abraham *might come on the Gentiles, through Faith in Jeſus Chriſt.* Isa. 53. Gal. 3. 13, 14, 15.

Further Demonſtration of this Truth.

BEfore I paſs this *Truth*, I will preſent thee (Courteous Reader) with two or three Demonſtrations for its further Confirmation.

Firſt, That Chriſt did bear our *Sin* and Curſe is clear, *becauſe he died*, and that without a Mediator.

1. He died, *Death is the Wages of Sin.* Now if Death be the Wages of Sin, and that be true, *that Chriſt did die, and not ſin*, either Rom. 6. 23.

ther the Courſe of Juſtice is perverted, or elſe he died for our Sins; *there was no cauſe of Death in him*, yet he died. He did no Evil, Guile was not found in his Mouth, yet he received the Wages of Sin. Sin, therefore, though not of his own, was found upon him, and laid to his Charge, *becauſe he died. Chriſt died for our Sins, Chriſt gave himſelf for our Sins.*

Acts 13. 28.
1 Cor. 15. 1, 2, 3.
Gal. 1. 4.
1 Pet. 2. 22.

He then that will conclude that Chriſt did not bear our Sin, chargeth God fooliſhly, for delivering him up to Death: for laying on him the Wages, when in no ſenſe he deſerved the ſame. Yea, he overthroweth the whole *Goſpel*, for that hangeth on this Hinge; *Chriſt died for our Sins.*

Object. *But all that die do not bear the Curſe of God for Sin.*

Anſw. But all that die without a Mediator do: *Angels* died the Curſed *Death*, becauſe Chriſt took not hold of them; and they for whom Chriſt never prayeth, they die the Curſed Death, for they periſh everlaſtingly in the unutterable Torments of Hell. *Chriſt too died* that Death which is the proper Wages of Sin, for he had none to ſtand for him. *I looked*, ſaith he, *and there was none to help, and I wondred that there was none to uphold: therefore mine own Arm brought Salvation unto me. And he ſaw that there was no Man: and he wondred that there was no Interceſſor, therefore his Arm brought Salvation unto him, and his Righteouſneſs ſuſtained him.*

Iſa. 63. 5.
Iſa. 59. 16.

Chriſt then died, or endured the Wages of Sin, and that without an Interceſſor, without one between God and he: He grappled immediately with the Eternal Juſtice of God who inflicted on him *Death*, the Wages of Sin: there was no man to hold off the Hand of God; Juſtice had his full blow at him, and made him a Curſe for Sin. He died for Sin without a Mediator, He died the Curſed Death.

Secondly, A Second Thing that demonſtrateth that Chriſt died the Curſed *Death* for *Sin*: *It is the Frame of Spirit that he was in at the Time that he was to be taken.*

Never was poor mortal ſo beſet with the Apprehenſions of approaching *Death* as was this Lord *Jeſus Chriſt*; *Amazement beyond Meaſure, Sorrow that exceeded* ſeized upon his Soul. *My Soul*, ſaith he, *is exceeding ſorrowful even unto Death. And he began*, ſaith Mark, *to be ſore amazed and to be very heavy.*

Matt. 26. 38.
Mark 14. 33.

Add to this, That Jeſus Chriſt was better able to grapple with Death, even better able to do it alone, than the whole World join'd all together.

1. He was anointed with the Spirit without Meaſure, *John* 3. 34. 2. He had all Grace perfect in him, *John* 1. 16. 3. Never any had ſo much of his Father's Love as himſelf, *Prov.* 8. 23, 30. 4. Never none ſo harmleſs, and without Sin as he, and conſequently never Man had ſo good a Conſcience as he, *Heb.* 7. 26. 5. Never none prepared ſuch a Stock of good Works to bear him Company at the Hour of Death as he. 6. Never none had greater Aſſurance of being with the Father eternally in the Heavens than he. And yet behold, when he comes to die, how weak is he, how amazed at Death, how heavy, how exceeding ſorrowful; and I ſay, no Cauſe aſſigned but the Approach of Death.

Alas! how often is it ſeen, that we poor Sinners can laugh at Deſtruction when it cometh: yea, *and rejoice exceedingly when we find the Grave*, looking upon Death as a Part of our Portion; yea, as that which will be a means of our preſent Relief and Help, 1 *Cor.* 3. 22.

Job. 3. 22.

This Jeſus Chriſt could not do, conſidered as dying for our Sin, but the nearer Death, the more heavy and oppreſſed with the Thoughts of the revenging Hand of God. Wherefore he falls into an Agony, and ſweats; not after the common Rate as we do when Death is ſevering Body and Soul. *His Sweat was as it were great Drops* (Clodders) *of Blood falling down to the Ground.*

Luke 22. 44.

What, I ſay, ſhould be the Reaſon, but that *Death aſſaulted him with his Sting*. If Jeſus Chriſt had been to die for his Vertues only, doubtleſs he would have born it lightly, and ſo he did as he died, bearing Witneſs to the Truth, *He endured the Croſs, and deſpiſed the ſhame.* How have the *Martyrs* deſpiſed Death, and as it were, not been careful of that, having Peace with God by Jeſus Chriſt, ſcorning the moſt cruel Torments that Hell and Men could deviſe and invent; but Jeſus Chriſt could not do ſo, *as he was a Sacrifice for Sin*, he died for Sin, he was made a Curſe for us. O my Brethren, Chriſt died many Deaths at once, he made his Grave with the Wicked, *and with the Rich in his Death.* Look how many Thouſands ſhall be ſaved, ſo many Deaths did Jeſus die; yet it was but once he died. He died thy Death, and my Death, and ſo many Deaths as all our Sins deſerved, who ſhall be ſaved from the Wrath to come.

Heb. 12. 1, 2.

Now to feign that theſe Sorrows, and this Blood *Agony* was not real, but in ſhew only; What greater Condemnation can be paſſed upon Jeſus Chriſt, who loved to do all Things in the moſt unfeigned Simplicity? It was therefore becauſe of Sin; the Sin that was put into the Death he died, and the Curſe of God that was due to Sin; that, that made Death ſo bitter to Jeſus Chriſt; *'tis Chriſt that died.* The Apoſtle ſpeaks as if never any died but Chriſt, nor indeed did there, *ſo wonderful a Death as he. Death* conſidered ſimply, as it is a Deprivation of natural Life could not have theſe Effects in a Perſon, perſonally more Righteous than an Angel. Yea, even Carnal Wicked

Rom. 8.

Men

Men not awakened in their Conſcience, how ſecurely can they die! It muſt therefore alſo be concluded, that the *Sorrows and Agony of Jeſus Chriſt came from a higher Cauſe*, even from the Guilt of Sin, and from the Curſe of God that was now approaching for that Sin.

It cannot be attributed to the Fear of Men, their Terror could not make him afraid; that was contrary to his Doctrine, and did not become the Dignity of his Perſon; it was Sin, Sin, Sin, and the Curſe due to Sin.

Thirdly, It is evident that Chriſt did bear and die the curſed *Death* for *Sin*; *from the Carriage and Diſpenſation of* God *towards him.*

Firſt from the Carriage of God. God now becomes as an Enemy to him.

1. He forſakes him. *My God, my God, why haſt thou forſaken me?* Yea, the Senſe of the Loſs of God's comfortable Preſence abode with him even 'till he gave up the Ghoſt. 2. He dealeth with him as with one that hath ſinned, he chaſtiſeth him, he bruiſeth him, he ſtriketh and ſmiteth him, *Iſa.* 53. and was pleaſed, that is, his Juſtice was ſatisfied, in ſo doing. *It pleaſed the Lord to bruiſe him, he hath put him to Grief.*

Theſe Things *could not* be, had he only conſidered him in his own Perſonal ſtanding, (*where was the Righteous forſaken.*) Without the Conſideration of Sin, he doth not willingly afflict, nor grieve the Children of Men; that is, not out of Pleaſure, or without ſufficient Cauſe.

Jeſus Chriſt then, ſince he is under this with-drawing, chaſtiſing, bruiſing, and afflicting Diſpleaſure of God, he is all that Time under Sin, under our Sins, and therefore thus accurſed of God, his God.

Secondly, Not only the Carriage of God, but his Diſpenſations, his viſible Diſpenſations, plainly declare that he ſtood before God in our Sins, *Vengeance ſuffered him not to live.* Wherefore God delivered him up.

Rom. 8. 32 *He ſpared not his own Son, but delivered him up for us all.*

1. He delivered him into the Hands of Men, *Mark* 9. 31. 2. He was delivered into the Hands of Sinners, *Luke* 24. 7. 3. He was delivered unto Death, *Rom.* 4. 25. 4. Yea, ſo delivered up, as that they both had him to put him to Death, and God left him for that Purpoſe in their Hands: Yea, was ſo far off from delivering him, that he gave way to all Things that had a Tendency to take his Life from the Earth.

Now may *Men* do what they will with him, *he was delivered to their Will.*

1. *Judas* may ſell him. 2. *Peter* may deny him. 3. All his Diſciples forſake him. 4. The Enemy apprehends him, binds him, they have him away like a Thief to *Caiaphas* the High-Prieſt, in whoſe Houſe he is mocked, ſpit upon, his Beard is twitched from his Cheeks; now they buffet him and ſcornfully bow the Knee before him: *Yea, his Viſage is ſo marred more than any Mans, and his Form more than the Sons of Men.* Iſa. 52. 13, 14, 15.

Now he is ſent to the Governor, defaced with Blows and Blood; who delivereth him into the Hands of his Soldiers; they whip him, crown him with Thorns, and ſtick the Points of the Thorns faſt in his Temples, by a Blow with a Staff in their Hand: Now is he made a Spectacle to the People, and then ſent away to *Herod*, who with his Men of War ſet him at naught; no God appearing for his Help.

In fine, they at laſt condemn him to *Death, even to the Death of the Croſs*, where they hang him up by Wounds made through his Hands and his Feet, between the Earth and the Heavens, where he hanged for the ſpace of ſix Hours, to wit, from Nine in the Morning, till Three in the Afternoon. No God yet appears for his Help; while he hangs there, ſome rail at him, others wagg their Heads, others tauntingly ſay, *He ſaved others, himſelf he cannot ſave*; ſome divide his Raiment, caſting Lots for his Garments before his Face, others mockingly bid him come down from the Croſs, and when he deſireth Succour, they give him Vinegar to drink. *No God yet appears for his Help.*

Now the Earth quakes, the Rocks are rent, the Sun becomes black, and Jeſus ſtill cries out that he was forſaken of God; and preſently boweth his Head and dies: read *Matth.* 26. 27. *Mark* 14. 15. *Luke* 22. 23. *John* 18. 19.

And for all this there is no Cauſe aſſigned from God, *but Sin. He was wounded for our Tranſgreſſions, he was bruiſed for our Iniquities, and the Chaſtiſement of our Peace was upon him, and by his Stripes we are healed.* Iſa. 53.

The Sum then is, That Jeſus Chriſt the Lord by taking Part of our Fleſh, became a publick Perſon, not doing, nor dying in a private Capacity, but in the Room and Stead of Sinners, whoſe Sin deſerved Death and the Curſe of God: All which Jeſus Chriſt bare in his own Body upon the Tree. I conclude then, that my Sin is already crucified, and accurſed in the Death and Curſe Chriſt under-went.

I come now to ſome Objections.

Objection I.

CHRIST never was a Sinner, God never ſuppoſed him to be a Sinner, neither did our Sins become really his, God never reputed him ſo to have been; therefore hate or puniſh him as a Sinner, *he could not; for no falſe* Judgment *can belong to the Lord.*

1 *Anſw.*

1 *Anſw.* That Chriſt was not a Sinner *perſonally*, by acts, or doings of his own, is granted; and in this Senſe 'tis true, That God did never ſuppoſe him to be a Sinner, nor puniſhed him as ſuch a Sinner, nor did he really (if by *really* you underſtand naturally) become our Sin, nor did God ever repute him ſo. 2. But that Chriſt ſtood before God in our Sins, and that God did not only ſuppoſe him ſo to ſtand, but ſet him in them, put them upon him, and counted them as his own, is ſo true, that he cannot at preſent be a Chriſtian that denies it. *The Lord hath laid upon him the Iniquities of us all.* 3. So then, though God did not puniſh him for Sin of his own committing, yet he puniſhed him for Sin of our committing. *The juſt ſuffered for the unjuſt.* 4. Therefore it is true, that though Chriſt did never really become Sin of his own, he did really become our Sin, did really become our Curſe for Sin: If this be denied, it follows that he became our Sin *but feignedly*, that he was made our Curſe, or a Curſe for us, *but in appearance*, Shew, or in Diſſimulation; but no ſuch Action or Work can proceed of the Lord. He did then really lay our Sin, and his Curſe upon him for our Sin.

Iſa. 53. 1 Pet. 2. 22.

1 Pet. 3. 18.

2 Object. *But if Chriſt indeed hath ſuffered for our Sins, and endured for them that Curſe, that of Juſtice is due thereto: Then hath he alſo endured for us the proper Torments of* Hell, *for they are the Wages of our Sins.*

Anſw. Many Things might be ſaid in Anſwer to this Objection. But briefly;

1. What God chargeth upon the Soul for Sin, is one thing, and what followeth upon that Charge, is another. 2. A difference in the Perſon ſuffering, may make a difference in the Conſequences that follow upon the Charge.

Let us then conſider of both theſe things.

1. The Charge is *Sin*, God charged him with our Sins. 2. The Perſon then ſtands guilty before the Judgment of God.

The Conſequences are:

1. The Perſon charged ſuſtains, or ſuffereth the Wrath of God. 2. This Wrath of God is expreſſed, and inflicted on Body and Soul.

The Conſequences are:

1. God forſaketh the Perſon charged, and being left, if he cannot ſtand, he falleth under the Power of Guilt and Horror of the ſame.

If the Perſon utterly fall under this Charge as not being able to wreſtle with, and overcome this Wrath of God, then Deſpair, Horror of Hell, Rage, Blaſphemy, Darkneſs, and damnable Anguiſh immediately ſwallow him up, and he lieth for ever and ever in the Pains of Hell, a Monument of Eternal Vengeance.

Now that Chriſt underwent the Wrath of God 'tis evident, becauſe he bare our Curſe; That God forſook him, he did with ſtrong crying and Tears acknowledge; and therefore that he was under the Soul-afflicting Senſe of the Loſs of God's Favour, and under the Senſe of his Diſpleaſure muſt needs flow from the Premiſes.

But now, becauſe Chriſt Jeſus the Lord, was a Perſon infinitely differing from all others that fall under the Wrath of God: therefore thoſe things that flow from damned Sinners, could not flow from him.

1. *Deſpair would not riſe in his Heart, for his Fleſh did reſt in hope*; and ſaid even when he ſuffered, *thou wilt not leave my Soul in Hell.* Acts 2.27.

2. The Everlaſtingneſs, of the Puniſhment therefore, not the Terrors that accompany ſuch, could not faſten upon him; for he knew at laſt that God would juſtifie him, or approve of his Works that they were Meritorious.

And mark, Everlaſting Puniſhment is not the proper Wages of Sin, but under a Suppoſition that the Perſon ſuffering be not able to pay the Debt. *Thou ſhalt not depart thence till thou haſt paid the very laſt Mite.*

2. The Difference then of the Perſons ſuffering may make a Difference, though not in the Nature of the Puniſhment; yet in the Duration and Conſequences of it.

1. Chriſt under the Sentence, was as to his own Perſonal Acts only, altogether innocent; the Damned only altogether Sinners.

2. Chriſt had in him, even then the utmoſt Perfection of all Graces and Vertues; but the Damned, the Perfection of Sin and Vileneſs.

3. Chriſt's Humanity had ſtill Union with his God-head; the Damned Union only with Sin.

4. Now an Innocent Perſon, perfect in all Graces, as really God as Man, can better wreſtle with the Curſe for Sin, than either ſinful Men or Angels.

1. While they deſpair, Chriſt hopes. 2. While they blaſpheme, Chriſt ſubmits. 3. While they rage, Chriſt juſtifies God. 4. While they ſink under the burthen of Sin and Wrath, Chriſt recovereth by Vertue of his Worthineſs: *Thou wilt not leave my Soul in Hell, neither wilt thou ſuffer thy Holy one to ſee Corruption.* He was God's Holy one, and his Holineſs prevailed.

So that it follows not, That becauſe Chriſt did undergo the Curſe due to our Sins, he therefore muſt have thoſe accidental Conſequences which are found to accompany Damned Souls.

3. Object. *But the Scripture ſaith, That the Wages of* Sin, *is everlaſting* Puniſhment. Depart from me ye Curſed into Everlaſting

ing fire, prepared for the Devil and his Angels, *Matt.* 25.

Anſw. This Objection is partly anſwered already, in the Anſwer to that foregoing. But further.

Mat. 5.25 Luke 12. 58, 59. 1. Conſider, The Wages of Sin is Death, and Puniſhment under the Wrath of God. *Till thoſe that dye the Death for Sin, have paid the utmoſt Farthing.*

2. So then the Everlaſtingneſs of the Puniſhment lyeth here; if the Perſon ſuffering be not able to make amends to Juſtice for the Sins for which he ſuffereth; elſe Juſtice neither would, nor could, *becauſe 'tis juſt*, keep ſuch ſtill under Puniſhment.

3. The reaſon then why fallen *Angels*, and damned Souls have an Everlaſtingneſs of Puniſhment allotted them, is becauſe, by what they ſuffer, *they cannot ſatisfie the Juſtice of God.*

4. The Concluſion then is, though the Rebukes of God for Sin by Death and Puniſhment after, be the Rebukes of Eternal Vengeance; yet the Eternity of that Puniſhment, is for want of Merit: could the Damned merit their own Deliverance, *Juſtice would let them go.*

5. It is one thing therefore to ſuffer for Sin, by the ſtroke of Eternal Juſtice, and another thing to abide for ever a Sufferer there: Chriſt did the Firſt, the Damned do the Second.

6. His *Riſing* therefore from the Dead the third Day, doth nothing invalidate his Sufferings, but rather ſheweth the Power of his Merit. And here I would ask a Queſtion, Had Chriſt Jeſus been more the Object of *Faith*, if Weakneſs and Endleſs Infirmity had kept him under the Curſe, than by riſing again from the Dead, want of Merit cauſing the one, Sufficience thereof cauſing the other?

7. If Men will not believe that Chriſt hath removed the Curſe, becauſe he is riſen again, they would much more ſtrongly have doubted it, had he been ſtill in the Grave. But O amazing darkneſs! to make that an Argument, that his Sufferings wanted Merit, which to God himſelf is ſufficient proof that he hath purged our Sins for ever. *For this Man after he had offered up one Sacrifice for Sins for ever, ſat down on the Right Hand of God.*

Heb. 10. 12.

1 Pet. 2. 21. 4. Object. *But the Scripture ſaith, Chriſt is our Example, and that is in his very Death.*

Anſw. Chriſt in his Sufferings and Death, is *both Sacrifice and Example.*

1. A Sacrifice. *Chriſt our Paſſover is Sacrifice for us.* And again *He gave himſelf for us, an Offering, and a Sacrifice to God for a ſweet ſmelling Savour.* And thus he made Reconciliation for Iniquity, and brought in Everlaſting Righteouſneſs, 1 *Cor.* 5. 8. *Epheſ.* 5. 1, 2. *Dan.* 9. 2. 2ly, He was alſo in his Sufferings *Exemplary*, and that in ſeveral particulars. 1. In his meek Deportment, while he was apprehended, *Iſa.* 53. 7. 2. In doing them good that ſought his Life, *Luke* 22. 50, 51. 3. In his Praying for his Enemies when they were in their out-rage, *Luke* 23. 34. 4. *When he was reviled, he reviled not again; when he ſuffered he threatned not, but committed himſelf to him that judgeth Righteouſly.* 1 Pet. 2. 23.

In theſe reſpects I ſay, *he was Exemplary*, and brought Honour to his Profeſſion by his good Behaviour: and O how Beautiful would Chriſtianity be in the Eyes of Men, if the Diſciples of our Lord would more imitate him therein!

But what? becauſe Chriſt is our *Pattern*, is he not our *Paſſover*? or, becauſe we ſhould in *theſe* things follow his Steps; *died* he not for our Sins? Thus to conclude, would not only argue thee very erroneous, but ſuch a Concluſion would overthrow the *Goſpel*; it being none other but a great ſlight of Satan, to ſhut out the whole by a Part, and to make us Blaſphemers, while we plead for Holineſs.

Look then upon the Death of Chriſt under a double Conſideration.

1. As he ſuffered from the Hand of God.
2. As he ſuffered from the Hand of Men.

Now as he ſuffered by God's Hand, ſo he ſuffered for Sin; but as he ſuffered from Men, ſo he ſuffered for Righteouſneſs ſake.

Obſerve then, that as he ſuffered for Sin, ſo no MAN took away his Life; but as he ſuffered for Righteouſneſs, ſo THEY ſlew him by wicked Hands: What is it then? Chriſt muſt needs have ſuffered, and the Wiſdom of God had ſo ordained, *That thoſe Things which God before had ſhewed by the Mouth of all his Prophets, that Chriſt ſhould ſuffer, he hath ſo fulfilled.* Acts 3. 18.

Thus therefore we ought to diſtinguiſh of the Cauſes and Ends of the Death of Chriſt.

Again, As Chriſt ſuffered for Sin, ſo he would neither be taken at Man's Pleaſure, nor die at Man's Time.

1. *Not at Man's Pleaſure*, and hence it was that they ſo often ſought his Life in vain, *for his Hour was not yet come*; to wit, the Hour in which he was to be made a Sacrifice for our Sin, *John* 13. *Ch.* 17. 1, 2. *Ch.* 18. 1, 2.

2. *Not at their Time*; but contrary to all Expectation, when the *due* Time was come, he bowed his Head and gave up the Ghoſt, *John* 19. 30.

And for this laſt Work he had Power given him of God, that is, Power to die when he would. *I have Power*, ſaid he, *to lay down my Life, and I have Power to take it again*: This Power never Man had before. This made the Centurion wonder, and made *Pontius Pilate* marvel: And indeed well they might, for it was as great a *Miracle* as any he wrought in his Life. It demonſtrated him to be the Son of God, *Mar.* 15. 38, 39. The Centurion knowing that according to Nature he might have lived

longer, concluded therefore that his dying at that inſtant was not, but miraculouſly. And when *he ſaw that he ſo cryed out, and gave up the Ghoſt*, he ſaid, *Truly this Man was the Son of God.*

And the Reaſon why he had Power to dye was, That he might offer his Offering willingly, and at the Seaſon.

Levit.1.3. 1. *Willingly. If his Offering be a Burnt Sacrifice of the Lord, let him offer a Male without Blemiſh, he ſhall offer it of his own voluntary Will, at the Door of the Tabernacle of the Congregation before the Lord.*

2. He muſt offer it at the Seaſon. *Thou ſhalt keep this Ordinance* (the Paſſover) *in his Seaſon*, Exod. 13. 10.

Now both theſe Offerings having immediate reſpect to the Offering of the Body of Chriſt for Sin (for he came in the room of all burnt Sacrifices) the Paſſover was alſo a Type of him, *Heb.* 10. 3, 4, 5, 6. 1 *Cor.* 5. 7, 8. Therefore, he being now the Prieſt as well as Sacrifice, muſt have Power and Will to offer his Sacrifice with Acceptation; and this the Scripture teſtifieth he did, where it ſaith, *In due time Chriſt* Rom.5.8, 9. *dyed for the Ungodly.* In due time, that is, at the time appointed, at the acceptable time.

Thou muſt therefore, unleſs thou art willing to be deceived, look upon the Sufferings of Chriſt under a double Conſideration, and diſtinguiſh between his Sufferings *as our Example*, and his Suffering *for our Sins.* And know, that as he ſuffered *as our Example*, ſo he ſuffered *only* for Righteouſneſs ſake from the Hands of wicked Men; but as he ſuffered *for our Sins*, ſo he ſuffered (as being by God reputed wicked) the Puniſhment that was due to Sin, even the dreadful Curſe of God: Not that Chriſt dyed two Deaths, one after another, but he dyed at the ſame time upon a double account, for his Righteouſneſs ſake from Men; for our Sins from the Hand of God. And, as I ſaid before, had he only ſuffered for Righteouſneſs ſake, Death had not ſo amazed him, nor had he been ſo exceeding heavy in the Thoughts of it; that had never put him into an Agony, nor made him ſweat as it were, great Drops of Blood. Beſides, when Men ſuffer only for Righteouſneſs ſake, God doth not uſe to hide his Face from them, to forſake them, and make them accurſed; But *Chriſt hath delivered us from the Curſe of the Law, being made a Curſe for us.*

Object. *But if indeed Chriſt hath paid the full Price for us by his Death, in ſuffering the Puniſhment that we ſhould have done: wherefore is the Scripture ſo ſilent, as not to declare that by his Death he hath made* Satisfaction?

Anſw. No Man may teach God Knowledge, he knoweth beſt how to deliver his Mind in ſuch Words and Terms as beſt agree with his Eternal Wiſdom, and the Conſciences of theſe that are truly deſirous of Salvation, being over-burdened with the Guilt of Sin. Perhaps the Word *Satisfaction* will hardly be found in the Bible; and where is it ſaid in ſo many Words, *God is diſſatisfied with our Sins?* yet 'tis ſufficiently manifeſt, that there is nothing that God hateth but Sin, and Sinners for the ſake of Sin. What meant he by turning *Adam* out of Paradiſe, by drowning the Old World, by burning up *Sodom* with Fire and Brimſtone from Heaven? What meant he by drowning of *Pharaoh*, by cauſing the Ground to ſwallow up *Corah* and his Company, and by his deſtroying *Iſrael* in the Wilderneſs, if not to ſhew that he was diſſatisfied with Sin? That God is alſo ſatisfied, yea, more than ſatisfied by Chriſt's ſufferings, for our Sins, *is apparent*: For granting that he dyed for them, as theſe Scriptures declare, *Iſa.* 53. 1 *Cor.* 15. 1, 2, 3, 4. *Gal.* 1. 4. 1 *Cor.* 5. 8. 2 *Cor.* 5. 21. *Gal.* 3. 13. 1 *Pet.* 2. 24. *Chap.* 3. 18. 1 *John* 2. 2. *Ch.* 3. 16. *Chap.* 4. 14. *Revel.* 1. 5. *Chap.* 5. 9. *Iſa.* 49. 4, 5, 6.

It is apparent, becauſe it is ſaid; *That God ſmelled in that Offering of the Body of Chriſt for our Sins, a ſweet ſmelling Savour. He gave himſelf for us an Offering and a Sacrifice to God, for a ſweet ſmelling Savour.* Eph. 5. 2.

2. It is apparent, becauſe it is ſaid expreſly, Eph.4.32. *That God for Chriſt's ſake* doth now forgive. *Be ye kind one to another, tender-hearted, forgiving one another, even as God for Chriſt's ſake hath forgiven you.*

3. It is apparent that God is ſatisfy'd with Chriſt's Blood for our Sins, becauſe he hath declared, that he can juſtify thoſe that believe in, or rely upon that Blood for Life, in a way of Juſtice and Righteouſneſs. *Being juſtify'd freely by his Grace through the Redemption that is in Jeſus Chriſt, whom God hath ſet forth to be a Propitiation thro' Faith in his Blood, to declare his Righteouſneſs for the Remiſſion of Sins, that are paſt thro' the Forbearance of God. To declare, I ſay, at this time his Righteouſneſs, that he might be juſt, and the Juſtifier of him that believeth in Jeſus.* Rom. 3. 24, 25, 26.

Now, I ſay, to object againſt ſuch plain Teſtimonies, what is it but,

1. To deny that Chriſt died for Sin; or to conclude, 2. That having ſo done, he is ſtill in the Grave: Or, 3. That there is no ſuch thing as Sin: Or, 4. No ſuch thing as ravening Juſtice in God againſt it: Or, 5. That we muſt die ourſelves for our Sins: Or, 6. That Sin may be pardoned without a Satisfaction: Or, 7. That every Man may merit his own Salvation.

But without ſhedding of Blood there is no Remiſſion, *Heb.* 9. 22.

To avoid therefore theſe curſed Abſurdities, it muſt be granted that Jeſus Chriſt by his Death did make Satisfaction for Sin.

But the Word *Satisfaction* may not be uſed by the Holy Ghoſt, perhaps for that

it

it is too ſhort and ſcanty a Word to expreſs the Bleſſedneſs that comes to Sinners by the Blood of Chriſt.

1. To makeSatisfaction,amounts to no more than compleatly to anſwer a legal Demand for Harms and Injuries done. Now this when done to the full, leaveth the Offender there where he was before he committed the Injury. Now if Chriſt had done no more than this, he had only paid our Debt, *but had not obtained eternal Redemption for us.*

2. For a full Satisfaction given by this Man for Harms done by another, may neither obtain the Love of the Perſon offended, nor the ſmalleſt Gift which the Perſon offending hath not deſerved. Suppoſe I *owe* to this Man ten thouſand Talents, and another ſhould pay him every Farthing, there remaineth over and above, by that compleat Satisfaction, not one ſingle Half-penny for me. Chriſt hath therefore done more than to make Satisfaction for Sin by his Blood.

Rev. 1. 5, 6. Chap. 22. 5. *He hath alſo made us Kings and Prieſts to God and his Father, and we ſhall reign with him for ever and ever.*

But take a few more Scriptures for the Proof of the Doctrine afore aſſerted.

Col. 1. 14. Firſt, *We have Redemption through his Blood.*

1. *Redemption* from Sin, *Eph.* 1. 7. 2. Redemption from Death, *Heb.* 2. 14, 15. *Hoſ.* 13. 14. 3. Redemption from Satan, *Heb.* 2. 15. 4. Redemption from the World, *Gal.* 1. 4. 5. Redemption to God, *Rev.* 5. 9. 6. Eternal Redemption. *Neither by*

Heb. 9. 12. *the Blood of Goats and Calves, but by his own Blood, he entered in once into the Holy Place, having obtained Eternal Redemption for us.*

Secondly, We are ſaid alſo to be waſhed in his Blood.

1. Our Perſons are waſhed; *He loved us and waſhed us* from our Sins in his own Blood, *Rev.* 1. 5. 2. His Blood waſheth alſo our Performances, *Our Robes are waſh-*

Rev. 7. 14. *ed, and made white in the Blood of the Lamb.*

Thirdly, We are ſaid to be purged by his Blood.

Heb. 1. 3. 1. Purged from Sin before God. *When he had by himſelf purged our Sins, he ſat down on the right Hand of God.* 2. Purged

Heb. 9. 14 from evil Conſciences. *How much more ſhall the Blood of Chriſt, who through the eternal Spirit offered himſelf without Spot to God; purge your Conſcience from dead Works, to ſerve the living God?*

Fourthly, We are ſaid to be made nigh

Eph. 2. 13. to God by his Blood. *But now in Chriſt Jeſus, ye who ſometimes were afar off, are made nigh by the Blood of Chriſt.*

Fifthly, Peace is ſaid to be made by his Blood.

1. Peace with God, *Col.* 1. 20. 2. Peace of Conſcience, *Heb.* 10. 19, to 23. 3. Peace one with another, *Eph.* 2. 14.

Sixthly, We are ſaid to be juſtified by his Blood. *Much more being now juſtified by* Rom. 5. 9. *his Blood, we ſhall be ſaved from Wrath through him.*

Juſtified, that is Acquitted:

1. Acquitted before God, *Epheſ.* 5. 25, 26. 2. Acquitted before Angels, *Matt.* 28. 5. 3. Acquitted by the Law, *Rom.* 3. 21, 22, 23. 4. Acquitted in the Court of Conſcience, *Heb.* 9. 14.

Seventhly, We are ſaid to be ſaved by his Blood, *Rom.* 5. 8, 9. Eighthly, We are ſaid to be reconciled by his Blood, *Col.* 1. 20, 21, 22.

Ninthly, We are ſaid to be ſanctified by his Blood, *Heb.* 13. 12.

Tenthly, We are ſaid to be admitted into the holieſt by his Blood, *Heb.* 10. 19.

Eleventhly, We are ſaid to have eternal Redemption by his Blood, *Heb.* 9. 12. Yea, laſtly, This Blood which was once ſpilt upon the Croſs, will be the Burden of our Song in Heaven it ſelf for ever and ever, *Rev.* 5. 9.

Now if we be redeemed, waſhed, purged, made nigh to God, have Peace with God; if we ſtand juſt before God, are ſaved, reconciled, ſanctified, admitted into the Holieſt; if we have eternal Redemption by his Blood, and if his Blood will be the Burden of our Song for ever: Then hath Chriſt paid the full Price for us by his Death, then hath he done more than made Satisfaction for our Sins.

Several Demonſtrations more, proving the former Doctrine.

BUT before I conclude this Anſwer, I will give you nine or ten more undeniable *Demonſtrations*, to ſatisfy you, if God will bleſs them to you, in the Truth of this great Doctrine, to wit, *That Jeſus Chriſt by what he hath done hath paid the full Price to God for the Souls of Sinners, and obtained eternal* Redemption *for them.*

The Firſt Demonſtration.

AND Firſt, I begin with his *Reſurrection:* That God that delivered him up unto Death, and that made him a Curſe for Sin; that God raiſed him up from the Dead. *But God raiſed him from the* Acts 3. 15. *Dead.* Now conſidering, that at his Death Ch. 13. 30. he was charged with our Sins, and accurſed to Death for our Sins: That Juſtice that delivered him up for them, muſt have Amends made to him, before he acquit him from them; for there can be no Change *in Juſtice.* Had he found him in our Sins in the *Grave*, as he found him in them upon the *Tree*, (for he had them in his Body on the Tree, 1 *Pet.* 2. 24.) he had left him there as he left him upon the Tree: Yea, he had as ſurely *Rotted* in the Grave, as ever he *died* on the Tree. But when he viſited

ſited Chriſt in the Grave, he found him *a Holy, Harmleſs, Undefiled, and Spotleſs Chriſt*, and therefore he *raiſed* him up from the Dead. *He raiſed him up from the Dead,* Acts 2.24. *having looſed the Pains of Death; becauſe it was not poſſible that he ſhould be holden of it.*

Queſt. *But why not poſſible* now *to be holden of Death?*

Anſw. Becauſe *the Cauſe was removed.* 1 Cor. 15. Sin was the Cauſe *he died for our Sins,* 1, 2, 3. Gal. 1. 4. *he gave himſelf for our Sins; Theſe Sins brought him to Death:* But when God that had made him a Curſe for us, looked upon him into the Grave, he found him there without Sin, and therefore looſed the Pains of Death; for Juſtice ſaith, *This is not poſſible,* becauſe not lawful, that he who lieth ſinleſs before God, ſhould be ſwallowed up of Death; therefore he raiſed him up.

Queſt. *But what did he do with our Sins?* for he had them upon his Back.

Anſw. 'Tis ſaid he took them away: *Behold the Lamb of God that taketh away the* John 1. 29 Heb. 9. 26. *Sins of the World.* 'Tis ſaid he put them away. *Now once in the end of the World hath he appeared to put away Sin by the Sacrifice of himſelf:* That is, by the *Merit* of his undertaking he brought into the World, and ſet before the Face of God *ſuch* a Righteouſneſs, that out-weigheth, and goeth far beyond that Sin; and ſo did hide Sin from the ſight of God: Hence, he that is juſtified, is ſaid to have his Sins hid and covered. *Bleſſed is the Man whoſe Tranſ-* Rom. 4.7. *greſſions are forgiven, and whoſe Sin is covered,* covered with the Righteouſneſs of Chriſt. *I ſpread my Skirt over thee, and covered thy Nakedneſs,* thy Sins. Chriſt Ezek. 16. 8. Jeſus therefore, having by the Infiniteneſs of his Merit, taken away, put away, or hidden our Sins from the Face of God, therefore he *raiſed* him up from the Dead.

You find in that 16th of *Leviticus* mention made of two Goats, one was to be *ſlain* for a Sin-Offering, the other to be left *alive*: The Goat that was *ſlain,* was a Type of Chriſt's Death, the *other* of his Merit. Now this living Goat, he carried away the Sins of the People into the Land of Forgetfulneſs. *And* Aaron *ſhall lay* Levit. 16. *both his Hands upon the Head of the Live-Goat, and confeſs over him all the Iniquities of the Children of* Iſrael, *and all their Tranſgreſſions, in all their Sins, putting them upon the Head of the Goat, and ſhall ſend him away by the Hands of a fit Man into the Wilderneſs, and the Goat ſhall bear upon him all their Iniquities unto a Land not inhabited.* Thus did Jeſus Chriſt bear away by the Merit of his Death, the Sins and Iniquities of them that believe; wherefore, when God came to him in the Grave, he found him Holy and Undefiled, and *raiſed him up from the Dead.*

And obſerve it, As his Death was for our Sin, ſo his riſing again was for our Diſcharge: For both in his Death and Reſurrection he immediately reſpected our Benefits; *he died for us,* he roſe from the Dead for us. *He was delivered for our Offences, and was raiſed again for our Juſtification.* By his Death he carried away our Rom. 4.25 Sins, by his riſing he brought to us juſtifying Righteouſneſs.

There are five Circumſtances alſo attending his *Reſurrection,* that ſhew us how well pleaſed God was with his Death.

1. It muſt be ſolemnized with the Company, Attendance and Teſtimony of Angels, *Matt.* 28. 1, to 7. *Luke* 24. 3, to 7. *John* 20. 11, 12. 2dly, At, or juſt upon his *Reſurrection,* the Graves, where many of the Saints, for whom he died, lay aſleep, did open, and they followed the Lord in full Triumph over Death. *The Graves* Matt. 27. 52. *were opened, and many Bodies of Saints which ſlept aroſe, and came out of their Graves after his Reſurrection, and went into the Holy City, and appeared unto many.*

Theſe Saints coming out of their Graves after him; what a Teſtimony is it, that he, for them, had taken away Sin, and deſtroyed him that had the Power of Death: yea, what a Teſtimony was it that he had made Amends to God the Father, who granted him at his Reſurrection, to have preſently out of the Grave, *Of the Price of his Blood,* Rom. 1.4. *even the Body of many of the Saints which ſlept. He was declared to be the Son of God with Power by the Spirit of Holineſs, and the Reſurrection from the dead.* It ſaith not by *his* Reſurrection, though that be true; but by *the Reſurrection,* meaning the Reſurrection of the Bodies of the Saints which ſlept, becauſe they roſe by virtue of his Blood; and by that he was with Power declared to be the Son of God. They I ſay were part of his Purchaſe, ſome of them for whom Chriſt died: Now for God to raiſe them, and that upon, and by vertue of his Reſurrection, what is it but an open Declaration from Heaven, that Chriſt by his Death hath made Amends for us, and obtained Eternal Redemption for us?

3dly, When he was riſen from the Dead, God, to confirm his Diſciples in the Faith of the Redemption that Chriſt had obtained by his Blood, *brings him to the Church,* preſents him to them alive, ſhews him *openly,* ſometimes to two or three, ſometimes to eleven or twelve, and once to above five hundred Brethren at once, *Acts* 1. 3. Chap. 10. 40. *Luke* 24. 13, 14, 15, 16. *John* 20. 19. Chap. 21. 1, 2, 3, &c. 1 *Cor.* 15. 3, 4, 5, 6, 7, 8.

4thly, At his *Reſurrection, God gives him the Keys of Hell and of Death,* Rev. 1. 16, 17. Hell and Death are the Effects and Fruits of Sin. *The Wicked ſhall be turned into Hell,* and the Wages of Sin is Death. But what then are Sinners the better for the Death and Blood of Chriſt? O! they that dare venture upon him are much the better,

better, for they ſhall not periſh unleſs the Saviour will damn them; for he hath the Keys of Hell and of Death. *Fear not, ſaith he, I am the Firſt and the Laſt, I am he that liveth and was dead, and behold, I am alive for evermore, and have the Keys of Hell and Death.* Theſe were given him at his Reſurrection, as if God had ſaid, My Son thou haſt ſpilt thy Blood for Sinners, I am pleaſed with it, I am delighted in thy Merits, and in the Redemption which thou haſt wrought, in token hereof, I give thee the *Keys of Hell* and of Death: I give thee all Power in Heaven and Earth, ſave who thou wilt, deliver who thou wilt, bring to Heaven who thou wilt.

5thly, At Chriſt's *Reſurrection, God bids him ask the Heathen of him, with a promiſe to give him the uttermoſt Parts of the Earth for his Poſſeſſion.* This Sentence is in the ſecond Pſalm, and is expounded by *Paul's* Interpretation of the Words before, to be ſpoken to Chriſt at his Reſurrection. *Thou art my Son, this day have I begotten thee.* I have begotten thee, that is, ſaith *Paul*, from the Dead.

Acts 13. 30 to 35. He hath raiſed up Jeſus again, as it is alſo written in the ſecond Pſalm, *Thou art my Son, this Day have I begotten thee.* Now mark at his raiſing him from the Dead, he bids him ask, *ASK* of me, and that the Heathen: As if God had ſaid, *My Son*, thy Blood hath pacified and appeaſed my Juſtice; I can now in Juſtice for thy ſake, forgive poor Mortals their Sin; ASK them of me, ASK them though they be Heathens, and I will give them to thee, to the utmoſt Ends of the Earth. This is then the firſt Demonſtration to prove that Jeſus Chriſt by what he hath done, hath paid full Price to God for the Souls of Sinners, and obtained Eternal Redemption for them; namely, his being raiſed again from the Dead.

The Second Demonſtration.

SEcondly, A Second thing that demonſtrateth this Truth, is, *That he* Aſcended, Mar. 16. 19. *and was received up into Heaven. So after the Lord had ſpoken to them, he was received up into Heaven.*

This Demonſtration conſiſteth of two parts.

1. Of his Aſcending. 2. Of his being Received.

Firſt, For his *Aſcending. He is Aſcended on High*, Eph. 4. 8.

This Act of Aſcending anſwereth to the High-Prieſt under the Law, who, after they had killed the Sacrifice, he was to bring the Blood into the moſt Holy Place, 2Chron. 9. to wit, the Inner Temple, the way to which, was Aſcending or going up.

Now conſider the *Circumſtances* that attended his Aſcending, when he went to carry his Blood to preſent it before the Mercy-Seat; and you will find, they all ſay Amends is made to God for us.

1. At this, He is again attended, and accompanied with Angels, *Acts* 1. 10, 11.

2. He Aſcendeth with a *ſhout*, and with the ſound of a Trumpet, with, ſing Praiſes, ſing Praiſes, ſing Praiſes, *Pſalm* 47. 5, 6.

3. The Enemies of Man's Salvation are now tyed to his Chariot-Wheels. *When he Aſcended on High, he led Captivity captive*; that is, he led Death, Devils, and Hell, and the Grave, and the Curſe, captive, for theſe things were our Captivity. Eph. 4. And thus did *Deborah* propheſy of him, Judg. 5. when ſhe cried, *Ariſe* Barak, *and lead thy Captivity captive, thou Son of* Abinoam. And *David* alſo foreſaw when he ſaid, Pſal. 12. 68. 18. *Thou haſt aſcended on high, thou haſt led Captivity captive.*

4. The Apoſtles muſt be the Beholders of his going up, and muſt ſee the Cloud receive him out of their Sight, *Acts* 1. 11, 12.

The Conſideration of theſe things ſtrongly inforceth this Concluſion, *That he hath ſpoiled what would have ſpoiled us, had he not by his Blood-ſhed taken them away.* And I ſay, for God to adorn him with all this Glory in his Aſcenſion; THUS to make him ride Conqueror up into the Clouds; THUS to go up with Sound of Trumpet, with Shout of Angels, and with Songs of Praiſes; and let me add, to be accompanied alſo with thoſe that *roſe* from the Dead after his Reſurrection, who were the very Price of his Blood. This does greatly demonſtrate, *That Jeſus Chriſt by what he hath done, hath paid a full price to God for the Souls of Sinners, and obtained Eternal Redemption for them*; he had not elſe rid thus in Triumph to Heaven.

2. I come now to his being received: *He was received up into Heaven.* The High-Prieſt under the Law, when he *aſcended* into the Holieſt, he was *there to offer the Blood*; which Holieſt was the Type of Heaven, *Exodus* 19. 10, 11. *Heb.* 9. 24. But becauſe the Sacrifices under the Law, could not make them that did the Service perfect, as pertaining to the Conſcience; therefore they were to ſtand, not to ſit; to come out again, not tarry there. *For it is not poſſible that the Blood* Heb. 10. *of Bulls and Goats, ſhould take away Sin*; 4. 5, 6. *wherefore, when he cometh into the World, he ſaith, Sacrifices and Offerings thou wouldſt not, but a Body haſt thou prepared me. In Burnt Offerings and Sacrifices for ſin thou haſt had no pleaſure. Then ſaid he, lo, I come (in the volume of thy Book it is written of me) to do thy will, O God.*

Chriſt therefore in his entring into Heaven, did it, as High-Prieſt of the Church of God: Therefore neither did he go in without Blood. *Wherefore, when he came to be an High-Prieſt of good things to* Heb. 9. 12, 13, 14. *come, by a greater and more perfect Taber-*

nacle, not made with Hands; that is to ſay, not of this Building, neither by the Blood of Bulls and Goats, but by his own Blood, he entered in once into the Holy Place, having obtained Eternal Redemption for us.

He entered in having obtained, or becauſe he obtained Eternal Redemption for us; but to paſs that:

Conſider ye now alſo thoſe Glorious Circumſtances that accompany his Approach to the Gates of the Everlaſting Habitation.

1. The Everlaſting Gates are ſet, yea, bid ſtand open. *Be ye open ye Everlaſting Doors, and the King of Glory ſhall come in.* Pſal. 24.7, 9. *This King of Glory* is Jeſus Chriſt, and the Words are a Prophecy of his Glorious *Aſcending* into the Heavens, when he went up as the High-Prieſt of the Church, to carry the Price of his Blood into the Holieſt of all. *Lift up your Heads, O ye Gates, even lift them up, ye Everlaſting Doors, and the King of Glory ſhall come in.*

2ly, At his Entrance he was *received*, and the Price accepted which he paid for our Souls. Hence it is ſaid, he entred in *by his Blood*; that is, by the Merit of it. *To receive*, is an Act of Complacency and Delight, and includeth well-pleaſedneſs *in the Perſon receiving*, who is God the Father: And conſidering that this Jeſus, *now received*, is to be received upon our Account, or as undertaking the Salvation of *Sinners*: (for he entered into the Heavens *for us*) it is apparent that he entered thither by virtue of his Infinite Righteouſneſs, which he aceompliſhed for us upon the Earth.

3dly, At his Reception, *he received* 1 Pet. 1. 19, 20, 21. *Glory*, and that alſo for *our* Encouragement. *God raiſed him up, and gave him Glory, that our Faith and Hope might be in him.*

He gave him Glory, as a Teſtimony, that his undertaking the Work of our Redemption was accepted of him.

1. He gave Glory; firſt *to his Perſon*, in granting him to ſit at his own Right Hand, and this he had, I ſay, for, or upon the account of the Work he accompliſhed for us in the World; *When he had offered up one Sacrifice for Sins, for ever, he ſate down on the Right Hand of God*, and this by God's Appointment. *Sit thou at my Right Hand.* This Glory is the Higheſt; it is above all Kings, Princes and Potentates in this World; it is above all Angels, Principalities and Powers in Heaven. *He is gone into Heaven, and is on the Right Hand of God; Angels, and Authorities, and Powers being made ſubject unto him.* Heb. 10. 12, 13. 1 Pet. 3. 32.

2. He gave Glory to his Name, to his Name, JESUS; that Name being exalted above every Name. *He hath given him a Name above every Name, that at the Name of Jeſus, every Knee ſhould bow, of things in Heaven, and things on Earth, and things under the Earth, and that every Tongue ſhould confeſs that Jeſus Chriſt is Lord, to the Glory of God the Father*, Phil. 2.

This Name is ſaid (in another place) to be a Name above every Name that is named, *not only in this World, but in that alſo which is to come.* Eph. 1. 21.

But ſhould [JESUS] have been ſuch a Name, ſince he undertook for Sinners; had this Undertaker failed in his Work, if his Work had not been accepted with God, even the Work of our Redemption by his Blood? No verily, it would have ſtunk in the Noſtrils both of God and Man, it would have been the moſt abhorred Name: but JESUS is the *Name*; JESUS, he was called in order to his Work. *His Name ſhall be called JESUS, for he ſhall ſave*; he was ſo named of the Angels, *before he was conceived in the Womb*; and he goeth by that Name now he is in Heaven: By the Name Jeſus, *Jeſus of Nazareth*, becauſe he once dwelt there. This Name, I ſay, is the Higheſt *Name*, the Everlaſting Name; the Name that he is to go by, to be known by, to be worſhipped by, to be glorified by; yea the *Name* by which alſo moſt Glory ſhall redound to God the Father. Now what is the ſignification of this *Name*, but SAVIOUR? This *Name* he hath therefore, *for his Works ſake*; and becauſe God delighted in his Undertaking, and was pleaſed with the Price he had paid for us; therefore the Divine Majeſty hath given him it, hath made it High, and hath commanded all Angels to bow unto it. Yea it is the *Name* in which he reſteth, and by which he hath magnified all his Attributes.

1. This is the *Name* by which Sinners ſhould go to God the Father.

2. This the *Name* through which they obtain Forgiveneſs of Sins *and* ANY *thing*. *If you ask any thing in my Name, I will do it*, John 14.

3. This is the *Name* through which our ſpiritual Services and Sacrifices are accepted, and by which an Anſwer of Peace is returned into our Boſoms, 1 *Pet.* 2. But more of this anon.

4. At this *Name* Devils tremble, at THIS Name Angels bow the Head, at THIS Name God's Heart openeth, at THIS Name the Godly Man's Heart is comforted: THIS Name none but Devils hate it, and none but thoſe that muſt be *Damned* deſpiſe it; *No Man ſpeaking by the Holy Ghoſt calls Jeſus accurſed*, or accounteth him ſtill Dead, and his Blood ineffectual to ſave the World.

3dly, He hath alſo given him the Glory of Office.

1. *He is there a* Prieſt *for ever*, intercepting betwixt the Divine Preſence, and all that hate us, by his *Blood*; Sin, Satan, Death, Hell, the Law, the Grave, or the like, cannot be heard, if his Blood be preſented

ſented to God, as the Atonement for us: This is called the Blood of ſprinkling *which ſpeaks better things than the Blood of* Abel. By this Blood he entred into Heaven, by this Blood he ſecureth from Wrath, *all that come unto God by him*: But ſhould his Blood have had a Voice in Heaven to *ſave* withal, had it not merited firſt, even in the ſhedding of it, the Ranſom, and Redemption of Souls? 'Tis true, a Man whoſe Blood cannot ſave, may with *Abel*'s, cry out for Vengeance and Wrath on the Head of him that ſheds it, *but* THIS *Blood ſpeaks for better things*, this Blood ſpeaks *for* Souls, for Sinners, for Pardon. *Having obtained Eternal Redemption for us.*

Heb. 12. 24.

2. He is there a Fore-runner *for us*. *Whither the Fore-runnner is for us entered, even Jeſus.* This Office of Harbinger, is diſtinct from, though it comes by virtue of his Prieſtly Office; therefore they are both mentioned in the Text. *Whither the Fore-runner is for us entered, even Jeſus, made an High-Prieſt for ever, after the Order of* Melchiſedec. He is therefore our Fore-runner, by virtue of his Prieſthood, his Blood giving worth to all he does.

Heb.6.20.

In this Office of Harbinger, or Fore-runner, he prepareth for Believers their Dwelling-places in the Heavens; their Dwelling-places, according to their Place, State, Calling, Service, or Work, in his Body the Church: *In my Father's Houſe*, ſaith he, *are many Manſions; if it were not ſo, I would have told you: I go to prepare a Place for you.*

John 14.

This is that is mentioned in the 47th Pſalm. *He ſhall chuſe our Inheritance for us, the Excellency of* Jacob *whom he loved.* But ſhould he have had Power to chooſe our Inheritance for us, to prepare our dwelling-places; ſhould he have Power to give, even Heaven it ſelf, to a Company of *Poor* Men, had he not in the firſt place obtained by his Blood the Deliverance of our Souls from Death.

3. *He is there a Prophet for us*, by which Office of his, he hath received to communicate the whole Will of the Eternal God, ſo far as is fit for us to know in this World, or in that which is to come. Hence he is called the Prophet of the Church. The Lord ſhall raiſe you up a Prophet, *and this is of a Truth that Prophet that ſhould come into the World.* But this Office he hath alſo now in Heaven, by vertue of the Blood he ſhed for us upon Earth. Hence the New Teſtament is called, *The New Teſtament in his Blood*; and his Blood is ſaid to be *the Blood of the Everlaſting Covenant*, or Teſtament: yea ſuch Vertue doth his Blood give to the New Teſtament or Covenant of Grace, as that ſevered from that it is nothing worth; *for a Teſtament is of force after Men are dead, otherwiſe it is of no ſtrength at all while the Teſtator liveth.* So that every Word of *God*, which he hath by Chriſt given to us for our Everlaſting Conſolation, is dipt in Blood, is founded in Blood, and ſtands good to Sinners purely (I mean with Reſpect to Merit) upon the account of Blood, or becauſe his Blood that was ſhed for us on the Croſs, prevailed for us for the Remiſſion of our Sins. Let no Man think to receive any Benefit by Chriſt's Prophetical Office; by any of the good Words of Grace, and Forgiveneſs of Sins that are ſprinkled up and down in the New Teſtament; *That looketh not for that good to come to him for the ſake of that Blood by which this Teſtament is eſtabliſhed:* For neither was the firſt Teſtament dedicated without Blood; for when *Moſes* had ſpoken every Precept to all the People according to the Law, *He took the Blood of Calves, and of Goats with Water, and ſcarlet wool, and Hyſop, and ſprinkled both the Book and all the People, ſaying, This is the Blood of the Teſtament which God hath enjoyned unto you.*

Heb. 16, 17.

Heb.9.18. 19, 20.

The Prophetical Office of Chriſt ſtandeth of two parts: Firſt in Promiſes of Grace; Secondly, in Directions of Worſhip; but neither is this laſt, to wit, the Doctrine of Worſhip, or our Subjection to that Worſhip, of any value, any further than as ſprinkled alſo with his Blood: For as in the firſt Teſtament, the Tabernacle and all the Veſſels of the Miniſtry were ſprinkled with Blood (and it was neceſſary that ſo it ſhould be) ſo the heavenly Things themſelves muſt be alſo purified with Sacrifices, but yet *with better Sacrifice than theſe*; for now, not *Moſes*, but *Chriſt*, doth ſprinkle, not with Blood of Calves, but with his own Blood, neither as entered into Places made with Hands, *but from Heaven doth Jeſus ſprinkle* all that Doctrine of Worſhip, and Subjection of his Saints thereto, which is of his own inſtituting and commanding, *Heb.* 9. 23, 24, 25, 26.

4. He hath received there the Office of a King, by which he ruleth in the Church, and over all things for her Sake. The Government is laid upon his Shoulders; the Lord God hath given him the Throne of his Father *David*. Hence it is that he ſaith, *All Power is given me in Heaven and Earth*; but now this Kingly Office he hath it by his Blood, *becauſe he humbled himſelf to Death, therefore God hath highly exalted him, and given him the higheſt Name.* And hence again he is called a LAMB upon the Throne. *In the midſt of the Throne and of the four Beaſts, and in the midſt of the Elders ſtood a Lamb as it had been ſlain, having ſeven Horns*; a Demonſtration of Kingly Power. But mark he was a Lamb upon the Throne, he had his Horns as a *Lamb*. Now by LAMB, we are to underſtand, not only his meek and ſweet Diſpoſition, but his Sacrifice; for he was as a *Lamb* to be ſlain and ſacrificed; and ſo his having a Throne and ſeven Horns as a Lamb, giveth us to underſtand, that he obtained this Dignity

of

Rev. 5. of King by his Blood. *When he had by himſelf purged our Sins, he ſat down on the right hand of the Majeſty in the Heavens.*
Heb. 4. 10. *When he had offered up one Sacrifice for Sins for ever, he ſat down on the right Hand of God.*

Now put all theſe together, to wit, his Reſurrection from the Dead, his Aſcenſion, and his Exaltation to Office, and remember alſo that the Perſon thus exalted, is the ſame Jeſus of *Nazareth* that ſometime was made accurſed of God for Sin, and alſo that he obtained this Glory by vertue of the Blood that was ſhed for us; and it muſt unavoidably follow, *That Jeſus Chriſt by what he hath done, hath paid full Price to God for Sinners, and obtained Eternal Redemption for them.*

The third Demonſtration.

BUT to proceed: A third Demonſtration that Jeſus Chriſt by what he hath done, hath paid full Price to God for Sinners, and obtained Eternal *Redemption* for them, is, *becauſe he hath received for them the* Holy Spirit *of God.*

Acts 2. 32, 33. This Jeſus hath God raiſed up, whereof, ſaid *Peter*, we are all Witneſſes. *Therefore being by the Right Hand of God exalted, and having received of the Father the Promiſe of the Holy Ghoſt, he hath ſhed forth that which ye now ſee and hear.*

The receiving of the Holy Ghoſt at the hand of the Father, who had bruiſed him before for the Tranſgreſſions of his People: The receiving of it, I ſay, upon his Reſurrection, and that to give them for whom (juſt before) he had ſpilt his Blood to make an Atonement for their Souls; argueth, that the Divine Majeſty found Reſt and Content in that precious Blood, and found it full Price for the Sinners for whom he ſhed it.

And if you conſider the Neceſſity of the giving of this good Spirit to Men, and the Benefit that they receive by his coming upon them, you will ſee yet more into the Truth now contended for.

Firſt, Then of the Neceſſity of giving this good Spirit.

Secondly, And then of the Benefit which we receive at his coming.

Firſt, Of the Neceſſity of its being given.

1. Otherwiſe Jeſus could never have been proved to be the Saviour; for the Promiſe was, that *Meſſias* ſhould have the Spirit given him; given him to communicate. *As for me, this is my Covenant with them,* ſaith the Lord, *my Spirit which is upon thee, and my Words which I have put in thy Mouth* (*meaning the Redeemer*, ver. 20.) *ſhall not depart out of thy Mouth, nor out of the Mouth*
Iſa. 59. 21. *of thy Seed, nor out of the Mouth of thy Seed's Seed, from henceforth and for ever.*

Here is the Promiſe of the *Spirit* to be given to Chriſt, and by him to his Seed for ever. And this was ſignified long before in the Anointing of *Aaron* and his Sons. Exod. 30. 30. *And thou ſhalt anoint Aaron and his Sons, and conſecrate them.*

This Spirit Jeſus promiſed to ſend unto his, at his Exaltation on the right hand of God. The Spirit, I ſay, in the plentiful *Pourings* of it out. True, the Church in all Ages had ſomething of it by vertue of the Surety ſhip of the Lord Jeſus; but *this* in compariſon of what was to come into the Church after his Reſurrection, is not reckoned a *Pouring* forth, therefore *Pourings* forth thereof are reſerved to the Time of the Aſcenſion and Exaltation of this Jeſus. *I will pour out of my Spirit in* THOSE *Days.*

Hence Jeſus reſerves it till his going away, and 'tis expreſly ſaid, *The Holy Ghoſt was not yet given, becauſe Jeſus was not yet glorified.* Accordingly did the Apoſtles wait after his Reſurrection for the pouring forth of the Holy Ghoſt, and at the ſet Time did receive it, by the giving of which he declared himſelf to be the Son of God and Saviour of the World, *John* 14. 26. *Chap.* 15. 26. *Chap.* 16. 7. *Acts* 1. 4, 5. *Joel* 2. 28. *Acts* 2. 16, 17. *John* 7. 39. *Rom.* 1. 4.

2. Without the giving of the Holy Ghoſt there had wanted a Teſtimony that his *Goſpel* was the Goſpel of Meſſias. *Moſes* his Miniſtration was confirmed by Signs and Wonders and mighty Deeds, both in *Egypt* in the Wilderneſs, and at the Red Sea; wherefore 'twas neceſſary that the Doctrine of Redemption by Blood, which is the Doctrine of the Goſpel of this Jeſus, ſhould be alſo *confirmed with ſigns following.* Hence both himſelf and Apoſtles did as frequently work *Miracles* and do mighty Deeds, as his Miniſters now do preach: which Signs and Miracles, and Wonders, confirmed their Doctrine, though themſelves, both Maſter and Scholar was (in Appearance the moſt conſiderable) mean: yea, they by the Means of the Holy Ghoſt, have ſo ratified, confirmed, and ſettled the Goſpel in the World, that no Philoſopher, Tyrant or Devil hath been able hitherto to move it out of its place. *He confirmed the* Mar. 16. 20. *Word with Signs following.* Heb. 2. 4.

3. As the giving of the Holy Ghoſt was neceſſary thus; ſo was it neceſſary alſo to ſtrengthen them that were intruſted with his Goſpel.

1. To preach it effectually. 2. To ſtand to it boldly. 3. And to juſtify it to be the Doctrine of Meſſias incontroulably.

1. To preach it effectually; *in Demonſtration of the Spirit.* 1 Cor. 2. 4. 2 Cor. 6. 4, 5, 6.

2. To ſtand to it boldly; then *Peter* filled with the Holy Ghoſt, ſaid: *And they ſaw the Boldneſs of Peter and John.* John 16. 8, 9. Acts 8. 13.

3. To juſtify the Doctrine incontroulably. *I will give you a Mouth and Wiſdom which all your Adverſaries ſhall not be able to reſiſt or gainſay. And they were not able to reſiſt the Wiſdom and Spirit by which he ſpake.* Luke 21. 15. Acts 6. 10.

Now,

Now, I ſay, that God ſhould give the Holy Ghoſt to Jeſus to confirm this Goſpel, *Redemption from Sin by his Blood*; what is it but that by his Blood he hath paid full Price to God for Sinners, and obtained Eternal Redemption for them?

But again, the Benefit which we receive at the Coming of the Holy Ghoſt, doth more demonſtrate this Truth; hath Chriſt purchaſed Sinners, and are they the Price of his Blood? Yes. But how doth that appear? Why, becauſe by the Holy Ghoſt which he hath received to give us, we are fitted for the Inheritance which by his Blood is prepared for us.

1. By the *Spirit* of God we are quickned, and raiſed from a State of Sin, but that we could not be, were it not that an Atonement is made for us firſt, by the Blood of Chriſt our Saviour. This is true; for they that are quickned by the Holy Ghoſt, are quickned by it through the Word of the Goſpel which offereth Juſtification to Sinners through Faith in his Blood: yea, we are ſaid to be quickned together with him, dead and riſen with him: yet ſo as by the Spirit of God.

2. We are not only quickned by the Holy Ghoſt, but poſſeſſed therewith; it is given to dwell in our Hearts. *Because ye are Sons, God hath ſent forth the Spirit of his Son into your Hearts*; which Spirit is alſo our Earneſt for Heaven, until the Redemption of the purchaſed Poſſeſſion; that is, until our Body which is the purchaſed Poſſeſſion, be redeemed alſo out of the Grave by the Power of the ſame mighty Spirit of God, *Epheſ.* 1. 13. 14.

Gal. 4. 4, 5, 6.

3. By this Holy Spirit we are made to believe, *Rom.* 15. 13.

4. By this Holy Spirit we are helped to pray and call God Father.

5. By this Holy Spirit we are helped to underſtand and apply the Promiſes.

6. By this Holy Spirit the Joy of Heaven, and the Love of God is ſhed abroad in the Heart of the Saved.

7. By this Holy Spirit we are made to wait for the hope of Righteouſneſs by Faith, that is, to ſtand faſt through our Lord Jeſus in the Day when he ſhall judge the World.

And all this is the Fruit of Redemption by Blood: of Redemption by the Blood of Chriſt.

This is yet further evident,

1. Becauſe the Work of the *Spirit* is to lead us into the Sayings of Chriſt; which, as to our Redemption from Death, are ſuch as theſe. *I lay down my Life, that you may have Life. I give my Life a Ranſom for many; And the Bread which I will give is my Fleſh, which I will give for the Life of the World.* 2. Becauſe the Spirit in the Wiſdom of Heaven, is not counted a ſufficient Teſtimony on Earth, but as joined with the Blood of Chriſt. *There are three that bear Witneſs on Earth, the Spirit, the Water, and the Blood.* Theſe are the Witneſſes of God. The Spirit, becauſe it quickneth; the Blood, becauſe it hath merited; and the Water, to wit, the Word, becauſe by that, *we are clean*, as to Life and Converſation, 1 *John* 5. 8. *Epheſ.* 5. 26. *Rom.* 8. 16. *Pſal.* 119. 9. 3. Becauſe, as by the Spirit, ſo we are ſanctified by Faith in the Blood of Jeſus, *Heb.* 13. 12. 4. Becauſe when moſt full of the Spirit, and when that doth work moſt mightily in us, we are then moſt in the Belief, and admiring Apprehenſions of our Deliverance from Death by the Blood of Jeſus, *Rev.* 15. *Chap.* 5. 9. 5. The Holy Ghoſt breatheth no where, ſo as in the Miniſtry of this Doctrine, this Doctrine is ſent with the Holy Ghoſt from Heaven; yea, as I have hinted, one of the great Works of the Holy Ghoſt under the Old-Teſtament, was to teſtify *of the Sufferings of Chriſt, and the Glory that ſhould follow.*

John 6.

1 Pet. 1. 11, 12.

Put all theſe Things together and ſee, if Jeſus Chriſt by what he hath done, hath not paid full Price to God for Sinners; *if he hath not obtained eternal Redemption for them.*

The Fourth Demonſtration.

THAT Jeſus Chriſt *by what he hath done*, hath paid full Price to God for Sinners, *and obtained eternal* Redemption *for them*, is evident, if you conſider how the Preaching thereof hath been from that Time to this *a mighty* Conqueror *over all kind of Sinners.* What Nation, what People, what kind of Sinners have not been ſubdued by the preaching of a crucified Chriſt? He upon the white Horſe with his Bow and his Crown hath conquered, doth conquer, *and goeth forth yet conquering and to conquer: And I, ſaith he, if I be lifted up from the Earth, will draw all Men unto me:* But what was it to be lifted up from the Earth? Why, It may be expounded by that Saying: *As* Moſes *lifted up the Serpent in the Wilderneſs, ſo muſt the Son of Man be lifted up, that whoſoever believeth in him, might not periſh but have everlaſting Life.*

Rev. 6. 2

John 12. 32. Chap. 3. 14, 15.

He was then lifted up, when he was hanged upon a Tree between the Heavens and the Earth as the accurſed of God for us. The Revelation of this, it conquers all Nations, Tongues and People. *And they ſang a new Song, ſaying, thou art worthy to take the Book and to open the Seals thereof, for thou waſt ſlain, and haſt redeemed us to God by thy Blood, out of every Kindred and Tongue, and People, and Nation*: Hence the Apoſtle *Paul* choſe, above all Doctrines, to preach up a crucified Chriſt, and reſolved ſo to do: *For I determined*, ſaith he, *not to know any Thing among you, ſave Jeſus Chriſt and him crucified.*

Rev. 5. 9.

1 Cor. 2. 2, 3.

1. The Doctrine of *Forgiveneſs* of *Sin*,

conquered his very *Murderers*. They could not withſtand the Grace; thoſe bloody ones, that would kill him whatever it coſt them, could ſtand no longer, but received his Doctrine, fell into his Boſom, and obtained the Salvation which is in Chriſt Jeſus. *They ſhall look upon him whom they have pierced, and mourn for him, as one mourneth for his only Son, and they ſhall be in bitterneſs for him, as one is in bitterneſs for his Firſt-born.* Now was this Scripture eminently fulfilled, when the Kindneſs of a crucified Chriſt, broke to Pieces the Hearts of them that had before been his Betrayers and Murderers. Now was there a *great Mourning in* Jeruſalem; now was their Wailing and Lamentation mixed with Joy and Rejoycing.

Zech. 12. 10.

2. Though *Paul* was mad, exceeding mad againſt Jeſus Chriſt of *Nazareth*, yea, though he was his avowed Enemy, ſeeking to put out his Name from under Heaven: Yet the Voice from Heaven [*I am Jeſus, &c.*] *I am the Saviour*; how did it conquer him, make him throw down his Arms, fall down at his Feet, and accept of the Forgiveneſs of Sins freely by Grace, through Redemption by Faith in his Blood.

3. They at *Samaria*, though before *Philip* preached to them, worſhipped and admired the Devil in *Magus*, yet when they believed *Philip*'s Preaching of Chriſt unto them, and Forgiveneſs of Sins through Faith in his Name, great Joy was amongſt them, and they were baptized both Men and Women, *Acts* 8. He preached, ſaith the Text, *the Things concerning the Kingdom of God, and the Name of Jeſus Chriſt*; that is, all the Bleſſings of Life, through the Name of Jeſus Chriſt; for he is the Mediator, and without his Blood come no ſpiritual Bleſſings to Men.

4. How was the ſturdy Jailer overcome by a Promiſe of Forgiveneſs of Sins by Faith in Jeſus Chriſt. It ſtopt his Hand of Self-murder, it eaſed him of the Gnawings of a guilty Conſcience, and fears of Hell-Fire, and filled his Soul with rejoycing in God. *Acts* 16. 30, to 34.

5. How were thoſe that uſed curious Arts, that were next to, if not, Witches indeed; I ſay, how were they prevailed upon, and overcome by the Word of God; which is the Goſpel of good Tidings through Faith in the Blood of Chriſt? *Acts* 19. 17, 18.

6. How were the *Epheſians*, who were ſometimes far from God; how, I ſay, were they made *nigh* by the Blood of Chriſt, *Epheſ.* 2. 13.

7. The *Coloſſians*, though ſometimes dead in their Sins, yet how were they quickned by God, through the Forgiveneſs of *all their Treſpaſſes*, and they had that through his Blood, *Col.* 2. 13. *Chap.* 1. 14.

What ſhall I ſay, no Man could as yet ſtand before, and not fall under the Revelation of the Forgiveneſs of Sins through a crucified Chriſt; as hanged, as dying, as accurſed for Sinners; he draws all Men unto him, Men of all Sorts, of all Degrees.

Shall I add, how have Men broken through all Difficulties to Jeſus, when he hath been diſcovered to them! neither Lyons nor Fires, nor Sword, nor Famine, nor Nakedneſs nor Peril; neither Death nor Life, nor Angels, nor Principalities, nor Powers, nor Things preſent, nor Things to come, nor Height, nor Depth, nor any other Creature, ſhall be able to ſeparate us from the Love of God, which is in Chriſt Jeſus our Lord, *Rom.* 8. 35, 36, 37, 38, 39.

The Fifth Demonſtration.

THAT Jeſus Chriſt by what he hath done, hath paid full Price to God for Sinners, and obtained eternal *Redemption* for them, is evident, *by the Peace and Holineſs, that by that Doctrine poſſeſſeth Mens Souls; The Souls of Men awakened, and that continue ſo.* By *awakened* Men, I mean ſuch as through the Revelation of their Sin and Miſery, groan under the Want of Jeſus to ſave them, and that continue ſenſible, that they needs muſt periſh if his Benefits be not beſtowed upon them.

For otherwiſe the Goſpel miniſtreth neither Peace nor Holineſs to any of the Souls of the Sons of Men; that is to ſay, not Saving Peace and Holineſs. ☞ The *Goſpel* of Grace and Salvation, is above all Doctrines the moſt dangerous, if in Word only it be received by graceleſs Men: If it be not attended with a Revelation of Mens need of a Saviour: if it be not accompanied in the Soul by the Power of the Holy Ghoſt. For ſuch Men as have only the Notions of it, are of all Men liable to the greateſt Sins, becauſe there wanteth in their Notions, *the Power of Love*, which alone can conſtrain them to love Jeſus Chriſt. And this is the Reaſon of theſe Scriptures. *They turn the Grace of God into Wantonneſs; They turn the Grace of our God into Laſciviouſneſs.*

Jude 4.

For ſome when they hear of the Riches of Grace, *through Chriſt*, that hearing not being attended with the Faith and Love which is in Chriſt Jeſus; thoſe Men receive the Notions of this good Doctrine, only to cloak their Wickedneſs, and to harden themſelves in their Villanies.

Others when they hear, being leavened before with the leaven of ſome other Doctrine, ſome Doctrine of the Righteouſneſs of the World, or Doctrine of Devils; forthwith make head againſt, and ſpeak evil of the bleſſed Doctrine; and becauſe ſome that profeſs it, are not cleanſed from their Filthineſs of Fleſh and Spirit, and do

not

not perfect Holineſs in the Fear of God: Therefore others conclude that all that profeſs it are ſuch, and that the Doctrine it ſelf tendeth to encourage, or at leaſt, to tolerate Licentiouſneſs, as they imagined and affirmed of *Paul*, that he ſhould ſay, *Let us do evil, that Good may come.* Rom. 3. 8, 9.

The Ground of that wicked Concluſion of theirs, was, becauſe he by the Allowance of God affirmed, *That as Sin had reigned unto Death, ſo Grace reigned unto Life in a Way of Righteouſneſs by Jeſus Chriſt our Lord.* Nay then, ſays the Adverſary, we may be as unholy as we will, and that by the Doctrine you preach: For if where Sin abounds, Grace abounds more, the Conſequence of a wicked Life, is but the heightening, advancing, and magnifying of Grace. But what ſaith the Apoſtle? my Concluſions are true, *That* Grace *doth reign above Sin*, but to ſay, *let us therefore ſin*, that Man's *Damnation* is juſt; becauſe ſuch an one abuſeth, and maketh the moſt deviliſh Uſe of the bleſſedeſt Doctrine that ever was heard of in the World amongſt Men. Beſides 'tis evident that ſuch know not the Power thereof; nor have felt or ſavoured its Bleſſedneſs; for where this Goſpel cometh in Truth, *it naturally produceth Peace and Holineſs.*

1. *Peace.* He is our Peace, he is the Prince of Peace, he giveth Peace in his High Places.

This Word *Peace* hath in it a double Reſpect.

1. It reſpecteth God; *He hath made Peace by the Blood of his Croſs*; that is, he hath made Peace for us with God, having appeaſed the rigour of his Law, and ſatisfied Juſtice for us. Hence it is ſaid: *The Peace of God which paſſeth all underſtanding, ſhall keep your Hearts and Minds through Chriſt Jeſus: The Peace of God, that is,* the Doctrine of Reconciliation by Chriſt's being made to be Sin for us, That *ſhall keep the Heart,* that is, from deſpair or fainting under Apprehenſions of Weakneſs and Juſtice: But yet, this Peace of God cannot be apprehended, nor be of any Comfort to the Heart, but as the Man looks for it through *Chriſt Jeſus.* Therefore that Clauſe is added, *through Chriſt Jeſus*: For he is Peace-maker, 'tis he that reconcileth us to God *in the Body of his Fleſh through Death*; for by his doing and ſuffering he preſented God with everlaſting Righteouſneſs for Sinners. Upon this we have Peace with God. Hence Chriſt is called King of Righteouſneſs firſt; *firſt being by Interpretation King of Righteouſneſs, and after that alſo King of* Salem, *which is King of Peace.* For he could not make Peace with God, 'twixt us and him, but by being firſt the Lord of Righteouſneſs, the Lord our Righteouſneſs: But having firſt compleated Righteouſneſs, he then came and preached Peace, and commanded his Ambaſſadors to make Proclamation of it to the World, 2 *Cor.* 5. 19, 21. For 'twas want of Righteouſneſs that cauſed want of Peace: Now then Righteouſneſs being brought in, it followeth that he hath made Peace. *For he is our Peace, who hath made both one, and hath broken down the middle Wall of Partition between us. Having aboliſhed in his Fleſh the Enmity, even the Law of Commandments, contained in Ordinances, for to make in himſelf of twain one new Man, ſo making Peace, and that he might reconcile both unto God, in one Body by the Croſs, having ſlain the Enmity thereby, and came and preached Peace to you that were afar off, and to them that were nigh; for through him we both have acceſs, by one Spirit unto the Father.* Eph. 2. 14, to 19.

Col. 1. 20. Phil. 4. 7.

Heb. 7. 1, 2

2dly. This Word *Peace* reſpecteth our inward Quietneſs of Heart which we obtain, by beholding this Reconciliation made by Chriſt, with God, for us. *Being juſtified by Faith, we have Peace with God through our Lord* Jeſus Chriſt. *The God of Peace fill you with all Joy and Peace in believing.* Rom. 5. 1, 2. Chap. 15. 13.

This *Peace* is expreſſed diverſly:

1. Sometimes it is called Quietneſs; for it calms the Soul from thoſe troublous Fears of damning, becauſe of Sin. *And the Work of Righteouſneſs ſhall be Peace, and the Effect of Righteouſneſs, Quietneſs and Aſſurance for ever.* 2. Sometimes it is called Boldneſs; for by the Blood of Chriſt a Man hath Encouragement to approach unto God. *Having, brethren, Boldneſs to enter into the Holieſt by the Blood of Jeſus, by a new and living way which he hath conſecrated for us through the Vail, that is to ſay his Fleſh.* 3. It is ſometimes called Confidence; becauſe by Jeſus Chriſt we have not only Encouragement to come to God, but Confidence; that if we ask any thing according to his Will, he not only heareth, but granteth the Requeſt which we put up to him. *In whom we have Boldneſs and Acceſs, with Confidence, by the Faith of Jeſus.* 4. Sometimes this Place is expreſſed by REST, becauſe a Man having found a ſufficient Fulneſs to anſwer all his Wants, he ſitteth down, and looks no further for Satisfaction. *Come unto me all ye that Labour and are heavy laden, and I will give you reſt.* 5. It is alſo expreſſed by Singing, becauſe the Peace of God when it is received into the Soul by Faith, putteth the Conſcience into a Heavenly and Melodious Frame. *And the Ranſomed of the Lord ſhall return, and come to* Zion *with Songs, and Everlaſting Joy upon their Heads, they ſhall obtain Joy and Gladneſs, and Sorrow and Sighing ſhall fly away.* 6. Sometimes it is expreſſed or diſcovered by an Heavenly *glorying* and boaſting in Jeſus Chriſt, becauſe this Peace cauſeth the Soul to ſet its Face upon its Enemies with Faith of a Victory over them for ever by its Lord Jeſus. *Let him that glorieth,*

Eph. 3. 12. 1 John 5. 14, 15.

Mat. 11. 28.

Iſa. 35. 10

Jer. 9. 23, 24. Pſal. 34. 2. *glorieth, glory in the Lord*; and, *My Soul ſhall make her boaſts in the Lord, the Humble ſhall hear thereof, and be glad.* 7. Sometimes it is expreſſed or diſcovered by *Joy, Joy unſpeakable*; becauſe the Soul having ſeen it ſelf reconciled to God, hath not only Quietneſs, but ſuch Apprehenſions do now poſſeſs it of the unſpeakable Benefits it receiveth by Chriſt with reſpect to the World to come, that it is ſwallowed up with them. 1 Pet. 1. 8. *Whom having not ſeen, ye love; in whom, though now ye ſee him not, yet believing, ye rejoyce with Joy unſpeakable, and full of Glory.* 8. Laſtly, It is expreſſed, or diſcovered by *the Triumph* that ariſeth ſometimes in the Hearts of the Believers; for they at times are able to ſee Death, Sin, the Devil, and Hell, and all Adverſity conquered by and tied as Captives at the Chariot-Wheels of Jeſus Chriſt: Taken captive, I ſay, and overthrown for ever. 2 Cor. 2. 14. Pſal. 47. 1. *Thanks be to God who cauſeth us always to triumph in Chriſt. O clap your Hands, O ye People, ſing unto God with the Voice of Triumph.*

Now that all this ſhould be a *cheat*, is impoſſible, that is, it is impoſſible that Believers ſhould thus have Peace with God through the Blood of his Croſs; he having not paid full Price to God for them; eſpecially if you conſider that the Authors of this Peace, are all the Three in the God-head, and that upon a double account.

1. In that they have given us a Goſpel *of Peace*, Rom. 10. 15. or a New Teſtament which propoundeth Peace with God through the Redempion that is in Chriſt. Now as this is called the Goſpel of Peace; ſo 1. It is called, *The Goſpel of God*, 1 Theſ. 2. 9. 2 Theſ. 1. 8. 2. The Goſpel of Chriſt, *Rom.* 15. 19. 3. A Goſpel indited by the Holy Ghoſt, 1 *Theſ.* 4. 8.

I ſay therefore, that Redemption and Salvation, being that thro' Chriſt, and the Truth thereof proclaimed by the Father, the Word, and the Holy Ghoſt, in the Word of the Truth of the Goſpel, it muſt needs be that we who believe, ſhall be ſaved, if we hold the Confidence and the rejoicing firm unto the End, 2. As the Three in the God-head are the Authors of this Peace, by inditing for us the Goſpel of Peace, or the good Tidings of Salvation by Jeſus Chriſt: *So they are the Authors of our Peace, by working with that Word of the Goſpel in our Hearts.* And hence 1. the Father is called the God of Peace; now *the God of Peace be with you all: And the very God of Peace ſanctify you.* And becauſe he is the God of Peace, therefore he filleth thoſe that believe in his Chriſt, *with Joy and Peace through believing.* 2. Again, Chriſt is called the Prince of Peace; therefore the Prayer is, *Grace be with you and Peace from God the Father, and the Lord Jeſus Chriſt.* 3. The Holy Ghoſt alſo is the Author of this Peace, this inward Peace; *Even Righteouſneſs and Peace, and Joy in the Holy Ghoſt.*

Rom. 15. 33. 1 Theſ. 5. 23. Rom. 15. 13. 2 Theſ. 1. 2. Rom. 14. 17.

And I ſay, as I alſo have already ſaid, the procuring or Meritorious Cauſe of this Peace, are the doings and ſufferings of Chriſt. *Therefore by his doings and ſufferings he paid full Price to God for Sinners, and obtained eternal Redemption for them*; elſe God would never have indited a Proclamation of Peace for them, and the Tenour of that Proclamation to be the Worthineſs of the Lord Jeſus: yea, he would never have wrought with that Word in the Heart of them that believe, to create in them Peace, Peace.

Secondly, As Peace with God is an Evidence, (the Blood of Chriſt being the Cauſe thereof) that Chriſt hath by it paid full Price to God for Sinners; ſo Holineſs in their *Hearts* taking its beginning from this Doctrine, makes this fifth Demonſtration of double ſtrength.

1. That *Holineſs*, true Goſpel Holineſs, poſſeſſeth our Hearts by this Doctrine, 'tis evident; *becauſe the Ground of Holineſs which is the Spirit of God in us, is miniſtred to us by this Doctrine.* When the Apoſtle had inſinuated that the *Galatians* were bewitched, becauſe they had turned from the Doctrine of Chriſt Crucified, he demands of them, *Whether they received the Spirit by the Works of the Law, or by the hearing of Faith?* That is, whether the Spirit took Poſſeſſion of their Souls by their Obedience to the Ten *Commandments*; or by their giving Credit to the Doctrine of the Forgiveneſs of their Sins, by Faith in this Crucified Chriſt: ſtrongly concluding not by the Law, but by the hearing, or preaching of Faith; that is, of the Lord Jeſus as Crucified, who is the Object of Faith. 2. As this Doctrine conveyeth the Ground, or Ground-work which is the Spirit; ſo alſo it worketh in the Heart thoſe three Graces, Faith, Hope, Love, all which as naturally purifie the Heart from Wickedneſs, as Sope, or Niter, cleanſeth the Cloth. *He purified their Hearts by Faith*, by Faith in Chriſt's Blood. *And every one that hath this Hope in him, purifieth himſelf even as he is pure.* And alſo Love, you ſhall ſee what that doth, if you look into the Text, *Acts* 15. 9. 1 *John* 3. 3, 4. 1 *Cor.* 13. Now I ſay, *this Faith* groundeth it ſelf in the Blood of Chriſt; Hope waiteth for the full Enjoyments of the Purchaſe of it, *in another World*: and Love is begot, and worketh by the Love that Chriſt hath expreſſed by his Death, and by the Kindneſs he preſented us with in his Heart's Blood, *Rom.* 3. 24. 1 *Cor.* 15. 19. 2 *Cor.* 5. 14.

Gal. 3. 1, 2, 3, 4.

Beſides, what Arguments ſo prevailing, as ſuch as are purely Goſpel? To inſtance a few.

1. What ſtronger, *than a free Forgiveneſs of Sins. A certain Man had two Debtors,* Luke 7. 41, 42, 47.

the

the one owed him five hundred Pence, and the other fifty, and when they had nothing to pay, he frankly forgave them both; tell me therefore which of them will love him moſt? 2. What ſtronger Argument to Holineſs, than to ſee, that though Forgiveneſs comes free to us, *yet it coſt Chriſt Jeſus Heart-Blood to obtain it for us. Herein is Love, not that we loved God, but that he loved us, and ſent his Son to be the Propitiation for our Sins.* And this Love of God in giving his Chriſt, and of Chriſt, in dying for us, there is no Argument ſtronger to prevail with a ſenſible and awakened Sinner to judge, *he ſhould live to him that died for him, and roſe again.* 3. What ſtronger Argument to Holineſs than this; *If any Man ſin, we have an Advocate with the Father, Jeſus Chriſt the Righteous.* Unſanctified and graceleſs Wretches know not how to uſe theſe Words of God; the Hypocrites alſo fly in our Faces, becauſe we thus urge them; but a Heart that is poſſeſſed with Goſpel Ingenuity, or to ſpeak more properly, that is poſſeſſed with Goſpel Grace, and with Divine Conſiderations, cries, If it be thus, O let me never ſin againſt God! *for the Love of Chriſt conſtrains me.* 4. What greater Argument to Holineſs, than to ſee the Holy Scriptures ſo furniſhed with Promiſes of Grace and Salvation by Chriſt, that a Man can hardly caſt his Eye into the Bible, but he eſpieth one or another of them? who would not live in ſuch an Houſe, or be a Servant to ſuch a Prince, who, beſides his exceeding in good Conditions, hath Gold and Silver as common in his Palace, as Stones are by the High-way ſide? *Having therefore theſe Promiſes, dearly beloved, let us cleanſe ourſelves from all Filthineſs of Fleſh and Spirit, perfecting Holineſs in the Fear of God.* 5. What greater Argument to Holineſs, than to have our Performances, though weak and infirm, from us, yet accepted of God in Jeſus Chriſt, 1 *Pet.* 2. 4, 5, 6. 6. What greater Argument to Holineſs, than to have our Soul, our Body, our Life hid, and ſecured with Chriſt in God? *Mortify therefore your Members that are upon the Earth, Fornication, Uncleanneſs, inordinate Affection, evil Concupiſcence, and Covetouſneſs which is Idolatry.*

What greater Argument to Holineſs, than to be made the Members of the Body, of the Fleſh, and of the Bones of Jeſus Chriſt? *Shall I take the Members of Chriſt, and make them the Members of an Harlot? God forbid.*

Now all theſe, and five times as many more, having their Foundation in the Love, Blood and Righteouſneſs of Chriſt, and operating in the Soul by Faith, are the great Arguments unto that Holineſs, to which is annexed eternal Life. 'Tis worth our obſerving, that in *Acts* 26, at the 18th, the Inheritance belongs *to them that are ſanctified by Faith in Jeſus Chriſt*: For all other Pretences to Holineſs, they are but a ſtollen Semblance of that which is true and acceptable, though 'tis common; for even that which is counterfeit to be called by the deluded, the true, and to be reckoned to be in them that are utter Strangers to Faith, and the Holineſs that comes by Faith. *But whoſoever compoundeth any like it, or whoſoever putteth any of it upon a Stranger, ſhall even be cut off from his People.* God knoweth which is Holineſs that comes by Faith and in Forgiveneſs of Sins, and Acceptance with God, through Chriſt: And God knows which is only ſuch feignedly; and accordingly will he deal with Sinners in that great Day of God Almighty.

The Sixth Demonſtration.

THAT Jeſus Chriſt by what he hath done, hath paid full Price to God for Sinners, and obtained eternal *Redemption* for them, is evident, *becauſe* Prayers *are accepted of God only upon the Account and for the ſake of the Name of Jeſus Chriſt: Verily, verily, I ſay unto you, whatſoever ye ſhall ask the Father in my Name, he will give it you.* In my Name, in the Name of Jeſus Chriſt of *Nazareth* in the Name of him that came into the World to ſave Sinners, by dying for them a grievous bloody Death; in his Name that hath by himſelf put away Sin, and brought unto God acceptable Righteouſneſs for Sinners; in his Name; why in his Name, if he be not accepted of God? why in his Name, if his Undertakings for us are not well-pleaſing to God? But by theſe Words, *In my Name*, are inſinuated, that his Perſon and Performances, as our Undertaker, are accepted by the Father of Spirits. We may not go in our own Names, becauſe *we* are Sinners; nor in the Name of one another, becauſe *all* are Sinners; but why not in the Name of an Angel? Becauſe they are not thoſe that did undertake for us, or had they, they could not have done our Work for us. *He putteth no Truſt in his Saints, yea the Heavens are not clean in his Sight.* It may further be objected:

Since Jeſus Chriſt is God equal with the Father, and ſo hath naturally the ſame Power to give as the Father, why ſhould the Father rather than the Son, be the great Giver to the Sinners of the World? and why may we not go to Chriſt in the Name of the Father, as well as to the Father in the Name of Chriſt? I ſay, how can theſe things be ſalved, but by conſidering that Sin and Juſtice put a NECESSITY upon it, that thus muſt our Salvation be obtained. *Sin* and *Juſtice* could not reconcile, nor could a Means be found out to bring the Sinner and an holy God together, but by the intercepting of the Son, who muſt take upon him to anſwer Juſtice, and that by taking our Sins from before the Face of God by bloody Sacrifice, not by Blood of others, as the High-Prieſts under the Law. *For, as*

Heb. 8. 3. *every High-Prieſt is ordained to offer Gifts and Sacrifices, it is of neceſſity that this Man have ſomewhat alſo to offer:* which Offering and Sacrifice of his being able to perfect for ever them that are ſanctified and ſet apart for eternal Life; *therefore the Name of the Perſon that offered* (even Jeſus made of God an High-Prieſt) is acceptable with God; yea therefore is he made for ever, by his doing for us, the Appeaſer of the Juſtice of God, and the Reconciler of Sinners to him. Hence it is, that HIS *Name* is that which it behoveth us to mention when we come before God, for what God hath determined in his Counſels of Grace to beſtow upon Sinners; becauſe for his *Name-ſake* he forgiveth them. *I write to you, little Children, becauſe your Sins are forgiven you for his Name ſake. To him give all the Prophets Witneſs, that through his Name, whoſoever believeth in him ſhall receive Remiſſion of Sins.*

1 Joh. 2. 14 Acts 10. 43.

They therefore that would obtain the Forgiveneſs of Sins, muſt ask it of God, through the Name of Jeſus; and he that ſhall ſenſibly and unfeignedly do it, he ſhall receive the Forgiveneſs of them. *Whatſoever ye ſhall ask the Father in my Name, he will give it you.* Hence it is evident that he hath not only paid full Price to God for them, but alſo obtained Eternal Redemption for them.

And it is obſervable, the Lord Jeſus would have his Diſciples make a *Proof* of this, and promiſeth, that if they do, they ſhall Experimentally find it ſo. *Hitherto,* ſaith he, *ye have asked nothing in my* Name, *ask and ye ſhall receive, that your Joy may be full.* As who ſhould ſay, O my Diſciples, you have heard what I have promiſed to you, even that my Father ſhall do for you, whatſoever ye ſhall *ask him in my Name.* Ask now therefore, and prove me, if I ſhall not make my Words good: Ask, I ſay, what you need, and ſee if you do not receive it to the Joying of your Hearts. *At that Day ye ſhall ask in my Name, and I ſay not unto you, that I will pray the Father for you.* I do not bid you ask in my Name, as if the Father was yet hard to be reconciled, or unwilling to accept you to Mercy: my Coming into the World was the Deſign of my Father, and the Effect of his Love to Sinners; but there is Sin in you, and Juſtice in God; therefore that you to him might be reconciled, I am made of my Father Mediator, wherefore *ask* in my Name; for, *there is none other Name given under the Heavens among Men whereby they muſt be ſaved.* Ask in my Name, Love is let out to you thro' me, it is let out to you by me in a Way of Juſtice, which is the only ſecure Way for you. Ask in my Name, and my Father will love you. *The Father himſelf loveth you, becauſe you have loved me, and have believed that I came out from God.* My Father's Love is ſet firſt upon me, for my Name is chief in his Heart, and all that love me are beloved of my Father, and ſhall have what they need if they ask in my Name.

Joh. 16. 24

Acts 4. 12.

Joh. 16. 27

But, I ſay, what Cauſe would there be to ask in *his* Name more than in the Name of ſome other? ſince Juſtice was provoked by our Sin; if he had not undertook to make up the Difference that by Sin was made betwixt Juſtice and us. For though there be in this Jeſus infinite Worth, infinite Righteouſneſs, infinite Merit; yet if he make not with theſe, Intereſt for us, we get no more Benefit thereby than if there were no Mediator: But this Worth and Merit is in him for us; for he undertook to reconcile us to God, it is *therefore* that his Name is with God ſo prevailing for us poor Sinners; and therefore that we ought to go to God in his Name. Hence therefore it is evident, that Jeſus Chriſt hath paid full Price to God for Sinners, and obtained eternal Redemption for them.

The Seventh Demonſtration.

THAT Jeſus Chriſt, by what he hath done, hath paid full Price to God for Sinners, &c. is evident, becauſe we are commanded alſo to give God *Thanks* in his Name. By him therefore let us offer the Sacrifice of Praiſe continually, that is, the Fruit of our Lips, giving *Thanks* in his Name, *Heb.* 13. 15.

By him therefore? wherefore? becauſe he alſo that he might *ſanctify us with his own Blood, ſuffered without the Gate.* ver. 12.

He ſanctified us with his Blood, but why ſhould the Father have Thanks for this? even becauſe the Father gave him for us, that he might die to ſanctify us with his Blood. *Giving Thanks to the Father which hath made us meet to be Partakers of the Inheritance of the Saints in Light, who hath delivered us from the Power of Darkneſs, and hath tranſlated us into the Kingdom of his dear Son, in whom we have Redemption through his Blood, even the Forgiveneſs of Sins.* The Father is to be thanked, for the Contrivance was alſo his, but the Blood, the Righteouſneſs, or that Worthineſs, for the ſake of which we are accepted of God, is the Worthineſs of his own dear Son; as it is meet therefore that God ſhould have Thanks, ſo it is neceſſary that he have it in his Name for whoſe ſake we are indeed accepted of him. Col. 1. 12, 13, 14.

Let us therefore by him offer Praiſe,

Firſt, For the Gift of his Son, and for that we ſtand quit through him in his Sight; and that in deſpight of all inward Weakneſs, and that in deſpight of all outward Enemies.

When the Apoſtle had taken ſuch a View of himſelf as to put himſelf into a Maze, with an Out-cry alſo, *Who ſhall deliver me?* he quiets himſelf with this ſweet Concluſion, *I thank God through Jeſus Chriſt.* He found more in the Blood of Chriſt to ſave him, than he found in his own Corruptions to damn him; but that could not be, had he Rom. 7. 24

not

not paid full Price for him, had he not obtained Eternal Redemption for him. And can an Holy and Juſt God require that we give thanks to him in his Name, if it was not Effectually done for us by him?

Further, when the Apoſtle looks upon Death and the Grave, and ſtrengtheneth them by adding to them Sin and the Law, 1 Cor. 15. ſaying, *The Sting of Death is Sin, and the Strength of Sin is the Law*, he preſently added, *but thanks* be to God which giveth us the Victory through Jeſus Chriſt. The Victory over Sin, Death, and the Law, the Victory over theſe through our Lord Jeſus Chriſt: but God hath given us the Victory; but it is through our Lord Jeſus Chriſt, through his fulfilling the Law, through his deſtroying Death, and through his bringing in everlaſting Righteouſneſs, *Eliſha* ſaid to 2 Kings 3. 14. the King of *Iſrael*, that *had it not been that he regarded the Perſon of* Jehoſhaphat, *he would not look to him, nor regard him*; nor would God at all have looked to, or regarded thee, but that he reſpected the Perſon of Jeſus Chriſt.

Col. 3. 15. *Let the Peace of God therefore rule in your Hearts, to the which alſo you are called in one Body, and be you thankful.* The Peace of God, of that we have ſpoken before: but how ſhould this rule in our Hearts? he by the next Words directs you; *Let the Word of Chriſt dwell in you Richly*; that is, the Word that makes Revelation of the Death and Blood of Chriſt, and of the Peace that is made with God for you thereby.

Eph. 5. 20. *Giving thanks always for all things unto God and the Father in the Name of our Lord Jeſus Chriſt.* For all things; for all things come to us through this Name Jeſus; Redemption, Tranſlation, the Kingdom, Salvation, with all the good things wherewith we are bleſſed.

Theſe are the Works of God, he gave his Son, and he brings us to him, and puts us into his Kingdom; that is, his true Body, which *Jeremiah* calleth *a putting among the Children, and a giving us a Goodly heritage of the Hoſts of Nations.* John 6. Jer. 3. 19.

2 Cor. 2. 13, 14. 4. *Now thanks be to God, which cauſeth us always to triumph in Chriſt.*

See here how cauſe of triumph is through Chriſt Jeſus, and God cauſeth us through him to triumph: Firſt and chiefly, becauſe Chriſt Jeſus hath done our Work for us, hath pleaſed God for our Sins, hath ſpoiled the Powers of Darkneſs. God gave Jeſus Chriſt to undertake our Redemption; Chriſt did undertake it, did engage our Enemies, and ſpoiled them. Col. 2. 14, 15. *He ſpoiled Principalities and Powers, and made a ſhew of them openly, triumphing over them upon the Croſs.* Therefore it is evident that he paid full price to God for Sinners with his Blood, becauſe God commands us to give thanks to him *in his Name*; through his Name. *And whatſoever ye do in word or deed, do all in the Name of the Lord Jeſus, giving thanks unto God, and the Father by him.* Col. 3. 17.

Take this Concluſion from the whole, no thanks are accepted of God that come not to him in the Name of his Son; his Son muſt have the Glory of conveying our thanks to God, becauſe he was he that by his Blood conveyeth his Grace to us.

The Eighth Demonſtration.

IN the next Place; That Jeſus Chriſt by what he hath done, hath paid full Price to God for Sinners, and obtained Eternal Redemption for them, is evident; *Becauſe we are exhorted to wait for, and to expect the full and glorious Enjoyment of the Eternal* Redemption, *at the ſecond* Coming *of the Lord from Heaven: Let your Loins be girded about, and your Lights burning, and you yourſelves like unto Men that wait for their Lord, that when he cometh and knocketh, ye may open unto him immediately.* Luke 12. 35, 36.

Jeſus Chriſt hath obtained by his Blood Eternal Redemption for us, and hath taken it up now in the Heavens, is (as I have ſhewed) preparing for us there Everlaſting Manſions of Reſt; and then he will come again *for us*. This Coming is intended in this Text, and this Coming we are exhorted to wait for: and that I may more fully ſhew the Truth of this Demonſtration, obſerve theſe following Texts.

1. It is ſaid, *he ſhall* chuſe our Inheritance for us. *He ſhall chuſe our Inheritance for us; the Excellency of* Jacob *whom he loved*, Selah. *God is gone up with a Shout &c.* Pſal. 47. 4, 5.

Theſe latter words intend the *Aſcenſion* of Jeſus Chriſt: His Aſcenſion, when he had upon the Croſs made Reconciliation for Iniquity; his Aſcenſion into the Heavens to prepare our Manſions of Glory for us. For our Inheritance is in the Heavens; our Houſe, our Hope, our Manſion-Houſe, and our incorruptible, and undefiled Inheritance is in Heaven, 2 *Cor.* 1. 2. *Col.* 1. 5, 6. *John* 14. 1, 2. 1 *Pet.* 1. 3, 4, 5.

This is called the Eternal Inheritance, of which we that are called, have received the Promiſe already. Heb. 9. 14, 15.

This Inheritance, I ſay, he is gone to chuſe for us in the Heavens, becauſe by his Blood he obtained it for us, *Heb.* 9. 12. and this we are commanded to wait for: but how ridiculous, yea, how great a Cheat would this be, had he not by his Blood obtained it for us.

2. *We wait for his Son from Heaven, whom he raiſed from the Dead, even Jeſus Chriſt, which delivered us from the Wrath to come.* He delivered us by his Blood, and obtained the Kingdom of Heaven for us, and hath promiſed that he would go and prepare our Places, and come again and fetch us thither. 1 Theſ. 1. 10. *And if I go and prepare a Place for you,* John 14. 3.

you, I will come again and receive you unto my ſelf, that where I am, there ye may be alſo. This then is the Cauſe that we wait for him, we look for the Reward of the Inheritance at his Coming, who have ſerved the Lord Chriſt in this World.

Phil.3.20. 3. *For our Converſation is in Heaven, from whence we look for the Saviour, the Lord Jeſus Chriſt.* We look for him to come, yet as a Saviour! a Saviour he was at his firſt Coming, and a Saviour he will be at his ſecond Coming. At his firſt Coming, he bought and paid for us; at his ſecond Coming, he will fetch us to himſelf. At his firſt Coming, he gave us Promiſe of the Kingdom; at his ſecond coming, he will give us Poſſeſſion of the Kingdom. At his firſt Coming, he alſo ſhewed us how we ſhould be, by his own Transfiguration; at his ſecond Coming, *he will change our vile*
Phil.3.21. *Body that it may be faſhioned like unto his Glorious Body.*

4. Hence therefore it is, that his Coming is called our *bleſſed Hope. Looking for the*
Tit. 2. 13. *bleſſed Hope, and the glorious appearing of the Great God, and our Saviour Jeſus Chriſt.* A bleſſed Hope indeed, if he hath bought our Perſons with his Blood, and an eternal Inheritance *for us* in the Heavens: A bleſſed Hope indeed, if alſo at his Coming we be certainly carried thither. No marvel then if Saints be bid to wait for it, and if Saints themſelves long for it. But what a Diſappointment would theſe waiting Believers have, ſhould all their Expectations be rewarded with a Fable? and the Reſult of their bleſſed Hope can amount to no more, if our Saviour the Lord Jeſus Chriſt, either denieth to come, or coming, bringeth not with him the HOPE, the bleſſed Hope that is laid up for us in Heaven: *Whereof we*
Col.1.5,6 *have certainly been informed by the Word of the Truth of the Goſpel.*

5. *For Chriſt was once offered to bear the Sin of many, and unto them that look for him,*
Heb.9.28. *ſhall he appear the ſecond Time, without Sin unto Salvation.* Here we have it promiſed that he ſhall come, that he ſhall appear the ſecond time, but not with Sin, as he did before, to wit, with, and in the Sin of his People, when he bare them in his own Body; but *now* without Sin, for he *before* did *put them away by the Sacrifice of himſelf.* Now then let the Saints look for him, not to die for the purchaſing of their Perſons by Blood, but to bring to THEM, and to bring them alſo to that Salvation, that before, when he died, he obtained of God for them by his Death.

Theſe things are to be expected therefore, by them that believe in, and love Jeſus Chriſt, and that from Faith and Love ſerve him in this World; they are to be expected by them, being obtained *for* them by Jeſus Chriſt: And he ſhall give the Crown, ſaith *Paul*, not only to me, but to them that love his appearing, 2 *Tim.* 4. 8, 9.

Now foraſmuch as this Inheritance in the Heavens is the Price, Purchaſe, and Reward of his Blood; how evidently doth it appear, that he hath paid full Price to God for Sinners? Would God elſe have given him the Heaven to diſpoſe of to us that believe, and would he elſe have told us ſo? Yea, and what Comfort could we have to look for his Coming, and Kingdom, and Glory, as the Fruits of his Death; if his Death had not for that Purpoſe been ſufficiently efficacious? *O the Sufferings of* 1Pet.1.11 *Chriſt, and the Glory that ſhall follow.*

The Ninth Demonſtration.

THAT Jeſus Chriſt by what he hath done, hath paid full Price to God for Sinners, and obtained Eternal *Redemption* for Sinners is evident, *Becauſe of the Threatnings wherewith God hath threatned, and the Puniſhments wherewith he puniſhed thoſe that ſhall refuſe to be* ſaved *by Chriſt, or ſeek to make Inſignificant the Doctrine of* Righteouſneſs *by Faith in him.*

This Demonſtration conſiſteth of three parts,

1. It ſuggeſteth that ſome refuſe to be juſtified or ſaved by Chriſt, and alſo ſeek to make inſignificant the Doctrine of Righteouſneſs by Faith in him. 2. That God doth threaten theſe. 3. That God will puniſh theſe.

That ſome refuſe to be ſaved by Chriſt, is evident from many Texts. He is the Stone which the Builders have rejected: He is alſo diſallowed of Men: The Jews ſtumble at him, and to the Greeks he is Fooliſhneſs; both ſaying this Man ſhall not rule over us, or how can this Man ſave us? *Pſal.* 118. 22. *Mat.* 24. 42. 1 *Pet.* 2. 4. 1 *Cor.* 1. 23. *Luke* 19. 14.

The Cauſes of Mens refuſing Chriſt are many.

1. Their Love to Sin. 2. Their Ignorance of his Excellency. 3. Their Unbelief. 4. Their deferring to come to him in the acceptable Time. 5. Their leaning to their own Righteouſneſs. 6. Their entertaining Damnable Doctrines. 7. Their loving the Praiſe of Men. 8. The Meanneſs of his Ways, his People, &c. 9. The juſt Judgment of God upon them. 10. The Kingdom is given to others.

Now theſe, as they all refuſe him, ſo they ſeek more or leſs, ſome practically, others in Practice and Judgment alſo, to make inſignificant the Doctrine of Righteouſneſs by Faith in him.

1. One does it by preferring his Sins before him. 2. Another does it by preferring his Righteouſneſs before him. 3. Another does it by preferring his Deluſions before him. 4. Another does it by preferring the World before him.

Now theſe God threatneth, theſe God puniſheth.

First,

Acts 3.23. Firſt, God *threatneth* them. *Whoſoever ſhall not receive that Prophet, ſhall be cut off from amongſt his People.* The Prophet is Jeſus Chriſt; the Doctrine that he preached was that he would lay down his Life for us, that he would give us his Fleſh to eat, and his Blood to drink by Faith: and promiſed, that if we did eat his Fleſh, and drink his Blood, *we ſhould have Eternal Life.* He therefore that ſeeth not, or that is afraid to venture his Soul for Salvation on the Fleſh and Blood of Chriſt by Faith, he refuſeth this Prophet, he heareth not this Prophet; and him God hath purpoſed to cut off. But would God thus have threatned, if Chriſt by his Blood and the Merits of the ſame, had not paid full Price to God for Sinners, and obtained Eternal Redemption for them.

Pſ. 110. 1. Mat. 22. 44. Heb. 1. 13 Secondly, *Sit thou on my Right Hand until I make thine Enemies thy Foot-ſtool.* The Honour of ſitting at God's Right Hand, was given him becauſe he died, and offered his Body once for all. *This Man when he had offered up one Sacrifice for Sins for ever, ſat down on the Right Hand of God, from henceforth expecting till his Enemies be made his Foot-ſtool.* Expecting, ſince God accepted his Offering, that thoſe that refuſed him ſhould be trodden under Foot, that is, ſunk by him into, and under endleſs and unſupportable Vengeance. But would God have given the World ſuch an account of his Sufferings, that by one Offering he did perfect for ever them that are ſanctified? yea, and would he have threatned to make thoſe Foes his Foot-ſtool, that ſhall refuſe to venture themſelves upon his Offering (for they are indeed his Foes) had not his Eternal Majeſty been well pleaſed with the Price he paid to God for Sinners; had he not obtained Eternal Redemption for them?

Heb. 10. 11, 12, 13.

2 Theſ. 1. 7, 8. Thirdly, *He ſhall come from Heaven with his mighty Angels in flaming Fire, taking Vengeance on them that know not God, and that obey not the Goſpel of our Lord Jeſus Chriſt.*

Here he expreſly telleth us wherefore they ſhall be puniſhed: Becauſe they know not God, and obey not the Goſpel of our Lord Jeſus Chriſt, where alſo is notably intimated, that he that obeyeth not the Goſpel of Chriſt, knoweth not God, neither in his Juſtice or Mercy. But what is the Goſpel of our Lord Jeſus Chriſt, but good Tidings of good things; to wit, Forgiveneſs of Sins by Faith in his Blood, an Inheritance in Heaven by Faith in his Blood, as the whole of all the foregoing diſcourſe hath manifeſted? Now, I ſay, can it be imagined that God would threaten to come upon the World with this Flaming, Fiery Vengeance to puniſh them for their Non-ſubjection to his Son's Goſpel, if there had not been by himſelf paid to God full Price for the Souls of Sinners, if he had not obtained Eternal Redemption by his Blood for Sinners?

Jude 14, 15. Fourthly, *And* Enoch, *the ſeventh from* Adam, *alſo prophеſied of theſe, ſaying, Behold, the Lord cometh with ten thouſands of his Saints, to execute Judgment upon all, and to convince all that are ungodly among them; of all their ungodly Deeds which they have ungodly committed, and of all their hard Speeches which ungodly Sinners have ſpoken againſt him.*

The LORD that is here ſaid to come with ten thouſands of his Saints, is *Jeſus Chriſt* himſelf: and they that come with him are called *his Saints*, becauſe given to him by the Father, for the Sake of the ſhedding of his Blood. Now in that he is ſaid to come to execute Judgment upon all, and eſpecially thoſe that ſpeak hard Speeches againſt him; 'tis evident that the Father tendereth his *Name* which is, Jeſus, a Saviour, and his undertaking for our Redemption; and as evident that the hard Speeches, intended by the Text, are ſuch as vilifie him, *as Saviour*, counting the Blood of the Covenant, *unholy*, and trampling him that is Prince of the Covenant under the Feet of their reproachful Language; this is counted a putting of him to open ſhame, and a deſpiſing the Riches of his Goodneſs, *Heb.* 10. *Chap.* 6. *Rom.* 2. Time would fail to give you a view of the Revilings, deſpiteful Sayings, and of the ungodly Speeches which theſe abominable Children of *Hell*, let fall in their Pamphlets, Doctrines, and Diſcourſes, againſt this Lord the King. But the Threatning is, He ſhall execute Judgment upon them for all their ungodly Deeds, and for all the hard Speeches that ungodly Sinners have ſpoken againſt him.

Acts 13. 40, 41. Fifthly, *Take heed therefore leſt that come upon you which is ſpoken of in the Prophets: Behold, ye Deſpiſers, and wonder, and periſh: for I work a Work in your Days, a Work which you ſhall in no wiſe believe, though a Man declare it unto you.*

This Work is the ſame we have been all this while treating of, to wit, Redemption by the Blood of Chriſt for Sinners, or that Chriſt hath paid full Price to God for Sinners, and obtained eternal Redemption for them. This is manifeſt from Verſe 23, to 29 of this Chapter.

Now, obſerve, there are and will be Deſpiſers of this Doctrine, and they are threatned with the Wrath of God. *Behold, ye Deſpiſers, and wonder, and periſh:* But would God ſo carefully have cautioned Sinners to take heed of *deſpiſing this bleſſed Doctrine*, and have backed his Caution with *a threatning that they ſhall periſh*, if they perſiſt, had not himſelf received by the Blood of Chriſt full Price for the Souls of Sinners?

Secondly, *As God* threatneth, *ſo he puniſheth thoſe that refuſe his Son, or that ſeek to*

to vilify or make inſignificant, the Doctrine of Righteouſneſs by Faith in him.

1. He puniſheth them with the Abidings of his Wrath. *He that believeth not the Son,* Joh. 3. 36. *ſhall not ſee Life, but the Wrath of God abideth on him.*

The Wrath of God for Men; for Sin ſtands already condemned by the Law; and the Judgment is, that *they who refuſe the Lord Jeſus Chriſt*, ſhall have this Wrath of God for ever lie, and abide upon them: For they want a Sacrifice to pacify Wrath for the Sin they have committed, having reſiſted and refuſed the Sacrifice of the Body of Chriſt. Therefore it cannot be that they ſhould get from under their preſent Condition who have refuſed to accept of the Undertaking of Chriſt for them.

Beſides, God to ſhew that he taketh it ill at the Hands of Sinners, that they ſhould refuſe the Sacrifice of Chriſt, hath reſolved Heb. 10. 26. that *there ſhall be no more Sacrifice for Sin. If therefore we ſin wilfully after we have received the Knowledge of the Truth; there remaineth no more Sacrifice for Sin.* God doth neither appoint another, neither will he accept another whoever brings it. And here thoſe Sayings are of their own natural Force: Heb. 2. 3. Ch. 12. 25. *How ſhall we eſcape if we neglect ſo great Salvation!* And again, *See that ye refuſe not him that ſpeaketh, for if they eſcaped not who refuſed him that ſpake on Earth* (Moſes) *how ſhall we eſcape if we turn away from him* (Chriſt) *that ſpeaketh from Heaven!*

This therefore is a mighty Demonſtration, that Chriſt by what he hath done hath paid full Price to God for the Souls of Sinners, becauſe God ſo ſeverely threatneth, and alſo puniſheth them that refuſe to be juſtified by his Blood: he threatneth as you have heard, and puniſheth by leaving ſuch Men in their Sins, under his heavy and unſupportable Vengeance here.

Mar. 16. 16. Secondly, *He that believeth not ſhall be damned*, damned in Hell-fire. He that believeth not, but what ſhould he believe? Why,

1. That Jeſus is the Saviour. *If*, ſaith he, *ye believe not that I am he, ye ſhall die in your Sins.*

2. He that believeth not that he hath undertaken and compleatly perfected Righteouſneſs for us, ſhall die in his Sins, ſhall be damned and periſh in Hell-fire: For ſuch have no Cloak for their Sin, but muſt ſtand naked to the Shew of their Shame before the Judgment of God, that fearful Judgment. Therefore, after he had ſaid, there remains for ſuch no more Sacrifice for Sin; he adds, *But a certain fearful looking for of Judgment*; there is for them left nothing *but the Judgment of God*, and his fiery Indignation which ſhall devour the Adverſaries. *He that deſpiſed Moſes's Law* Heb. 10. 25, 26. *died without Mercy under two or three Witneſſes; of how much ſorer Puniſhment ſuppoſe ye ſhall he be thought worthy, who hath trodden under foot the Son of God, and counted the Blood of the Covenant wherewith he was ſanctified, an unholy thing, and done deſpite to the Spirit of Grace?*

See here, if Fury comes not up now into the Face of God: now is mention made of his *fearful* Judgment and *fiery* Indignation. Now I ſay, is mention made thereof, when it is ſuggeſted that ſome have light Thoughts of him, count his Blood unholy, and trample his ſacrificed Body under the Feet of their Reproaches: *Now is he a conſuming fire*, and will burn to the loweſt Hell. *For we know him that hath ſaid, Vengeance belongeth unto me, I will recompence, ſaith the Lord.* And again, *The Lord ſhall judge his People.* Theſe Words are urged by the Holy Ghoſt, on purpoſe, to beget in the Hearts of the Rebellious, reverend Thoughts, and an high Eſteem of the Sacrifice which our Lord Jeſus offered once for all upon Mount *Calvary* unto God the Father for our Sins; for that is the very Argument of the whole Epiſtle. Heb. 10. 28, 29, 30.

It is ſaid to this Purpoſe in one of *Paul*'s Epiſtles to the *Theſſalonians*, That becauſe Men receive not the Love of the Truth, that they might be ſaved: *For this cauſe God ſhall ſend them ſtrong deluſions, that they ſhould believe a lye and be damned.* 2 Theſ. 2.

The Truth mentioned in the Place, *is Jeſus Chriſt. I am the Truth*, ſaith he, *John* 14. 6. The Love of the Truth is none elſe but the Love and Compaſſion of Jeſus Chriſt in ſhedding his Blood for Man's Redemption. *Greater love than this hath no Man, that a Man lay down his Life for his Friend.* This then is the Love of the Truth (of Jeſus) that he hath laid down his Life for us. Now that the Rejecters of this Love, ſhould by this their rejecting procure ſuch Wrath of God againſt them, that rather than they ſhall miſs of Damnation, himſelf will chuſe their Deluſions for them, and alſo give them up to the effectual Working of theſe Deluſions: what doth this manifeſt, but that God is diſpleaſed with them that accept not of Jeſus Chriſt for Righteouſneſs, and will certainly order that their End ſhall be everlaſting Damnation: therefore Jeſus Chriſt hath paid full Price to God for Sinners, and obtained eternal Redemption for them. Joh. 15. 13.

The USE of the Doctrine.

I come now to make ſome Uſe of, and to apply this bleſſed Doctrine of the Undertaking of Jeſus Chriſt, and of his paying full price to God for Sinners, and of his obtaining eternal Redemption for them.

The First Uſe.

BY this Doctrine *we come to underſtand many Things, which otherwiſe abide obſcure and utterly unknown,* becauſe this Doctrine

Doctrine is accompanied with the Holy Ghoſt, that Revealer of Secrets, and Searcher of the deep Things of God, 1 *Pet.* 1. 2. *Epheſ.* 1. 17. 1 *Cor.* 2. The Holy Ghoſt comes down with this Doctrine, as that in which it alone delighteth: therefore is it
2 Cor. 4. 6. called *The Spirit of Wiſdom and Revelation in the Knowledge of Jeſus Chriſt. He giveth alſo the Light of the Knowledge of the Glory of God in the Face of Jeſus Chriſt.* Little of God is known in the World where the Goſpel is rejected: the Religious Jew and the wiſe Gentile may ſee more of God in a crucified Chriſt, than in Heaven and Earth beſides. For *in him are hid all the Treaſures of Wiſdom and Knowledge:* not only in his Perſon as God, but alſo in his Undertakings as Mediator. Hence *Paul*
Col. 2. 2, 3. 1 Cor. 2. 2, 3. telleth us, *That he determined not to know any thing among the Corinthians, but Jeſus Chriſt and himſelf crucified.* I ſay, more of God is revealed in this Doctrine to us, than we can ſee of him in Heaven and Earth without it.

Firſt, *Here* is more of *his* WISDOM ſeen, than in his making and upholding all the Creatures. *His* Wiſdom, I ſay, in *deviſing Means* to reconcile Sinners to an holy and infinite Majeſty, to be a *juſt God*, and YET a *Saviour*; to be *juſt* to his Law, *juſt* to his Threatning, *juſt* to himſelf, and yet ſave Sinners, can no way be underſtood till thou underſtandeſt why Jeſus Chriſt did hang on the Tree; for here only is the Riddle unfolded, *Chriſt died for our Sins*, and therefore can God in Juſtice ſave us, *Iſa.* 45. 21. And hence is Chriſt called the Wiſdom of God, not only becauſe he is ſo eſſentially, but becauſe by him is the greateſt Revelation of his Wiſdom towards Man. In Redemption therefore, by the Blood of
Epheſ. 1. 7, 8. Chriſt, God is ſaid *to abound towards us in all Wiſdom.* Here we ſee the higheſt Contradictions reconciled, here Juſtice kiſſeth the Sinner, here a Man ſtands juſt in the Sight of God, while confounded at his own Pollutions; and here he that hath done no good, hath yet a ſufficient Righteouſneſs; even the Righteouſneſs of God which is by Faith of Jeſus Chriſt.

Secondly, *The* JUSTICE *of God* is here more ſeen, than in puniſhing all the Damned. *He ſpared not his own Son*, is a Sentence which more revealeth the Nature of the Juſtice of God, than if it had ſaid, *he ſpared not all the World.* True, he caſt Angels from Heaven, and drowned the Old World; he turned *Sodom* and *Gomorrha* into Aſhes, with many more of like Nature, but what were all theſe to the Curſing of his Son? Yea, what were ten Thouſand ſuch Manifeſtations of his ireful Indignation againſt Sin, to that of ſtriking, afflicting, chaſtiſing, and making the Darling of his Boſom the Object of his Wrath and Judgment? Here it is ſeen he reſpecteth not Perſons, but judgeth Sin, and condemneth *him* on whom it is found; yea, although on Jeſus Chriſt his Well-beloved, *Rom.* 8. 32. *Gal.* 3. 13.

Thirdly, *The Myſtery of God's* WILL, is here more ſeen, than in hanging the Earth upon nothing; while he condemneth Chriſt though Righteous, and juſtifieth us though Sinners: while he maketh him to be Sin for us, and us the Righteouſneſs of God in him, 1 *Pet.* 3. 18. 2 *Cor.* 5. 20.

Fourthly, *The* POWER *of God*, is here more ſeen, than in making of Heaven and Earth; for, for one to bear, and get the Victory over Sin, when charged by the Juſtice of an Infinite Majeſty, in ſo doing he ſheweth the Height of the higheſt *Power*: For where Sin by the Law is charged, and that by God immediately, there an Infinite Majeſty oppoſeth, and that with the Whole of his Juſtice, Holineſs and Power: So then he that is thus charged, and engaged for the Sin of the World, muſt not only be equal with God, but ſhew it, by overcoming that Curſe and Judgment that by Infinite Juſtice is charged upon him for Sin.

When Angels and Men had ſinned, how did they fall and crumble before the Anger of God! they had not Power to withſtand the Terrour, nor could there be worth found in their Perſons, or Doings, to appeaſe diſpleaſed Juſtice. But behold here ſtands the Son of God before him in the Sin of the World, his Father finding him there, curſeth and condemns him to Death: but he by the Power of his Godhead, and the Worthineſs of his Perſon and Doings, vanquiſheth Sin, ſatisfieth God's Juſtice, and ſo becomes the Saviour of the World. Here then is Power ſeen: Sin is a mighty Thing, it cruſheth all in pieces ſave him whoſe Spirit is eternal, *Heb.* 9. 14. Set Chriſt and his Sufferings aſide, and you neither ſee the Evil of Sin, nor the Diſpleaſure of God againſt it; you ſee them not in their utmoſt. Hadſt thou a View of all the Legions that are now in the Pains of Hell, yea, couldeſt thou hear their Shrieks and Groans together at once, and feel the whole of all their Burden: Much of the Evil of Sin, and of the Juſtice of God againſt it, would be yet unknown by thee; for thou wouldeſt want Power to feel, and bear the utmoſt. A Giant ſhews not his Power by killing of a little Child, nor yet is his Might ſeen by the Reſiſtance that ſuch a little one makes, but then he ſheweth his Power when he dealeth with one like himſelf: yea, and the Power alſo of the other is then made manifeſt in ſaving himſelf from being ſwallowed up with his Wrath. Jeſus Chriſt alſo made manifeſt his eternal Power and Godhead, more by bearing and overcoming our Sins, than in making or upholding the whole World: Hence Chriſt crucified, is called *the Power of God*, 1 *Cor.* 1. 23, 24.

Fifthly,

Fifthly, The LOVE *and* MERCY *of God*, is more ſeen in, and by this Doctrine, than any other way. *Mercy* and *Love* are ſeen in that God gives us Rain and fruitful Seaſons, and in that he filleth our Hearts with Food and Gladneſs; from that bounty he beſtoweth upon us as Men, as his Creatures. Oh! but herein is Love made manifeſt, *in that Chriſt laid down his Life for us*: And God commended his Love toward us, *in that while we were yet Sinners, Chriſt died for us.*

1 Joh. 3. 15. chap. 4. 10. Rom. 5. 8.

Never Love like this, nor did God ever give ſuch Diſcovery of his Love from the Beginning to this Day. *Herein is Love, not that we loved God, but that he loved us, and ſent his Son to be the Propitiation for our Sins.*

Here is Love, that God ſent his Son! his Darling! his Son that never offended! his Son that was always his Delight? Herein is Love that he ſent him to ſave Sinners! to ſave them by bearing their Sins! by bearing their Curſe! by dying their Death! and by carrying their Sorrows! Here is Love in that while we were yet Enemies Chriſt died for us! yea, here is Love, *in that while we were yet without Strength, Chriſt died for the Ungodly.*

Rom. 5.

The Second Uſe.

But Secondly, As this Doctrine giveth us the beſt Diſcovery of God; ſo alſo it giveth us the beſt Diſcovery of our ſelves, and our own Things.

Firſt, It giveth us the beſt Diſcovery of ourſelves: Wouldeſt thou know, Sinner, what thou art; *look up to the Croſs*, and behold a Weeping, *Bleeding*, Dying Jeſus: nothing could do but that, nothing could ſave thee but his Blood; Angels could not, Saints could not, *God could not*, becauſe he could not lie, becauſe he could not deny himſelf. What a Thing is Sin, that it ſhould ſink all that bear its burden, yea it ſunk the Son of God himſelf into Death and the Grave, and had alſo ſunk him into Hell-fire for ever, had he not been the Son of God; had he not been able to take it on his Back, *and bear it away*. O! This Lamb of God. Sinners were going to Hell, Chriſt was the Delight of his Father, and had a Whole Heaven to himſelf; but that did not content him, Heaven could not hold him. *He muſt come into the World to ſave Sinners.* Ay, and had he not come, thy Sins had ſunk thee, thy Sins had provoked the Wrath of God againſt thee; to thy Perdition and Deſtruction for ever. There is no Man, but is a Sinner, there is no Sin but would *damn* an Angel, ſhould God lay it to his charge. Sinner, the Doctrine of Chriſt crucified, crieth therefore aloud unto thee, *that Sin hath made thy Condition dreadful*: See your ſelves, your Sin, and conſequently, the Condition that your Souls are in, by the Death and Blood of Chriſt; Chriſt's Death giveth us the moſt clear Diſcovery of the dreadful Nature of our Sins. I ſay again, if Sin be ſo dreadful a Thing, as to break the Heart of the Son of God (for ſo he ſaith it did) how ſhall a Poor, Wretched, Impenitent, damned Sinner wreſtle with the Wrath of God? Awake Sinners you are loſt, you are undone, you periſh, you are damned, Hell-fire is your Portion for ever, if you abide in your Sins, and be found without a Saviour in the dreadful Day of Judgment.

1 Tim. 1. 15.

Secondly, For your good Deeds cannot help you, the Blood of Chriſt tells you ſo. For by this Doctrine, *Chriſt died for our Sins*, God damneth to Death and Hell, the *Righteouſneſs* of the World. Chriſt muſt die, or Man be damned: Where is now any Room for the Righteouſneſs of Men? Room I ſay, for Man's Righteouſneſs, as to his Acceptance and Juſtification. Bring then thy Righteouſneſs to the Croſs of Jeſus Chriſt, and in his Blood behold the Demands of Juſtice; behold them, I ſay, in the Cries, and Tears, in the Blood and Death of Jeſus Chriſt. Look again, and behold the Perſon dying; ſuch an one as never ſinned, nor offended at any Time, *yet he dies*. Could an holy Life, an innocent harmleſs Converſation have ſaved one from Death, *Jeſus had not died*. But he muſt die, Sin was charged, therefore Chriſt muſt die.

Men therefore need to go no further to prove the worth of their own Righteouſneſs, than to the Death of Chriſt: They need not be to ſeek in that Matter till they ſtand before the Judgment-Seat.

Queſt. *But how ſhould I prove the Goodneſs of mine own Righteouſneſs, by the Death and Blood of Chriſt?*

Anſw. Thus: If Chriſt muſt die for Sin, then all thy Righteouſneſs cannot ſave thee. *If Righteouſneſs comes by the Law, then Chriſt is dead in vain.* By this Text, 'tis manifeſt, that either Chriſt died in vain, or thy Righteouſneſs is vain. If thy Righteouſneſs can ſave thee, then Chriſt died in vain. If nothing below, or beſides the Death of Chriſt could ſave thee, then thy Righteouſneſs is in vain; one of the two muſt be caſt away, either Chriſt's or thine. Chriſt crucified to ſave the World, diſcovereth two great Evils in Man's own Righteouſneſs: I mean when brought for Juſtification and Life.

Gal. 2. 21.

1. It oppoſeth the Righteouſneſs of Chriſt.
2. It condemneth God of Fooliſhneſs.

1. It oppoſeth the Righteouſneſs of Chriſt; in that it ſeeketh it ſelf to ſtand, where ſhould the Righteouſneſs of Chriſt; to wit, in God's Affection for the Juſtification of thy Perſon, and this is one of the higheſt Affronts to Chriſt, that poor Man is capable to give him: Right worthi-

ly

ly therefore doth the Doctrine of the Goſpel damn the Righteouſneſs of Men, and promiſeth the Kingdom of God to Publicans and Harlots rather.

2. It condemneth God of Fooliſhneſs: For if Works of Righteouſneſs which we can do, can juſtifie from the Curſe of the Law in the Sight of God, then are not all the Treaſures of Wiſdom found in the Heart of God and Chriſt: For this Dolt-headed Sinner hath now found out a Way of his own, unawares to God, to ſecure his Soul from Wrath and Vengeance. I ſay, unawares to God, for he never imagined that ſuch a Thing could be, for had he, he would never have purpoſed before the World began, to ſend his Son to die for Sinners. Chriſt is the Wiſdom of God, as you have heard, and that as he is our juſtifying Righteouſneſs. God was manifeſt in the Fleſh to ſave us, is the great Myſtery of Godlineſs. But wherein lieth the depth of this Wiſdom of God in our Salvation, *if Man's Righteouſneſs can ſave him?* Job 40. 10 w 15.

Yea, wherefore hath God alſo given it out, that there is none other Name given to Men under Heaven, whereby we muſt be ſaved? I ſay again, why is it affirmed, without ſheding of Blood is no Remiſſion, if Man's good Deeds can ſave him?

This Doctrine therefore of the Righteouſneſs of Chriſt, being rightly preached, and truly believed, arraigneth and condemneth Man's Righteouſneſs to Hell: It caſteth it out, as *Abraham* caſt out *Iſhmael*.

BLOOD! *BLOOD*, the ſound of *Blood*, abaſeth all the Glory of it. When Men have ſaid all, and ſhewed us what they can, they have no Blood to preſent God's Juſtice with; yet 'tis *Blood that maketh an Attonement for the Soul*, and nothing but *Blood* can waſh us away from our Sins, *Lev.* 17. 11. *Rev.* 1. 5. *Heb.* 9.

Juſtice calls for *Blood*, Sins calls for *Blood*, the righteous Law calls for *Blood*; yea, the Devil himſelf muſt be overcome by *Blood*: Sinner, where is now thy Righteouſneſs? Bring it before a conſuming Fire; [for our God is a conſuming Fire] Bring it before the Juſtice of the Law: Yea, try if ought but the Blood of Chriſt can ſave thee from thy Sins, and Devils; try it, I ſay, by this Doctrine; go not one Step further before thou haſt tried it.

Thirdly, By this Doctrine we are made to ſee *the worth of Souls*: It cannot be but that the Soul is of wonderful Price, when the Son of God will not ſtick to ſpill his Blood for it. O Sinners, you that will venture your Souls for a little Pleaſure, ſurely you know not the worth of your Souls. Now if you would know what your Souls are worth, and the Price which God ſets them at, read that Price by the Blood of Chriſt. The Blood of Chriſt was ſpilt to ſave Souls. *For ye are bought with a Price*, and that Price none other than the Blood of Chriſt; wherefore glorify God in your Bodies and in your Spirits which are God's, 1 *Cor.* 6. 20. Sinners, you have Souls, can you behold a crucified Chriſt and not bleed, and not mourn, and not fall in love with him?

The Third Uſe.

By this Doctrine Sinners, as Sinners, are encouraged to come to God for Mercy, for the Curſe due to Sin is taken out of the Way. I ſpeak now to Sinners that are awake, and ſee themſelves Sinners.

There are two Things in ſpecial when Men begin to be *awakened*, that kill their Thoughts of being ſaved.

1. A Senſe of Sin. 2. The Wages due thereto. Theſe kill the Heart, for who can bear up under the Guilt of Sin? *If our Sins be upon us, and we pine away in them, how can we* THEN *live*? How indeed! it is impoſſible. So neither can Man grapple with the Juſtice of God. *Can thine Heart endure, or can thine Hands be ſtrong?* they cannot. *A wounded Spirit who can bear?* Men cannot, Angels cannot: Wherefore if now Chriſt be hid, and the Bleſſing of Faith in his Blood denied, woe be to them: Such go after *Saul* and *Judas*, one to the Sword, and the other to the Halter, *Ezek.* 22. 14. *Prov.* 18. 14. and ſo miſerably end their Days; for come to God they dare not, the Thoughts of that eternal Majeſty ſtrikes them through. Ezek. 33. 10.

But now preſent ſuch poor dejected Sinners with a crucified Chriſt, and perſuade them that the Sins under which they ſhake and tremble, were long ago laid upon the Back of Chriſt, and the *Noiſe*, and *Senſe*, and *Fear* of damning begins to ceaſe, depart, and fly away: Dolours and Terrors fade, and vaniſh, and that Soul conceiveth hopes of Life: For thus the Soul argueth, is this indeed the Truth of God, that Chriſt was made to be Sin for me! was made the Curſe of God for me! Hath he indeed born all my Sins, and ſpilt his Blood for my Redemption? O bleſſed Tidings, O welcome Grace! *Bleſs the Lord, O my Soul, and all that is within me, bleſs his holy Name.* Now is Peace come, now the Face of Heaven is altered: *Behold all Things are become new.* Now the Sinner can abide God's Preſence, yea, ſees unutterable Glory and Beauty in him: For here he ſees Juſtice ſmite. While *Jacob* was afraid of *Eſau*, how heavily did he drive, even towards the promiſed Land? but when *killing* Thoughts were turned into *kiſſing*, and the Fears of the Sword's Point turned into brotherly Embraces, what ſays he, *I have ſeen thy Face, as though it had been the Face of God, and thou waſt pleaſed with me?* Gen. 33. 10.

So, and far better is it, with a poor diſtreſſed Sinner at the Revelation of the Grace of God through Jeſus Chriſt. *God was in Chriſt, reconciling the World unto himſelf, not imputing their Treſpaſſes to them*: O! what Work will ſuch a Word make

upon a wounded Conſcience, eſpecially when the next Words follow. *For he hath made him to be Sin for us, who knew no Sin, that we might be made the Righteouſneſs of God in him.*

Now the Soul ſees Qualifications able to ſet him *quit* in the Sight of God: Qualifications *prepared already*. Prepared I ſay *already*, and that by God through Chriſt; even ſuch as can perfectly anſwer the Law. What doth the Law require? If Obedience, *here it is*; if bloody Sacrifice, *here it is*; if infinite Righteouſneſs, *here it is*. Now then the Law condemns him that believes, *before God*, no more; for all its Demands are anſwered, all its Curſes are ſwallowed up in the Death and Curſe Chriſt underwent.

Object. *But* Reaſon *ſaith, ſince Perſonal Sin brought the Death, ſurely Perſonal Obedience muſt bring us Life and Glory.*

Anſw. True, Reaſon ſaith ſo, and ſo doth the Law it ſelf, *Rom.* 10. 5. but God, we know, is above them both, and he in the Covenant of Grace, ſaith otherwiſe: to wit, *That if thou ſhalt confeſs with thy*
Rom. 10. 6, 7, 8, 9. *Mouth the Lord Jeſus, and ſhalt believe in thine Heart that God hath raiſed him from the Dead, thou ſhalt be ſaved.*

Let Reaſon then hold its Tongue, yea let the Law with all its Wiſdom ſubject it ſelf to him that made it; let it look for Sin where God hath laid it; let it *approve* the Righteouſneſs which *God approveth*: yea, though it be not *that* of the Law, *but that by Faith of Jeſus Chriſt.*

God hath *made* him our Righteouſneſs; God hath made him our Sin, God hath made him our Curſe; God hath made him our Bleſſing; Methinks this Word *God hath made it ſo*, ſhould ſilence all the World.

The Fourth Uſe.

Fourthly, *By this Doctrine ſufficiency of Argument is miniſtred to the* tempted, *to withſtand, thereby, the Aſſaults of the Devil.*

When the Souls begin to ſeek after the Lord Jeſus, then Satan begins to afflict and diſtreſs, as the *Canaanites* did the *Gibeonites*, for making Peace with *Jehoſhuah*, *Joſ.* 10. 1, 6.

There are three Things that do uſually afflict the Soul that is earneſtly looking after Jeſus Chriſt.

1. Dreadful Accuſations from Satan. 2. Grievous defiling and infectious Thoughts. 3. A ſtrange readineſs in our Nature to fall in with both. By the firſt of theſe the Heart is made continually to tremble. Hence his Temptations are compared to the roaring of a Lion, 1 *Pet.* 5. 8. For as the Lion by roaring killeth the Heart of his Prey, ſo doth Satan kill the Spirit of theſe that hearken to him: For when he tempteth, eſpecially by Way of Accuſation, he doth to us, as *Rabſhakeh* did to the *Jews*: *He ſpeaks to us in our own Language.* He ſpeaks our Sin at every Word, our guilty Conſcience knows it; he ſpeaks our Death at every Word, our doubting Conſcience feels it.

Secondly, Beſides this, there doth now ariſe even in the Heart ſuch defiling, and foul Infectious Thoughts, as put the tempted to their Wits end: For now it ſeeems to the Soul that the very Flood-Gates of the Fleſh are opened, and that to Sin there is no ſtop at all, now the Air ſeems to be covered with Darkneſs, and the Man is as if he was changed into the Nature of a Devil: Now if Ignorance and Unbelief prevail, he concludeth that he is Reprobate, made to be taken and deſtroyed.

Thirdly, Now alſo he feeleth in him a readineſs to fall in with every Temptation; a readineſs, I ſay, continually preſent, *Rom.* 7. 21. This throws all down, now Deſpair begins to ſwallow it up; now it can neither pray, nor read, nor hear, nor meditate on *God*, but Fire and Smoke continually burſteth forth of the Heart againſt *him*, now Sin and great Confuſion puts forth it ſelf in all: yea, the more the Sinner deſireth to do a Duty ſincerely, the further off it always finds it ſelf: For by how much the Soul ſtruggleth under theſe Diſtreſſes, by ſo much the more doth Satan put forth himſelf to reſiſt, ſtill infuſing more Poiſon, that if poſſible it might never ſtruggle more (for ſtrugglings are alſo as Poyſon to Satan.) The Fly in the *Spider's* Web, is an Emblem of the Soul in ſuch a Condition; the Fly is entangled in the Web, at this the Spider ſhews himſelf; if the Fly ſtir again, down comes the Spider to her, and claps a Foot upon her; if yet the Fly makes a Noiſe, then with poiſoned Mouth the Spider lays hold upon her; if the Fly ſtruggle ſtill, then he poiſons her more and more; what ſhall the Fly do now? why ſhe dies, if ſome Body does not quickly releaſe her. *This is the Caſe of the tempted, they are entangled in the Web*, (their Feet and Wings are entangled) *now Satan ſhews himſelf, if the Soul now ſtruggleth, Satan laboureth to hold it down; if it now ſhall make a Noiſe, then he bites with blaſphemous Mouth*, (more poiſonous than the Gall of a Serpent.) *If it ſtruggle again, then he poiſoneth more and more*: Inſomuch that it needs at laſt muſt die in the Net, *if the Man, the Lord Jeſus, helps not out.*

The afflicted Conſcience underſtands my Words.

Further, though the Fly in the Web, is altogether uncapable of looking for Relief, yet this awakened tempted Chriſtian is not; what muſt he do therefore? how ſhould he contain Hopes of Life? If he looks to his Heart, there is Blaſphemy; if he looks to his Duties, there is Sin; if he

he ſtrives to mourn and lament, perhaps he cannot, unbelief and hardneſs hinder: Shall this Man lie down and deſpair? No: Shall he truſt to his Duties? No: Shall he ſtay from Chriſt till his Heart is better? No: What then? Let him NOW look to Jeſus Chriſt crucified, then ſhall he ſee his Sins anſwered for, then ſhall he ſee Death a-dying, then ſhall he ſee *Guilt* born by another, and there ſhall he ſee the Devil overcome. This Sight deſtroys the Power of the firſt Temptation; purifies the Heart and inclines the Mind to all good Things.

And to encourage thee, tempted Creature, to this moſt Goſpel-Duty: Conſider, that when Jeſus Chriſt read his Commiſſion upon the entering into his Miniſtry, he proclaimed: *The Spirit of the Lord is upon me, becauſe he hath anointed me to preach the Goſpel to the Poor, he hath ſent me to heal the broken-hearted, to preach Deliverance to the Captives, and recovering of Sight to the Blind, to ſet at Liberty them that are bruiſed, to preach the acceptable Year of the Lord.* Luke 4. 18, 19.

Theſe Things therefore ſhould the tempted believe, but believing is now ſweating-work; for Satan will hold as long as poſſible, and only ſtedfaſt Faith can make him fly: But O! the Toyl of a truly gracious Heart in this Combate, if Faith be weak, he can ſcarce get higher than his Knees; Lord help, Lord ſave, and then down again, till an Arm from Heaven takes him up; until Jeſus Chriſt be evidently ſet forth crucified for him, and curſed for his Sin: For then (and not till then) the Temptation rightly ceaſeth, at leaſtwiſe for a Seaſon. Now the Soul can tend to look about it, and thus conſider with it ſelf: If Chriſt hath born my Sin and Curſe, then 'tis taken away from me, and ſeeing thus to take away Sin, was the Contrivance of the God of Heaven, I will bleſs his Name, hope in his Mercy, and look upon Death and Hell with Comfort. *Thine Heart ſhall meditate Terror, thou ſhalt ſee the Land that is very far off.* Iſa. 33. 16, 17, 18.

The Fifth Uſe.

Fifthly, This Doctrine *makes Chriſt precious to the* Believers. *Unto you therefore which believe he is precious.* This Head might be greatly enlarged upon, and branched out into a thouſand Particulars, and each one full of Weight and Glory. 1 Pet. 2. 5.

1. By conſidering what Sin is. 2. By conſidering what Hell is. 3. By conſidering what Wrath is. 4. By conſidering what Eternity is. 5. By conſidering what the loſs of a Soul is. 6. What the loſs of God is. 7. What the loſs of Heaven is. 8. And what it is to be in utter Darkneſs with Devils and damned Souls for ever and ever. And after all to conclude, *from all theſe Miſeries the Lord Jeſus delivered me.*

Further, This makes Chriſt precious, if I conſider in the next Place.

1. How he did deliver me, 'twas with his Life, his Blood; it coſt him Tears, Groans, Agony, Separation from God; to do it he endured his Father's Wrath, bare his Father's Curſe, and died thouſands of Deaths at once.

2. He did this, while I was his Enemy, without my Deſires, without my Knowledge, without my Deſerts, he did it unawares to me.

3. He did it freely, chearfully, yea, he longed to die for me; yea, Heaven would not hold him for the Love he had to my Salvation, which alſo he hath effectually accompliſhed for me at *Jeruſalem*. Honourable Jeſus! precious Jeſus! loving Jeſus! *Jonathan*'s Kindneſs captivated *David*, and made him precious in his Eyes for ever. *I am diſtreſſed for thee, my Brother* Jonathan (ſaid he) *very pleaſant haſt thou been to me; thy Love to me was wonderful, paſſing the Love of Women.* Why, what had *Jonathan* done? O! He had *delivered* David *from the Wrath of* Saul. But how much more ſhould he be precious to me, who hath ſaved me from Death and Hell! who hath delivered me from the Wrath of God! *The Love of Chriſt conſtraineth us.* Nothing will ſo edge the Spirit of a Chriſtian as, *Thou waſt ſlain, and haſt redeemed us to God by thy Blood*: This makes the Heavens themſelves ring with Joy and Shouting. Mark the Words, *Thou waſt ſlain, and haſt redeemed us to God with thy Blood, out of every Kindred, and Tongue, and People, and Nation, and haſt made us unto our God, Kings and Prieſts, and we ſhall reign on the Earth.* What follows now? *And I beheld, and heard the Voice of many Angels round about the Throne, and the Beaſts and the Elders, and the Number of them was ten thouſand Times ten thouſand, and thouſands of thouſands, ſaying with a loud Voice, worthy is the* Lamb *that was ſlain, to receive Power, and Riches, and Wiſdom, and Strength, and Honour, and Glory, and Bleſſing; and every Creature which is in Heaven, and on the Earth, and ſuch as are in the Sea, and all that are therein heard I, ſaying, Bleſſing, Honour, Glory and Power, be unto him that ſitteth upon the Throne, and to the* LAMB *for ever and ever.* 2 Sam. 1. 26. Rev. 5. 9, to 14.

Thus alſo is the *Song*, that New-Song, that is ſaid to be ſung by the hundred forty and four thouſand which ſtand with the LAMB upon Mount *Sion*, with his Father's Name written in their Fore-heads. Theſe are alſo called Harpers, harping with their Harps. *And they ſang as it were a new Song before the Throne, and before the four Beaſts, and the Elders; and none could learn that Song but the hundred and forty and four thouſand, which were redeemed from the Earth.* Rev. 14. 1, 2, 3.

But why could they not learn that Song? Becauſe they were not redeemed; none can ſing of this Song but the redeemed: they

They can give Glory to the Lamb, the Lamb that was ſlain, and that redeemed them to God by his Blood. 'Tis Faith in his Blood on Earth, that will make us ſing this Song in Heaven. Theſe Shoutings and Heavenly Songs muſt needs come from Love put into a Flame by the Sufferings of Chriſt.

The laſt Uſe.

If all theſe Things be true, what follows but a Demonſtration of the Accurſed Condition of thoſe among the Religious in theſe Nations, whoſe Notions put them far off from Jeſus, and from venturing their Souls upon his Bloody Death. I have obſerved ſuch a Spirit as this in the World, that careth not for knowing of Jeſus; the Poſſeſſed therewith do think, that it is not material to Salvation to venture upon a crucified Chriſt, neither do they trouble their Heads or Hearts with enquiring whether Chriſt Jeſus be riſen, and aſcended into Heaven, or whether they ſee him again or no, but rather are for concluding, that there will be no ſuch Thing: Theſe Men ſpeak not by the Holy Ghoſt, for in the Sum, they call *Jeſus accurſed*; but I doubt not to ſay that many of them are Anathematiſed *of God, and ſhall ſtand ſo*, 'till the coming of the Lord Jeſus, to whom be Glory for ever and ever: *Amen.*

Inſtruction for the Ignorant:

BEING

A Salve to Cure that great Want of Knowledge, which ſo much reigns both in Young and Old.

Prepared, and preſented to them in a plain and eaſy Dialogue, fitted to the Capacity of the Weakeſt.

My People periſh for lack of Knowledge, Hoſ. iv. 6.

To the Church of Chriſt in and about BEDFORD, walking in the Faith and Fellowſhip of the Goſpel, your affectionate Brother and Companion in the Kingdom and Patience of JESUS CHRIST, wiſheth all Grace and Mercy by JESUS CHRIST, Amen.

HOLY and beloved, Although I have deſigned this little Treatiſe for publick and common Benefit, yet conſidering that I am to you a Debtor not only in common Charity, but by reaſon of ſpecial Bonds which the Lord hath laid upon me to you-ward, I could do no leſs, (being driven from you in Preſence, not Affection) but firſt preſent you with this little Book; not for that you are wanting in the Things contained herein, but to put you again in remembrance of firſt things, and to give you Occaſion to preſent ſomething to your carnal Relations, that may be (if God will) for their Awakening and Converſion; accept it therefore as a Token of my Chriſtian Remembrance of you.

Next, I preſent it to all thoſe Unconverted, Old and Young, who have been at any time under my Preaching, and yet remain in their Sins: And I intreat them alſo that they receive it as a Token of my Love to their immortal Souls; yea, I charge them as they will anſwer it in the Day of the terrible Judgment, that they read, ponder and receive this wholeſome Medicine prepared for them. Now the God of Bleſſing bleſs it to the awakening of many Sinners, and the Salvation of their Souls by Faith in Jeſus Chriſt. Amen.

Yours, to ſerve you by my Miniſtry (when I can) to your Edification and Conſolation,

John Bunyan.

Inſtruction for the Ignorant, &c.

Queſt. *HOW many Gods are there? Anſw.* To the Chriſtians there is but One *God*, the Father, of whom are all things, and we of him, 1 *Cor.* 8. 9.

Q. *Why, is not the God of the Chriſtians the God of them that are no Chriſtians?*

A. He is their Maker and Preſerver; but they have not choſen him to be their God, *Acts* 17. 24. *Pſal.* 36. 6. *Judg.* 10. 14.

Q. *Are there then other Gods beſides the God of the Chriſtians?*

A. There is none other true God but He: but becauſe they want the Grace of Chriſtians, therefore they chooſe not him, but ſuch gods as will ſuit with and countenance their Luſts, *John* 8. 44.

Q. *What gods are they that countenance the Luſts of wicked Men?*

A. The Devil, who is the god of this World; the Belly, that god of Gluttons, Drunkards and riotous Perſons; and idle Pleaſures and Vanities, which are for the moſt part the gods of the Youth, *Job* 8. 44. 2 *Cor.* 4. 4. *Phil.* 3. 19. *Exod.* 32. 6. 1 *Cor.* 10. 7. 2 *Tim.* 2. 22. 1 *John* 5. 21.

Q. *Who is a* Chriſtian?

A. One that is born again, a new Creature; one that ſits at Jeſus Feet to hear his Word; one that hath his Heart purified and ſanctified by Faith which is in Chriſt, *John* 3. 3, 5, 7. *Acts* 11. 26. *Acts* 15. 9. *chap.* 26. 18. 2 *Cor.* 5. 17.

Q. *How do you diſtinguiſh the God of the Chriſtians from the gods of other People?*

A. He is a Spirit, *John* 4. 24.

Q. *Is there no other Spirit but the true God?*

A. Yes, there are many Spirits, 1 *John* 4. 1.

Q. *What Spirits are they?*

A. The good Angels are Spirits; the bad Angels are Spirits; and the Souls of Men are Spirits, *Heb.* 1. 7. 14. 1 *Kings* 22. 21; 22. *Rev.* 16. 13, 14. *Acts* 7. 59. *Heb.* 12. 23.

Q. *How then is the true God diſtinguiſhed from other Spirits?*

A. Thus: No Spirit is eternal but he, no Spirit is almighty but he, no Spirit is incomprehenſible and unſearchable but he: he is alſo moſt merciful, moſt juſt, moſt holy, *Deut.* 33. 27. *Gen.* 17. 1. *Pſal.* 145. 3. *Mich.* 7. 18. *Job* 34. 17. 1 *Sam.* 2. 2.

Q. *Is this* God, *being a Spirit, to be known?*

A. Yes, and that by his Works of Creation, by his Providences, by the Judgments that he executeth, and by his Word.

Q. *Do you underſtand him by the Works of Creation?*

A. The Heavens declare the Glory of God, and the Firmament ſheweth his handy-work: ſo that the inviſible Things of him from the Creation of the World, are clearly ſeen, being underſtood by the Things that are made, even his Eternal Power and Godhead, *Pſalm* 19. 1, 2. *Rom.* 1. 20.

Q. *Do his Works of* Providence *alſo declare him?*

A. They muſt needs do it, ſince through his Providence the whole Creation is kept in ſuch Harmony as it is, and that in deſpite of Sin and Devils: alſo if you conſider that from an Angel to a Sparrow, nothing falls to the ground without the Providence of our Heavenly Father, *Mat.* 10. 29.

Q. *Is he known by his Judgments?*

A. God is known by his Judgments which he executeth; the Wicked is ſnared in the Work of his own hands, *Pſalm* 9. 16.

Q. *Is he known by his Word?*

A. Yes moſt clearly: for by that he revealeth his Attributes, his Decrees, his Promiſes, his Way of Worſhip, and how he is to be pleaſed by us.

Q. *Of what did God make the* World?

A. Things that are ſeen, were not made of Things that do appear, *Heb.* 11. 3.

Q. *How long was he in making the World?*

A. In ſix Days the Lord made Heaven and Earth, the Sea, and all that is in them, and on the Seventh Day God ended all his Works which he had made, *Exod.* 20. 11. *Gen.* 2. 2.

Q. *Of what did God make Man?*

A. The Lord God formed Man of the Duſt of the Ground, and breathed into his Noſtrils the Breath of Life, and Man became a Living Soul, *Gen.* 2. 7.

Q. *Why doth it ſay, God breathed into him the Breath of Life? is Man's* Soul *of the very Nature of the God-head?*

A. This doth not teach that the Soul is of the Nature of the God-head, but ſheweth that it is not of the ſame matter as his Body, which is Duſt, *Gen.* 18. 27.

Q. *Is not the Soul then of the Nature of the God-head?*

A. No, for God cannot Sin, but the Soul doth; God cannot be deſtroyed in Hell, but the Souls of the Impenitent ſhall, *Ezek.* 18. 4. *Mat.* 10. 28.

Q. *How did God make Man in the Day of his firſt Creation?*

A. God made Man upright. In the Image of God Created he him, *Eccl.* 7. 29. *Gen.* 1. 27.

Q. *Did God when he made Man, leave him without a Rule to walk by?*

A. No: he gave him a Law in his Nature, and impoſed upon him a poſitive Precept, but he offered Violence to them, and brake them both, *Gen.* 3. 3, 6.

Q. *What was the due Deſert of that* Tranſgreſſion?

A. Spiritual Death in the Day he did it, Temporal Death afterwards, and everlaſting Death laſt of all, *Gen.* 2. 17. *chap.* 3. 19. *Matt.* 25. 46.

Q. *What is it to be ſpiritually dead?*

A. To be alienate from God, and to live without him in the World, through the Ignorance that is in Man, and through the Power of their Sins, *Epheſ.* 4. 18, 19.

Q. *Wherein doth this Alienation from God appear?*

A. In the Love they have to their Sins, in their being loth to come to him, in their pleading idle Excuſes for their Sins, and in their Ignorance of the excellent Myſteries of his bleſſed Goſpel, *Epheſ.* 2. 2, 3, 11, 12. *Rom.* 1. 28. *Epheſ.* 4. 18, 19.

Q. *What is temporal* Death?

A. To have Body and Soul ſeparate aſunder, the Body returning to the Duſt as it was, and the Spirit to God that gave it, *Gen.* 3. 19. *Eccleſ.* 12. 7.

Q. *What is everlaſting Death?*

A. For Body and Souls to be ſeparate for ever from God, and to be caſt into Hell-Fire, *Luke* 13. 27. *Mark* 9. 43.

Q. *Do Men go Body and Soul to Hell ſo ſoon as they die?*

A. The Body abideth in the Grave till the Sound of the laſt Trump; but the Soul, if the Man dies Wicked, goes preſently from the Face of God into Hell, as into a Priſon, there to be kept till the Day of Judgment 1 *Cor.* 15. 52. *Iſa.* 24. 22. *Luke* 12. 20.

Q. *Do we come into the World as upright as did our firſt Parent?*

A. No; He came into the World *ſinleſs*, being made ſo of God Almighty, but we came into the World *Sinners*, being made ſo by his Pollution.

Q. *How doth it appear that we came into the World Polluted?*

A. We are the Fruit of an unclean thing, are defiled in our very Conception, and are by Nature the Children of Wrath, *Job* 14. 4. *Pſal.* 51. 5. *Epheſ.* 2. 3.

Q. *Can you make further Proof of this?*

A. Yes, It is ſaid, That by one Man came Sin, Death, Judgment, and Condemnation upon all Men, *Rom.* 5. 12, 15, 16, 17, 18, 19.

Q. *Do we then come Sinners into the World?*

A. Yes, we are Tranſgreſſors from the Womb, and go aſtray as ſoon as we are born, ſpeaking lies, *Iſa.* 48. 8. *Pſal.* 58. 3.

Q. *But as* Adam *fell with us in him, ſo did he not by Faith riſe with us in him? for he had no Seed until he had the Promiſe.*

A. He fell as a publick Perſon, but believed the Promiſe as a ſingle Perſon. *Adam*'s Faith ſaved not the World, though *Adam*'s Sin overthrew it.

Q. *But do not ſome hold that we are Sinners only by imitation?*

A. Yes, being themſelves deceived. But God's Word ſaith, we are Children of Wrath by Nature, that is, by Birth and Generation.

Q. *Can you bring further Proof of this?*

A. Yes; In that Day that we were born, we were polluted in our own Blood, and caſt out to the loathing of our Perſons. Again, the Children of old that were dedicated unto the Lord, a Sacrifice was offered for them at a Month old, which was before they were Sinners by Imitation, *Ezek.* 16. 4, 5, 6, 7, 8, 9. *Num.* 18. 14, 15, 16.

Q. *Can you make this appear by Experience?*

A. Yes; The firſt things that bloom and put forth themſelves in Children, ſhew their Ignorance of God, their Diſobedience to Parents, and their innate Enmity to Holineſs of Life; their Inclinations naturally run to Vanity. Beſides little Children die, but that they could not, were they not of God counted Sinners; for Death is the Wages of Sin, *Rom.* 6. 23.

Q. *What is* Sin?

A. It is a Tranſgreſſion of the Law, 1 *John* 3. 4.

Q. *A Tranſgreſſion of what Law?*

A. Of the Law of our Nature, and of the Law of the Ten Commandments as written in the Holy Scriptures, *Rom.* 2. 12, 14, 15. *Exod.* 20.

Q. *When doth one ſin againſt the Law of Nature?*

A. When you do any thing that your Conſcience tells you is a Tranſgreſſion againſt God or Man, *Rom.* 2. 14, 15.

Q. *When do we ſin againſt the Law as written in the Ten Commandments?*

A. When you do any thing that they forbid, although you be Ignorant of it, *Pſal.* 19. 12.

Q. *How many ways are there to ſin againſt this Law?*

A. Three: By ſinful Thoughts, by ſinful Words, and alſo by ſinful Actions, *Rom.* 7. 7. *Mat.* 5. 28. *chap.* 12. 37. *Rom.* 2. 6.

Q. *What if we ſin but againſt one of the Ten Commandments?*

A. Whoſoever ſhall keep the whole Law, and yet offend in one point, he is guilty of all: for he that ſaid, Do not commit Adultery, ſaid alſo, Do not kill; now if thou commit no Adultery, yet if thou kill, thou art a Tranſgreſſor of the Law, *Jam.* 2. 10, 11.

Q. *Where will God puniſh Sinners for their* Sins?

A.

A. Both in this World and in that which is to come, *Gen.* 3. 24. *chap.* 4. 10, 11, 12. *Job.* 21. 30.

Q. *How are Men puniſhed in this World for Sin?*

A. Many ways, as with Sickneſs, Loſſes, Croſſes, Diſappointments and the like: ſometimes alſo God giveth them up to their own Hearts Luſts, to Blindneſs of Mind alſo, and Hardneſs of Heart; yea, and ſometimes to ſtrong Deluſions that they might believe Lies, and be damned, *Lev.* 26. 15, 16. *Amos* 4. 7, 10. *Rom.* 1. 24, 28. *Exod.* 4. 21. *chap.* 9. 12, 13, 14. *Zeph.* 1. 17. *Rom.* 11. 7, 8. 2 *Theſ.* 2. 11, 12.

Q. *How are Sinners puniſhed in the World to come?*

A. With a Worm that never dies, and with a Fire that never ſhall be quenched, *Mark* 9. 44.

Q. *Whither do Sinners go to receive this Puniſhment?*

A. The Wicked ſhall be turned into Hell, and all the Nations that forget God, *Pſal.* 9. 27.

Q. *What is Hell?*

A. It is a Place, and a State moſt fearful, *Luke* 16. 28. *Acts* 1. 25. *Luke* 16. 21.

Q. *Why do you call it a Place?*

A. Becauſe in Hell ſhall all the damned be confined as in a Priſon, in their Chains of Darkneſs for ever, *Luke* 12. 5. 58. *Chap.* 16. 26. *Jude* 6.

Q. *What a Place is Hell?*

A. It is a dark bottomleſs burning Lake of Fire, large enough to hold all that periſh, *Mat.* 22. 13. *Rev.* 20. 1, 25. *Iſa.* 30. 33. *Prov.* 27. 20.

Q. *What do you mean when you ſay it is a fearful State?*

A. I mean, that it is the Lot of thoſe that are caſt in thither to be tormented in moſt fearful manner, to wit, with Wrath and fiery Indignation, *Rom.* 2. 9. *Heb.* 10. 26, 27.

Q. *In what Parts ſhall they be thus fearfully tormented?*

A. In Body and Soul: for Hell-fire ſhall kindle upon both beyond what now can be thought, *Mat.* 10. 28. *Luke* 16. 24. *James* 5. 3.

Q. *How long ſhall they be in this Condition?*

A. Theſe ſhall go away into everlaſting Puniſhment, and the Smoak of their Torment aſcendeth up for ever and ever, and they have no Reſt Day nor Night; for they ſhall be puniſhed with everlaſting Deſtruction from the Preſence of the Lord, and from the Glory of his Power, *Mat.* 25. 46. *Rev.* 14. 11. 2 *Theſ.* 1. 9.

Q. *But why might not the Ungodly be puniſhed with this Puniſhment in this World, that we might have ſeen it and believe?*

A. If the Ungodly ſhould with Puniſhment have been rewarded in this World, it would in all Probability have overthrown the whole Order that God hath ſettled here among Men. For who could have endured here to have ſeen the Flames of Fire, to have heard the Groans, and to have ſeen the Tears perhaps of damned Relations, as Parents or Children? Therefore as Tophet of old was without the City, and as the Gallows and Gibbets are built without the Towns; ſo Chriſt hath ordered that they who are to be puniſhed with this kind of Torment, ſhall be taken away; *Take him away*, ſaith he (out of this World) *and caſt him into utter Darkneſs*, and let him have his Puniſhment there, *there ſhall be weeping and gnaſhing of Teeth.* Beſides, Faith is not to be wrought by looking into Hell, and ſeeing the Damned tormented before our Eyes; but by hearing the Word of God: For he that ſhall not believe *Moſes* and the Prophets, will not be perſwaded ſhould one come from the Dead, yea ſhould one come to them in Flames to perſuade them, *Mat.* 22. 13. *Rom.* 10. 17. *Luke* 16. 27, *to* 32.

Q. *Are there Degrees of Torments in Hell?*

A. Yes, for God will reward every one according to their Works: Wo to the Wicked, it ſhall go ill with him, for the Reward of his Hands ſhall be given him, *Iſa.* 3. 11.

Q. *Who are like to be moſt puniſhed there, Men or* Children?

A. The Puniſhment in Hell comes not upon Sinners according to Age, but Sin: ſo that whether they be Men or Children, the greater Sin, the greater Puniſhment; for there is no reſpect of Perſons with God, *Rom.* 2. 11.

Q. *How do you diſtinguiſh between great* Sins, *and little ones?*

A. By their Nature, and by the Circumſtances that attend them.

Q. *What do you mean by their Nature?*

A. I mean when they are very groſs in themſelves, 2 *Chron.* 33. 2. *Ezek.* 16. 42.

Q. *What kind of Sins are the greateſt?*

A. Adultery, Fornication, Murder, Theft, Swearing, Lying, Covetouſneſs, Witchcraft, Sedition, Hereſies, or any the like, 1 *Cor.* 6. 9, 10. *Eph.* 5. 3, 4, 5, 6. *Col.* 3. 5, 6. *Gal.* 5. 19, 20, 21. *Rev.* 21. 8.

Q. *What do you mean by Circumſtances that attend Sin?*

A. I mean Light, Knowledge, the Preaching of the Word, godly Acquaintance, timely Cautions, *&c.*

Q. *Will theſe make an Alteration in the Sin?*

A. Theſe things attending Sinners, will make little Sins great, yea greater than greater Sins that are committed in groſſeſt Ignorance.

Q. *How do you prove that?*

A. Sodom and *Gomorrha* wallowed in all, or moſt of thoſe groſs Tranſgreſſions above mentioned: Yea, they were ſaid to be Sinners exceedingly, they lived in ſuch Sins as may not be ſpoken of without bluſhing, and

and yet God ſwears that *Iſrael*, his Church, had done worſe than they; and the Lord Jeſus alſo ſeconds it in that Threatning of his, I ſay unto you, that it ſhall be more tolerable in that Day for *Sodom* than for thee, *Ezek.* 16. 48. *Mat.* 11. 24. *Luke* 10. 12.

Q. *And was this the Reaſon, namely, becauſe they had ſuch Circumſtances attending them as* Sodom *had not?*

A. Yes, as will plainly appear, if you read the three Chapters above mentioned.

Q. *When do I ſin againſt Light and Knowledge?*

A. When you ſin againſt Convictions of Conſcience, when you ſin againſt a known Law of God, when you ſin againſt Counſels and Diſſwaſion of Friends, then you ſin againſt Light and Knowledge, *Rom.* 1. 32.

Q. *When do I ſin againſt preaching of the Word?*

A. When you refuſe to hear God's Miniſters, or hearing them, refuſe to follow their wholeſome Doctrine, 2 *Chron.* 36. 16. *Jer.* 25. 4, 7. *Ch.* 35. 15.

Q. *When elſe do I ſin againſt preaching of the Word?*

A. When you mock, or deſpiſe or reproach the Miniſters; alſo when you raiſe Lies and Scandals of them, or receive ſuch Lies or Scandals raiſed: you then alſo ſin againſt the preaching of the Word, when you perſecute them that preach it, or are ſecretly glad to ſee them ſo uſed, 2 *Chron.* 30. 1, 10. *Rom.* 3. 8. *Jer.* 20. 10. 1 *Theſ.* 2. 15, 16.

Q. *How will godly Acquaintance greaten my Sin?*

A. When you ſin againſt their Counſels, Warnings, or Perſwaſions to the contrary; alſo when their Lives and Converſations are Reproof to you, and yet againſt all you will ſin. Thus ſinned *Iſhmael*, *Eſau*, *Eli*'s Sons, *Abſalom* and *Judas*, they had good Company, good Counſels, and a good Life ſet before them by their godly Acquaintance, but they ſinned againſt all, and their Judgment was the greater. *Iſhmael* was caſt away, *Eſau* hated, *Eli*'s Sons died ſuddenly, *Abſalom* and *Judas* were both ſtrangely hanged, *Gen.* 21. 10. *Gal.* 4. 30. *Mal.* 1. 2. 1 *Sam.* 2. 20, 25. 2 *Sam.* 16.

Q. *Are Sins thus heightened, diſtinguiſhed from others by any ſpecial Name?*

A. Yes; they are called Rebellion, and are compared to the Sin of Witchcraft; they are called wilful Sin, they are called Briars and Thorns, and they that bring them forth are nigh unto Curſing, whoſe end is to be burned, 1 *Sam.* 15. 23. *Heb.* 10. 26. *Ch.* 6. 7, 8.

Q. *Are there any other things that can make little Sins great ones?*

A. Yes; As when you ſin againſt the Judgments of God: As for example, you ſee the Judgments of God come upon ſome for their Tranſgreſſions, and you go on in their Iniquities: as alſo when you ſin againſt the Patience, Long-ſuffering, and Forbearance of God, this will make little Sins great ones, *Dan.* 5. 21, 22, 23, 24. *Rom.* 2. 4, 5.

Q. *Did ever God puniſh little* Children *for Sin againſt him?*

A. Yes; when the Flood came, he drowned all the little Children that were in the old World; he alſo burned up all the little Children which were in *Sodom*: and becauſe upon a time the little Children at *Bethel* mocked the Prophet as he was a going to worſhip God, God let looſe two She-Bears upon them, which tore forty and two of them to Pieces, 2 *Kings* 2. 22, 23.

Q. *Alas! what ſhall we little Children do?*

A. Either go on in your Sins, or remember now your Creator in the Days of your Youth, before the evil Days come, *Eccleſ.* 12. 1.

Q. *Why do you mock us, to bid us go on in our Sins? you had need pray for us that God would ſave us.*

A. I do not mock you, but as the wiſe Man doth; and beſides, I pray for you and wiſh your Salvation.

Q. *How doth the wiſe Man mock us?*

A. Thus; Rejoice, O young Man in thy Youth, and let thy Heart chear thee in the Days of thy Youth, and walk in the Ways of thy Heart, and in the Sight of thine Eyes; but know thou that for all theſe things God will bring thee to Judgment, *Eccleſ.* 11. 9.

Q. *What a kind of mocking is this?*

A. Such an one as is mixed with the greateſt Seriouſneſs; as if he ſhould ſay, I, do, Sinners, go on in your Sins if you dare; do, Live in your vanities, but God will have a time to judge you for them.

Q. *Is not this juſt as when my Futher bids me be naught if I will; but if I be naught, he will beat me for it?*

A. Yes; or like that ſaying of *Joſhua*, If it ſeem evil to you to ſerve the Lord, chuſe you this Day whom you will ſerve; ſerve your Sins at your peril, *Joſh.* 24. 15.

Q. *Is it not beſt then for me to* ſerve God?

A. Yes; for they that ſerve the Devil muſt be where he is, and they that ſerve God and Chriſt, muſt be where they are, *John* 12. 16. *Mat.* 25. 41.

Q. *But when had I beſt begin to ſerve God?*

A. Juſt now: Remember *now* thy Creator, *now* thou haſt the Goſpel before thee, *now* thy Heart is tender and will be ſooneſt broken.

Q. *But if I follow my play and ſports a little longer, may I not come time enough?*

A. I cannot promiſe thee that, for there be little Graves in the Church-yard; and who can till but that thy young Life is ſhort: or if thou doſt live, perhaps thy

Day

Day of Grace may be as ſhort, as was *Iſhmael*'s of old: read alſo *Prov.* 1. 24, 25, 26.

Q. *But if I ſtay a little longer before I turn, I may have more wit to ſerve God than now I have, may I not?*

A. If thou ſtayeſt longer, thou wilt have more Sin, and perhaps leſs wit: for the bigger Sinner, the bigger Fool, *Prov.* 1. 22.

Q. *If I ſerve God ſometimes, and my Sin ſometimes, how then?*

A. No Man can ſerve two Maſters: Thou canſt not ſerve God and thy Sins. God ſaith, My Son, give me thy Heart. Alſo thy Soul and Body are his; but the double-minded Man is forbidden to think that he ſhall receive any thing of the Lord, *Mat.* 6. 24. *Prov.* 23. 26. 1 *Cor.* 6. 28. *Jam.* 1. 7, 8.

Q. *Do you find many ſuch little* Children *as I am, ſerve God?*

A. Not many; yet ſome I do, *Samuel* ſerved him being a Child; when *Joſiah* was young he began to ſeek after the God of his Father *David*: And how kindly did our Lord Jeſus take it, to ſee the little Children run tripping before him, and crying *Hoſannah* to the Son of *David!* 1 *Sam.* 3. 1. 2 *Chron.* 34. 3. *Mat.* 21. 15, 16.

Q. *Then I am not like to have many Companions, if I thus young begin to ſerve God, am I?*

A. Strait is the Gate, and narrow is the way that leadeth unto Life, and few there be that find it. Yet ſome Companions thou wilt have. *David* counted himſelf a Companion of all them that love God's Teſtimonies; all the Godly, though Gray-headed, will be thy Companions; yea, and thou ſhalt have either one or more of the Angels of God in Heaven to attend on, and miniſter for thee, *Mat.* 7. 13, 13. *Pſal.* 119. 63. *Mat.* 18. 10.

Q. *But I am like to be ſlighted, and deſpiſed by other little Children, if I begin already to ſerve God, am I not?*

A. If Children be ſo rude as to mock the Prophets and Miniſters of God, no marvel if they alſo mock thee: but it is a poor Heaven that is not worth enduring worſe things than to be mocked for the ſeeking and obtaining of, 2 *Kings* 2. 23, 24.

Q. *But how ſhould I* ſerve God? *I do not know how to* Worſhip *him.*

A. The true Worſhippers, worſhip God in Spirit and Truth, *John* 4. 24. *Phil.* 3. 3.

Q. *What is meant by Worſhipping him in the Spirit?*

A. To worſhip him in God's Spirit and in mine own; that is, to worſhip him, being wrought over in my very Heart by the good Spirit of God, to an hearty Compliance with his Will, *Rom.* 1. 9. *Chap.* 6. 17. *Pſal.* 101. 3.

Q. *What is it to worſhip him in Truth?*

A. To do all that we do in his Worſhip according to his Word, for his Word is Truth, and to do it without Diſſimulation, *Heb.* 8. 5. *John* 17. 17. *Pſal.* 26. 6. *Pſal.* 118. 19, 20. You may take the whole thus: Then do you worſhip God a-right, when in Heart and Life you walk according to his Word.

Q. *How muſt I do to Worſhip him with my Spirit and Heart?*

A. Thou muſt firſt get the good Knowledge of him. And thou *Solomon* my Son, ſaid *David*, *know* thou the God of thy Fathers, and ſerve him with a perfect Heart: Mind you, he firſt bids *know* him, and then *ſerve* him with a perfect Heart, 1 *Chron.* 28. 9.

Q. *Is it eaſie to get a true Knowledge of God?*

A. No; Thou muſt cry after Knowledge, and lift up thy Voice for Underſtanding. If thou ſeekeſt for her as Silver, and ſearcheſt for her as for hid Treaſure, then ſhalt thou underſtand the Fear of the Lord, and find the Knowledge of God, *Prov.* 2. 1, 2, 3, 4, 5.

Q. *How comes it to be ſo difficult a thing to attain the true Knowledge of God?*

A. By reaſon of the Pride and Ignorance that is in us, as alſo by reaſon of our wicked Ways, *Pſal.* 10. 4. *Eph.* 4. 18, 19. *Tit.* 1. 16.

Q. *But do not every one profeſs they know God?*

A. Yes; But their ſuppoſed Knowledge of him varieth as much as do their Faces or Complexions, ſome thinking he is this, and ſome that.

Q. *Will you ſhew me a little how they vary in their Thoughts about him.*

A. Yes; Some count him a kind of an heartleſs God, that will neither do evil nor good: ſome count him a kind of an ignorant and blind God, that can neither know nor ſee through the Clouds, ſome again count him an inconſiderable God, not worth the enjoying, if it muſt not be but with the Loſs of this World, and their Luſts. Moreover, ſome think him to be altogether ſuch an one as themſelves, one that hath as little hatred to Sin as themſelves, and as little Love to Holineſs as themſelves, *Zeph.* 1. 12. *Job* 22. 12, 13. *chap.* 21. 9, to 16. *Pſal.* 50. 21.

Q. *Are there any more falſe* Opinions *of God?*

A. Yes; There are three other falſe Opinions of God. 1. Some think he is all Mercy and no Juſtice, and that therefore they may live as they liſt. 2. Others think he is all Juſtice and no Mercy, and that therefore they had as good go on in their Sins and be damned, as turn and be never the better. 3. Others think he is both Juſtice and Mercy, but yet think alſo, that his Juſtice is ſuch as they can pacify with their own good works, and ſave themſelves with their own right hand, (*Rom.* 3. 8. *Jer.* 2. 25. *Job* 40. 14.) contrary to theſe Scriptures, *Hab.* 1. 13. *Iſa.* 45. 21.

Q. *How then ſhall I know when I have the true Knowledge of God?*

A. When thy Knowledge of him and the holy *Scriptures* agree.

Q. *The Scriptures: do not all falſe Opinions of him flow from the Scriptures?*

A. No, in no wiſe; 'tis true, Men father their Errors upon the Scriptures, when indeed they flow from the Ignorance of their Hearts, *Epheſ.* 4. 18.

Q. *But how if I do not underſtand the holy Bible, muſt I then go without the true Knowledge of God?*

A. His Name is manifeſted by his Word: the Scriptures are they that teſtify of him, and they are able to make the Man of God perfect in all things, and wiſe unto Salvation through Faith in Jeſus Chriſt, *John* 17. 6, 7, 8. *John* 5. 39. 2 *Tim.* 3. 15, 16.

Q. *But what muſt one that knoweth not God do, to get the Knowledge of God?*

A. Let him apply his Heart unto the Scriptures, as unto a Light that ſhineth in a dark Place (even this World) until the Day dawn, and the Day-Star ariſe in his Heart, *Pro.* 22. 7. *chap.* 23. 12. 2 *Pet.* 1. 19, 20.

Q. *But how ſhall I know when I have found by the Scriptures the true Knowledge of God?*

A. When thou haſt alſo found the true Knowledge of thy ſelf, *Iſa.* 6. 5. *Job* 42. 5.

Q. *What is it for me to know my* ſelf?

A. Then thou knoweſt thy ſelf, when thou art in thine own Eyes, a loathſome, polluted, wretched, miſerable Sinner, and that not any thing done by thee, can pacify God unto thee, *Job* 42. 5. *Ezek.* 20. 43, 44. *Rom.* 7. 24.

Of Confeſſion of Sin.

Queſt. *YOU have ſhewed me, if I will indeed worſhip God, I muſt firſt know him aright, now then to the Queſtion in Hand, pray how muſt I* Worſhip *him?*

A. In confeſſing unto him, *Nehem.* 9. 1, 2, 3.

Q. *What muſt I confeſs?*

A. Thou muſt confeſs thy Tranſgreſſions unto the Lord, *Pſal.* 32. 5.

Q. *Was this the way of the godly of Old?*

A. Yes; *Nehemiah* confeſſed his Sins, *David* confeſſed his Sins, *Daniel* confeſſed his Sins, and they that were Baptized by *John* in *Jordan* confeſſed their Sins, *Nehem.* 1. 6. *Pſal.* 32. 5. *Dan.* 9. 4. *Mat.* 3. 6.

Q. *What Sins muſt I confeſs to God?*

A. All Sins whatſoever: for he that covereth his Sins ſhall not proſper, but whoſo confeſſeth and forſaketh them ſhall find Mercy, *Pro.* 28. 13. 1 *John* 1. 9.

Q. *But how if I do neither know nor remember all my Sins?*

A. Thou muſt then ſearch and try thy Ways by the holy Word of God, *Lam.* 3. 40. *Pſal.* 77. 6.

Q. *But how if I do not make this ſearch after my Sins?*

A. If thou doſt not, God will, if thou doſt not ſearch them out and confeſs them, God will ſearch them out and charge them upon thee, and tear thee in pieces for them, *Pſal.* 50. 21, 22.

Q. *Where muſt I begin to confeſs my Sins?*

A. Where God beginneth to ſhew thee them: Obſerve then where God beginneth with Conviction for Sin, and there begin thou with Confeſſion of it. Thus *David* began to confeſs, thus *Daniel* began to confeſs, 2 *Sam.* 12. 7, to 14. *Dan.* 9. 3, to 9.

Q. *What muſt I do, when God hath ſhewed me any Sin, to make right Confeſſion thereof?*

A. Thou muſt follow that Conviction, until it ſhall bring thee to the Original and Fountain of that Sin, which is thine own Heart, 1 *Kings* 8. 38. *Pſal.* 51. 5.

Q. *Is my* Heart *then the Fountain and Original of Sin?*

A. Yes: For from within out of the Heart of Man proceed evil Thoughts, Adulteries, Fornications, Murders, Thefts, Covetouſneſs, Wickedneſs, Deceit, Laſciviouſneſs, an evil Eye, Blaſphemy, Pride, Fooliſhneſs. All theſe evil Things come from within, and defile the Man, *Mark* 7. 21, 22, 23.

Q. *When a Man ſees this, what will he think of himſelf?*

A. Then he will not only think but conclude, that he is an unclean Thing, that his Heart has deceived him, that it is moſt deſperate and wicked, that it may not be truſted by any means, that every Imagination and Thought of his Heart (naturally) is only evil, and that continually, *Iſa.* 64. 6. *Prov.* 28. 26. *Iſa.* 44. 20. *Gen.* 6. 5.

Q. *You have given me a very bad Character of the Heart, but how ſhall I know that it is ſo bad as you count it?*

A. Both by the Text, and by Experience.

Q. *What do you mean by Experience?*

A. Keep thine Eyes upon thy Heart, and alſo upon God's Word, and thou ſhalt ſee with thine own Eyes, the deſperate Wickedneſs that is in thine Heart; for thou muſt know Sin by the Law, that bidding thee do one Thing, and thy Heart inclining to another, *Rom.* 7. 7, 8, 9.

Q. *May I thus then know my Heart?*

A. Yes, that is ſomething of it, eſpecially the Carnality of thy Mind, becauſe the carnal Mind is Enmity againſt God; for it is not ſubject to the Law of God, neither indeed can be, *Rom.* 8. 7.

Q. *Can you particulariſe ſome few Things wherein the Wickedneſs of the Heart of Man ſhews it ſelf?*

A. Yes; by its ſecret hankering after Sin, although

although the World forbids it: by its deferring of Repentance; by its being weary of holy Duties; by its Aptneſs to forget God; by its ſtudying to leſſen and hide Sin; by its feigning it ſelf to be better than it is, by being glad when it can ſin without being ſeen of Men; by its hardening it ſelf againſt the Threatnings and Judgments of God; by its deſperate Inclinings to Unbelief, Atheiſm, and the like, *Prov.* 1. 24, 25, 26. *Iſa.* 43. 22. *Mal.* 1. 12, 13. *Judg.* 3. 7. *Jer.* 2. 32. *Pſal.* 106. 21. *Hoſ.* 2. 13. *Prov.* 30. 20. *Jer.* 2. 25. *Rom.* 1. 32. *Chap.* 2. 5. *Zeph.* 7. 11, 12, 13.

Q. *Is there any Thing elſe to be done in order to a right Confeſſion of* Sin?

A. Yes; Let this Conviction ſink down into thy Heart, that God ſees much more Wickedneſs in thee than thou canſt ſee in thy ſelf. *If thy Heart condemn thee, God is greater than thy Heart, and he knows all Things*; beſides, he hath ſet thy ſecret Sins in the Light of his Countenance, 1 *Joh.* 3. 20. *Pſal.* 90. 8.

Q. *Is there any Thing elſe that muſt go to a right Confeſſion of Sin?*

A. Yes; In thy Confeſſions thou muſt greaten and aggravate thy Sin by all juſt Circumſtances.

Q. *How muſt I do that?*

A. By conſidering againſt how much Light and Mercy thou haſt ſinned, againſt how much Patience and Forbearance thou haſt ſinned; alſo againſt what Warnings and Judgments thou haſt ſinned; and againſt how many of thine own Vows, Promiſes and Engagements, thou haſt ſinned: theſe Things heighten and aggravate Sin, *Ezra* 9. 10, *to* 16.

Q. *But what need I confeſs my Sins to God, ſeeing he knows them already?*

A. Confeſſion of Sin is neceſſary, for many Reaſons.

Q. *Will you ſhew me ſome of thoſe Reaſons?*

A. Yes; One is, by a ſincere and hearty Confeſſion of Sin thou acknowledgeſt God to be thy Sovereign Lord, and that he hath right to impoſe his Law upon thee, *Exod.* 20.

Q. *Can you ſhew me another Reaſon?*

A. Yes; By *confeſſing* thy Sin, thou ſubſcribeſt to his righteous Judgments that are pronounced againſt it, *Pſal.* 51. 3, 4.

Q. *Can you ſhew me another Reaſon?*

A. Yes; By *confeſſing* of Sin, thou ſheweſt how little thou deſerveſt the leaſt Mercy from God.

Q. *Have you yet another Reaſon why I ſhould confeſs my Sins?*

A. Yes; By ſo doing thou ſheweſt whether thy Heart loves it, or hates it: He that heartily confeſſeth his Sin, is like him who having a Thief or a Traitor in his Houſe, brings him out to condign Puniſhment; but he that forbears to confeſs, is like him who hideth a Thief or Traitor againſt the Laws and Peace of our Lord the King.

Q. *Give me one more Reaſon why I ſhould confeſs my Sins to God?*

A. He that confeſſeth his Sin, caſteth himſelf at the Feet of God's Mercy, utterly condemns and caſts away his own Righteouſneſs, concludeth there is no Way to ſtand juſt and acquit before God, but by and through the Righteouſneſs of another; whither God is reſolved to bring thee, if ever he ſaves thy Soul, *Pſal.* 51. 1, 2, 3. 1 *John* 1. 9. *Phil.* 3. 6, 7, 8.

Q. *What Frame of Heart ſhould I be in when I confeſs my Sins?*

A. Do it *heartily*, and to the beſt of thy Power *thoroughly*. For to feign, in this Work, is abominable; to do it by the halves, is Wickedneſs; to do it without Senſe of Sin cannot be acceptable: And to confeſs it with the Mouth, and to love it with the Heart, is a lying unto God, and a Provocation of the Eyes of his Glory.

Q. *What do you mean by feigning and diſſembling in this Work?*

A. When Men confeſs it, yet know not what it is; or if they think they know it, do not conclude it ſo bad as it is; or when Men ask Pardon of God, but do not ſee their need of Pardon; this Man muſt needs diſſemble.

Q. *What do you mean by doing it by the halves?*

A. When Men confeſs ſome, but not all that they are convinced of; or if they confeſs all, yet labour in their *Confeſſion* to leſſen it. Or when in their Confeſſion they turn not from all Sin to God, but from one Sin to another. They turned, but not to the moſt high, none of them did exalt him, *Prov.* 28. 13. *Job* 31. 33. *Jam.* 3. 12. *Hoſ.* 7. 16.

Q. *What is it to confeſs Sin without the Senſe of Sin?*

A. To do it through Cuſtom, or Tradition, when there is no Guilt upon the Conſcience, now this cannot be acceptable.

Q. *What is it to confeſs it with the Mouth, and to love it with the Heart?*

A. When Men condemn it with their Mouth, but refuſe to let it go; when with their Mouth they ſhew much Love, but their Heart goeth after their Covetouſneſs, *Job* 20. 12, 13. *Jer.* 8. 5. *Ezek.* 33. 31.

Q. *But I asked you what Frame of Heart I ſhould be in, in my Confeſſions?*

A. I have ſhewed you how you ſhould not be. Well, I will ſhew you now what Frame of Heart becomes you in your Confeſſions of Sin. Labour by all Means for a Senſe of the evil that is in Sin.

Q. *What evil is there in Sin?*

A. No Man with Tongue can expreſs what may by the Heart be felt of the Evil of Sin; but this know, it diſhonoureth God, it provoketh him to Wrath, it damneth

damneth the Soul, *Rom.* 2. 23. *Epheſ.* 5. 5, 6. 2 *Theſ.* 2. 12.

Q. *What elſe would you adviſe me to in this great Work?*

A. When we confeſs Sin, Tears, Shame, and Brokenneſs of Heart becomes us, *Jer.* 50. 4. *Iſa.* 22. 12. *Pſal.* 51. 17. *Jer.* 31. 19.

Q. *What elſe becomes me in my Confeſſions of Sin?*

A. Great Deteſtation of Sin, with unfeigned Sighs and Groans, that expreſs thou doſt it heartily, *Job* 42. 5, 6. *Ezek.* 9. 4. *Jer.* 31. 9.

Q. *Is here all?*

A. No; Tremble at the Word of God; Tremble at every Judgment, leſt it overtake thee; Tremble at every Promiſe, leſt thou ſhouldeſt miſs thereof: For, ſaith God, *To this Man will I look, even to him that is poor, and of a contrite Spirit, and that trembles at my Word,* Iſa. 66. 2. Heb. 4. 1, 2.

Q. *What if I cannot thus confeſs my Sins?*

A. Bewail the hardneſs of thy Heart, keep cloſe to the beſt Preachers, remember that thou hangeſt over Hell, *by the weak Thread of an uncertain Life.* And know, God counts it a great evil, not to be aſhamed of, not to bluſh at Sin, *Iſa.* 63. 17. *Jer.* 6, 15. *Chap.* 8. 12.

Q. *Are there no Thanks to be rendred to God in* Confeſſions?

A. O, Yes; Thank him that he hath let thee ſee thy Sins, thank him that he hath given thee Time to acknowledge thy Sins; thou mighteſt now have been confeſſing in Hell: thank him alſo that he hath ſo far condeſcended as to hear the ſelf-bemoaning Sinner, and that he hath promiſed, *Surely to have Mercy upon ſuch,* Jer. 31. 18, 19, 20.

Of Faith in CHRIST.

Queſt. I *Am glad that you have inſtructed me into this part of the* Worſhip *of God, I pray tell me alſo how elſe I ſhould worſhip him?*

A. Thou muſt *believe* his Word.

Q. *Is that worſhipping of God?*

A. Yes; after the way which you call Hereſy, ſo worſhip I the God of my Fathers, believing all things that are written in the Law and the Prophets, &c. *Acts* 24. 14.

Q. *Why ſhould believing be counted a part of God's Worſhip?*

A. Becauſe without *Faith* it is impoſſible to pleaſe him, *Heb.* 11. 6.

Q. *Why not poſſible to pleaſe him without believing?*

A. Becauſe in all true Worſhip, *a Man muſt believe that God is, and that he is a Rewarder of them that diligently ſeek him.* Beſides, he that worſhips God, muſt alſo of neceſſity believe his Word, elſe he cannot worſhip with that Reverence and Fear that becomes him, but will do it in a ſuperſtitious profane manner: for whatſoever is not of Faith is Sin, *Rom.* 14. 23.

Q. *But do not all* believe *as you have ſaid?*

A. That which is *born* of the Fleſh is Fleſh, and that which is born of the Spirit is Spirit. And again, the Children of the Fleſh, theſe are not the Children of God, but the Children of the Promiſe are counted for the Seed, *John* 3. 6. *Rom.* 9. 8.

Q. *What do you mean by that?*

A. Thou muſt be born twice before thou canſt truly believe once, *John* 3. 3, 5.

Q. *How do you prove that?*

A. Becauſe believing is a Chriſtian Act, and none are true Chriſtians but thoſe that are born again. But I mean by believing, believing unto Salvation.

Q. *Can you prove this?*

A. Yes; they that believe in the Name of Chriſt, are ſuch which are born not of Blood, nor of the Will of the Fleſh, nor of the Will of Man, but of God, *John* 1. 12, 13.

Q. *What is believing?*

A. It is ſuch an Act of a *gracious* Soul, as layeth hold on God's Mercy through Chriſt, *Acts* 15. 11.

Q. *Why do you call it an Act of a gracious Soul?*

A. Becauſe their Minds are diſpoſed that way, by the Power of the Holy Ghoſt, *Rom.* 15. 13.

Q. *If ſuch a poor Sinner as I am would be ſaved from the Wrath to come, how muſt I believe?*

A. Thy firſt Queſtion ſhould be, *on* whom muſt I believe? *John* 9. 35, 36.

Q. *On whom then muſt I believe?*

A. On the Lord Jeſus Chriſt, *Acts* 16. 31, 32.

Q. *Who is Jeſus Chriſt that I might believe in him?*

A. He is the only-begotten Son of God, *John* 3. 16.

Q. *Why muſt I believe on him?*

A. Becauſe he is the Saviour of the World, 2 *Pet.* 1. 1. 1 *John* 4. 14.

Q. *How is he the Saviour of the World?*

A. By the Father's Deſignation and ſending: for God ſent not his Son into the World to condemn the World, but that the World through him might be ſaved, *John* 3. 13.

Q. *How did he come into the World?*

A. In Man's Fleſh, in which Fleſh he fulfilled the Law, died for our Sins, conquered the Devil and Death, and obtained Eternal Redemption for us, *Gal.* 4. 4. *Rom.* 10. 3, 4. *chap.* 8. 3. *Heb.* 2. 14, 15. *chap.* 6. 20. *chap.* 9. 12, 24.

Q. *But is there no other way to be ſaved but by believing in Jeſus Chriſt?*

A. There is no other Name given under Heaven among Men whereby we muſt be ſaved; and therefore he that believeth not, ſhall be damned, *Acts* 4. 12. *Mar.* 16. 16.

John

John 3. 18, 36.

Q. What is believing on Jeſus Chriſt?

A. It is a receiving of him with what is in him, as the gift of God to thee a Sinner, *John* 1. 12.

Q. What is in Jeſus Chriſt to encourage me to receive him?

A. Infinite Righteouſneſs to juſtify thee, and the Spirit without meaſure to ſanctify thee, *Iſa.* 45. 24, 25. *Dan.* 9. 24. *Phil.* 3. 7, 8. *John* 3. 24.

Q. Is this made mine if I receive Chriſt?

A. Yes; If thou receive him as God offereth him to thee, *John* 3. 16.

Q. How doth God offer him to me?

A. Even as a rich Man freely offereth an Alms to a Beggar, and ſo muſt thou receive him, *John* 6. 32, to 36.

Q. Hath he indeed made amends for Sin? and would indeed have me accept of what he hath done?

A. That he hath made amends for Sin, 'tis evident, *becauſe God for Chriſt's ſake forgiveth thee.* And 'tis as evident that he would have thee accept thereof, becauſe he offereth it to thee, and hath ſworn to give thee the utmoſt Benefit, to wit, eternal Life, if thou doſt receive it, yea, and hath threatned thee with eternal Damnation, if after all this thou ſhalt neglect ſo great Salvation, *Epheſ.* 5. 1. *Rom.* 3. 24. *Matt.* 28. 19. *Acts* 13. 32, 33, 38, 39. *Heb.* 6. 17, 18. *chap.* 2. 3. *Mar.* 16. 16.

Q. But how muſt I be qualified *before I ſhall dare to believe in Chriſt?*

A. Come, *ſenſible* of thy Sins, and of the Wrath of God due unto them, for thus thou art bid to come, *Matt.* 11. 28.

Q. Did ever any come thus to Chriſt?

A. David came thus, *Paul* and the *Jailer* came thus, alſo Chriſt's Murderers came thus, *Pſal.* 51. 1, 2, 3. *Acts* 9. 6. *Acts* 16. 30, 31. *Acts* 2. 37.

Q. But doth it not ſeem moſt reaſonable that we ſhould firſt mend and be good?

A. The whole have no need of the Phyſician, but thoſe that are ſick; Chriſt came not to call the Righteous, but Sinners to Repentance, *Mar.* 2. 17.

Q. But is it not the beſt way, if one can, to mend firſt?

A. This is juſt as if a ſick Man ſhould ſay, is it not beſt for me to be well before I go to the Phyſician; or as if a wounded Man ſhould ſay, when I am cured I will lay on the Plaiſter.

Q. But when a poor Creature ſees its Vileneſs, it is afraid to come to Chriſt, is it not?

A. Yes; but without ground, for he hath ſaid, Say to them that are of a fearful Heart, be ſtrong, fear not; and to this Man will I look, even to him that is poor and of a contrite Spirit, and trembles at my Word, *Iſa.* 35. 4. *Chap.* 66. 2.

Q. What Encouragement can be given us thus to come?

A. The Prodigal came thus, and his Father received him, and fell upon his Neck and kiſſed him. Thus he received the *Coloſſians*, and conſequently all that are ſaved, *Luke* 15. *Col.* 2. 13.

Q. Will you give me one more Encouragement?

A. The Promiſes are ſo worded, that they that are Scarlet-ſinners, Crimſon-ſinners, Blaſphemous-ſinners, have Encouragement to come to him with Hopes of Life, *Iſa.* 1. 18. *Mar.* 3. 28. *John* 6. 36. *Luke* 24. 47. *Acts* 13. 36.

Q. Shall any one that believeth be ſaved?

A. If they believe as the Scriptures have ſaid, if the Scriptures be fulfilled in their believing, *John* 7. 38. *Jam.* 2. 23.

Q. What do you mean by that?

A. When *Faith* which a Man ſaith he hath, proveth itſelf to be of the right kind by its Acts and Operations in the Mind of a poor Sinner, *Jam.* 2. 19 to 23.

Q. Why, are there many kinds of Faith?

A. Yes; there is a *Faith* that will ſtand with a Heart as hard as a Rock; a ſhort winded Faith which dureth for a while, and in time of Temptation ſuch fall away, *Luke* 8. 13.

Q. Is there any other kind of Faith?

A. Yes: There is a Faith that hath no more Life in it than hath the Body of a dead Man, *Jam.* 2. 26.

Q. Is there yet another of theſe unprofitable Faiths?

A. Yes; there is a Faith that is of our ſelves, and not of the ſpecial Grace of God, *Eph.* 2. 8.

Q. Tell me if there be yet another?

A. There is a Faith that ſtandeth in the Wiſdom of Men, and not in the Power of God, 1 *Cor.* 2. 5.

Q. Is here all?

A. No; there is a Faith that ſeems to be holy, but it will not do, becauſe 'tis not the moſt holy Faith, 2 *Pet.* 2. 20. *Jude* 20.

Q. Alas! if there be ſo many kinds of Faith, that will not profit to Salvation, how eaſy is it for me to be deceived?

A. It is eaſy indeed, and therefore the Holy Ghoſt doth in this thing ſo often caution us, Be not deceived, Let no Man deceive you, and if a Man thinketh himſelf to be ſomething when he is nothing, he deceiveth himſelf, 1 *Cor.* 6. 9. *Eph.* 5. 6. *Gal.* 6. 3.

Q. But is there no way to diſtinguiſh the right Faith from that which is wrong?

A. Yes; and that by the manner of its Coming and Operation.

Q. What do you mean by the manner of its Coming?

A. Nay, you muſt make two queſtions of this one; that is, what is it for Faith to come, and in what manner doth it come?

Q. Well then, what is it for Faith to come?

A. This Word *Faith comes*, ſuppoſeth,

thou wert once without it; it alſo ſuppoſeth that thou didſt not fetch it whence it was, it alſo ſuppoſeth it hath a way of coming, *Gal.* 3. 23, 25.

Q. That I was once without it you intimated before, but muſt I take it without proof for granted?

A. I will give you a Proof or two: God hath concluded them all in Unbelief, and again it is ſaid, Faith comes. And again, the Holy Ghoſt inſinuateth our Eſtate to be dreadful before Faith come, *Rom.* 11. 32. *chap.* 10. 17. *Gal.* 3. 23.

Q. Why, how is it with Men before Faith comes?

A. Without Faith, or before *Faith* comes it is impoſſible to pleaſe God, for whether their Actions be civil or religious, they ſin in all they do. The Sacrifice of the wicked is an Abomination, and the plowing of the wicked is Sin, *Prov.* 21. 4, 27.

Q. Is not this a very ſad Condition?

A. Yes; but this is not all, for their preſent Unbelief bindeth them over to Wrath, by ſhutting them up to the Law; it alſo draweth them away from God, and will drown them in everlaſting Damnation, if the Grace of God prevent not, *Gal.* 3. 23. *Heb.* 3. 17, 18. *John* 3. 36.

Q. What if a Man ſaw himſelf in this Condition?

A. There are many ſee themſelves in this Condition?

Q. How came they to ſee it?

A. By the preaching and hearing the Word of God, *John* 16. 8, 9.

Q. And what do ſuch think of themſelves?

A. They do not only think, but know that in this Condition they are without Chriſt, without Hope, and without God in the World, *Eph.* 2. 11, 12.

Q. Are not they happy that ſee not themſelves in this Condition?

A. Yes; if they have ſeen themſelves delivered therefrom by a work of Faith in their Souls, elſe not.

Q. How do you mean?

A. I mean if they have ſeen themſelves delivered from this State, by being by the Word and Spirit of God implanted into the Faith of Chriſt, *Rom.* 11. 17, 18, 19.

Q. Are not they happy that are never troubled with this ſad Sight of their Condition?

A. They are juſt ſo happy as is that Man, who lieth faſt aſleep in his Houſe while it is on Fire about his Ears. Can a Man be happy, that is ignorant that he is without God and Chriſt, and Hope? Can a Man be happy, that is ignorant that he is hanging over Hell by the poor weak Thread of an uncertain Life? For this is the State of ſuch an one.

Q. But may not Faith come to a Man without he ſee himſelf to be firſt in this Condition?

A. It is God's ordinary way to convince Men of this their ſad Condition before he revealeth to them the Righteouſneſs of Faith, or work Faith in them to lay hold of that Righteouſneſs, *John* 16. 9, 10, 11. *Gal.* 3. 23, 25.

Q. How then do you conclude of them that never ſaw themſelves ſhut up by Unbelief under Sin and the Curſe of God?

A. I will not judge them for the future, God may convert them before they die; but at preſent their State is miſerable: for becauſe they are ſhut up and held Priſoners by the Law, by their Luſts, and by the Devil, and Unbelief; therefore they cannot ſo much as with their hearts deſire that God would have Mercy upon them, and bring them out of their Snares and Chains.

Q. Then do you count it better for a Man to ſee his Condition by Nature, than to be ignorant thereof?

A. Better a thouſand times to ſee it in this World, than to ſee it in Hell-fire, for he muſt ſee it there or here: now if he ſees it here, this is the Place of Prayer, here is the Preaching of the Word which is God's Ordinance to beget Faith. Beſides, here God applieth Promiſes of Mercy to the Deſolate, and Chriſt alſo hath proteſted that he that cometh to him, he will in no wiſe caſt out, *John* 6. 37.

Q. I am convinced that I was once without Faith, *and alſo that I cannot fetch it, but pray tell me the way of its coming?*

A. *Faith* comes by hearing, and hearing by the Word of God, *Rom.* 10. 17.

Q. How by hearing?

A. God mixeth it with the Word, when he abſolutely intendeth the Salvation of the Sinner, *Heb.* 4. 2, 3. *Acts* 13. 48.

Q. And how do Men hear when Faith is mixed with the Word?

A. They hear the Word not as the Word of Man, but as it is in truth the Word of God, which worketh effectually in them that believe, 1 *Theſ.* 2. 13.

Q. Pray tell me now the manner of its coming?

A. It comes through difficulty, it comes gradually.

Q. What are the difficulties which oppoſe it at its coming?

A. Senſe of Unworthineſs, Guilt of Conſcience, natural Reaſon, Unbelief, and Arguments forged in Hell, and thence ſuggeſted by the Devil into the Heart againſt it, *Luke* 5. 8. *Mark* 9. 24. *Iſaiah* 6. 5. *Rom.* 4. 18, to 21.

Q. How doth Faith come gradually?

A. Perhaps at firſt it is but like a Grain of Muſtard-ſeed, ſmall, and weak, *Mat.* 17. 20.

Q. Will you explain it further?

A. Faith, at firſt, perhaps may have its Excellency lie in view only, that is in ſeeing where Juſtification and Salvation is; after that it may ſtep a degree higher, and

be

be able to ſay, it may be, or who can tell but I may obtain this Salvation? again, it may perhaps go yet a ſtep higher and arrive to ſome ſhort and tranſient Aſſurance, *Heb.* 11. 13. *Joel* 2. 13, 14. *Zeph.* 2. 3. *Pſal.* 30. 7.

Q. *But doth Faith come only by hearing?*

A. It is uſually begotten by the Word preached, but after it is begotten, it is increaſed ſeveral ways. It is increaſed by Prayer, it is increaſed by Chriſtian Conference, it is increaſed by Reading, it is increaſed by Meditation, it is increaſed by the Remembrance of former Experiences, *Luke* 17. 5. *Mar.* 9. 24. *Rom.* 1. 12. *chap.* 16. 25, 26. 1 *Tim.* 4. 12, *to* 16. *Matt.* 16. 8, 9.

Q. *What do theſe things teach us?*

A. They teach us that the Men of this World are very Ignorant of, and as much without deſire after Faith: they neither Hear, nor Pray, Confer, nor Read, nor Meditate for the ſake of Faith.

A. But you ſaid even now, that this Faith was diſtinguiſhed from that which profiteth not to Salvation, as by the manner of its coming, ſo by its Operation: pray what is its Operation?

A. It cauſeth the Soul to ſee in the Light thereof, that there is no Righteouſneſs in this World that can ſave the Sinner, *Iſa.* 64. 6.

Q. *How doth it give the Soul this Sight?*

A. By giving him to underſtand the Law, and his own inability to do it, *Gal.* 2. 15, 16.

Q. *And doth it always ſhow the Soul where Juſtifying Righteouſneſs is?*

A. Yes; it ſhews that Juſtifying Righteouſneſs is only to be found in the Lord Jeſus Chriſt, in what he hath done and ſuffered in the Fleſh, *Iſa.* 45. 24, 25, *Phil.* 3. 3, to 9.

Q. *How doth* Faith *find this Righteouſneſs in Chriſt?*

A. By the Word, which is therefore called the Word of Faith, becauſe Faith by that findeth ſufficient Righteouſneſs in him, *Rom.* 10. 6, 7, 8, 9.

Q. *How elſe doth it operate in the Soul?*

A. It applieth this Righteouſneſs to the Sinner, and alſo helps him to embrace it, *Rom.* 3. 21, 22. 1 *Cor.* 1. 30. *Gal.* 2. 20.

Q. *How elſe doth it operate?*

A. By this Application of Chriſt, the Soul is quickned to Life, Spiritualized and made Heavenly. For right Faith quickeneth to Spiritual Life, Purifies and Sanctifies the Heart; and worketh up the Man that hath it, into the Image of Jeſus Chriſt, *Col.* 2. 12, 13. *Acts* 15. 9. *Chap.* 26. 18. 2 *Cor.* 3. 18.

Q. *How elſe doth it operate?*

A. It giveth the Soul Peace with God through Jeſus Chriſt, *Rom.* 5. 1.

Q. *Surely Chriſt is of great Eſteem with them that have this* Faith *in him, is he not?*

A. Yes, Yes. Unto them therefore which believe he is precious, precious in his Perſon, precious in his Undertakings, precious in his Word, 1 *Pet.* 2. 7. *Chap.* 1. 18, 19. 2 *Pet.* 1. 3, 4.

Q. *Can theſe People, then, that have this Faith, endure to have this Chriſt ſpoken againſt?*

A. O! No! This is a Sword in their Bones, and a burden that they cannot bear, *Pſal.* 42. 10. *Zeph.* 3. 18, 19.

Q. *Doth it not go near them when they ſee his Ways and People diſcountenanced?*

A. Yes; and they alſo chuſe rather to be deſpiſed and perſecuted with them, than to enjoy the Pleaſures of Sin for a Seaſon, *Heb.* 11. 24, 25.

Q. *Do they not pray much for his ſecond Coming?*

A. Yes, yes; they would fain ſee him on this ſide the Clouds of Heaven, their Converſation is in Heaven, from whence they look for the Saviour the Lord Jeſus Chriſt, *Phil.* 3. 20.

Q. *And do they live in this World as if he were to come preſently?*

A. Yes; For his Coming will be glorious and dreadful, full of Mercy and Judgment. The day of the Lord will come as a Thief in the Night, in which the Heavens ſhall paſs away with a great Noiſe, and the Elements ſhall melt with fervent Heat; the Earth alſo and the Works therein ſhall be burnt up: ſeeing then that all theſe things ſhall be diſſolved, what manner of Perſons ought we to be in all holy Converſation and Godlineſs? 2 *Pet.* 3. 10, 11.

Of Prayer.

Queſt. WELL, *I am glad that you have ſhewed me that I muſt* worſhip *God by Confeſſion of Sin, and Faith in Jeſus Chriſt: Is there any other thing a Part of the true Worſhip of God?*

A. Yes, ſeveral; I will mention only two more at this time?

Q. *What are they?*

A. Prayer, and Self-denial.

Q. *Is* Prayer *then a Part of the Worſhip of God?*

A. Yes; a great Part of it?

Q. *How do you prove that?*

A. O come let us worſhip, and bow down, let us kneel before the Lord our Maker, *Pſal.* 95. 6.

Q. *Is there another Scripture proves it?*

A. Yes; Then ſhe came and worſhipped him, ſaying, Lord help me, *Mat.* 15. 25.

Q. *What is Prayer?*

A. A ſincere ſenſible affectionate pouring out of the Soul to God in the Name of Chriſt for what God hath promiſed, *Prov.* 15. 8. *Jer.* 31. 18, 19. *Pſal.* 42. 2, 3, 4. *John* 14. 13, 14. 1 *John* 5. 14.

Q. *Doth not every Body pray?*

A. No;

A. No; the wicked through the Pride of his Countenance will not ſeek after God; God is not in all his Thoughts, *Pſal.* 40. 4.

Q. *What will become of them that do not Pray?*

A. They do not worſhip God, and he will deſtroy them; Pour out thy Fury (ſaid the Prophet) upon the Heathen, and upon the Families that call not upon thy Name, *Pſal.* 79. 6. *Jer.* 10. 25.

Q. *But ſeeing God knoweth what we want, why doth he not give us what we need, without Praying?*

A. His Counſel and Wiſdom leadeth him otherwiſe. Thus ſaith the Lord, I will yet be enquired of by the Houſe of *Iſrael* to do it for them, *Ezek.* 36. 37.

Q. *Why will God have us* Pray?

A. Becauſe he would be acknowledged by thee, that he is above thee, and therefore would have thee come to him as the Mean come to the Mighty. Thus *Abraham* came unto him, *Gen.* 18. 27, 30.

Q. *Is there another Reaſon why I ſhould Pray?*

A. Yes; For by Prayer thou acknowledgeſt, that Help is not in thine own Power, 2 *Chron.* 20. 6, 12.

Q. *What Reaſon elſe have you why I ſhould Pray?*

A. By Prayer thou confeſſeſt that Help is only in him, *Pſal.* 62. 1.

Q. *What other Reaſon have you?*

A. By Prayer thou confeſſeſt thou canſt not live without his Grace and Mercy, *Mat.* 14. 30. *Heb.* 4. 16.

Q. *Are all that* pray *heard of the Lord?*

A. No; They looked, that is, prayed, but there was none to ſave them; even unto the Lord, but he anſwered them not, 2 *Sam.* 22. 42.

Q. *To what doth God compare the Prayers which he refuſeth to anſwer?*

A. He compareth them to the howling of a Dog, *Hoſ.* 7. 14.

Q. *Who be they whoſe Prayers God will not anſwer?*

A. Theirs, who think to be heard for their much ſpeaking, and vain Repetition, *Matth.* 6. 7.

Q. *Is there any other whoſe Prayer God refuſeth?*

A. Yes; There are that ask and have not becauſe what they ask, they would ſpend upon their Luſts, *Jam.* 4. 3.

Q. *Is there any other whoſe Prayer God refuſeth?*

A. Yes; If I regard iniquity in my Heart, the Lord will not hear my Prayer. *Pſal.* 66. 18.

Q. *Is the regarding of Sin in our Heart ſuch a deadly Hindrance to Prayer?*

A. Son of Man, ſaith God, theſe Men have ſet up their Idols in their Heart, and have put the Stumbling-block of their Iniquity before their Face: ſhould I be enquired of at all by them? I will ſet my Face againſt that Man, and will make him a Sign and a Proverb. And I will cut him off from the midſt of my People, *Ezek.* 14. 3, 8.

Q. *Whoſe Prayers be they that God will hear?*

A. The Prayers of the *poor* and needy, *Pſal.* 34. 6. *Iſa.* 41. 17.

Q. *What do you mean by the Poor?*

A. Such as have Poverty in Spirit, *Mat.* 5. 3.

Q. *Who are they that are poor in Spirit?*

A. They that are ſenſible of the Want and Neceſſity of all thoſe things of God, that prepare a Man to the Kingdom of Heaven.

Q. *What things are they?*

A. Faith, Hope, Love, Joy, Peace, a new Heart, the Holy Ghoſt, Sanctification, ſee *Jam.* 2. 5. 2 *Theſ.* 2. 16. *Ezek.* 36. 26, 27.

Q. *What do you mean by the needy?*

A. Thoſe whoſe Souls long and cannot be ſatisfied without the Enjoyment of theſe bleſſed things, *Pſal.* 63. 1. *Pſal.* 119. 20.

Q. *Will God hear the* Prayers *of ſuch?*

A. Yes; For he ſatisfieth the longing Soul, and filleth the hungry Soul with good things, *Pſal.* 107. 9.

Q. *How ſhall I know that I am one of thoſe, to whom God will give theſe things?*

A. If thou ſeeſt a beauty in them beyond the beauty of all other things, *Pſal.* 110. 3.

Q. *How elſe ſhall I know he heareth me?*

A. If thou deſireſt them for their beauties ſake, *Pſal.* 90. 14, 17.

Q. *How elſe ſhould I know I ſhall have them?*

A. When thy groanings after them are beyond Expreſſion, *Rom.* 8. 26.

Q. *How elſe ſhould I know, and ſo be incouraged to pray?*

A. When thou followeſt hard after God in all his Ordinances for the obtaining of them, *Iſa.* 4. 31. *Ch.* 64. 5.

Q. *How elſe ſhould I know?*

A. When thou makeſt good Uſe of that little thou haſt already, *Rev.* 3. 8.

Q. *Are here all the good Signs that my Prayers ſhall be heard?*

A. No; there is one more without which thou ſhalt never obtain.

Q. *Pray what is that?*

A. Thou muſt plead with God, the Name and Merits of Jeſus Chriſt, for whoſe ſake only God giveth thee theſe things. If we ask any thing in his Name, he heareth us, and whatſoever you ask the Father in my Name, ſaith Chriſt, I will do it, *John* 14. 13, 14.

Q. *Doth God always anſwer preſently?*

A. Sometimes he doth, and ſometimes he doth not, *Iſa.* 30. 19. *Dan.* 10. 12.

Q. *Is not God's deferring, a Sign of his Anger?*

A. Some-

A. Sometimes it is not, and ſometimes it is.

Q. *When is it no Sign of his Anger?*

A. When we have not wickedly departed from him by our Sins, *Luke* 18. 7.

Q. *When is it a Sign of his Anger?*

A. When we have backſliden, when we have not repented ſome former Miſcarriages, *Hoſ.* 5. 14, 15.

Q. *Why doth God defer to hear their Prayers that have not wickedly departed from him?*

A. He loves to hear their Voice, to try their Faith, to ſee their Importunity, and to obſerve how they can wreſtle with him for a Bleſſing, *Song* 2. 14. *Mat.* 15. 22, to 29. *Luke* 11. 5, 6, 7, 8. *Gen.* 32. 25, 26, 27.

Q. *But is not deferring to anſwer Prayer a great Diſcouragement to praying?*

A. Though it is, becauſe of our Unbelief, yet it ought not becauſe God is faithful. Therefore Men ought always to pray, and not to faint, *Luke* 10. 1, to 7.

Of Self-Denial.

Q. *I Am glad you have thus far granted my Requeſt: But you told me that there was another Part of God's Worſhip; pray repeat that again?*

A. It is *Self-denial.*

Q. *Now I remember it well; pray how do you prove that* Self-denial *is called a Part of God's Worſhip?*

A. It is ſaid of *Abraham*, that when he went to offer up his Son *Iſaac* upon the Altar for a Burnt-Offering, which was to him a very great Part of Self-denial, that he counted that Act of his, *Worſhipping God.*

Q. *Will you be pleaſed to read the Text?*

A. Yes; *And* Abraham *ſaid unto his young Men, Abide ye here with the Aſs, and I and the Lad will go yonder and worſhip*, &c. This now was when he was going to ſlay his Son *Iſaac*, *Gen.* 22. 5.

Q. *What is Self-denial?*

A. It is for a Man to forſake his *All*, for the ſake of Jeſus Chriſt.

Q. *Will you prove this by a Scripture or two?*

A. Yes; whoſoever he be of you that forſaketh not all that he hath, he cannot be my Diſciple, *Luke* 14. 33.

Q. *Indeed this is a full Place, can you give me one more?*

A. Yes; what Things were Gain to me, thoſe I count Loſs for Chriſt; yea doubtleſs and I count all Things but Loſs for the Excellency of the Knowledge of Chriſt Jeſus my Lord, for whom I have ſuffered the Loſs of all Things, and do count them but Dung, that I may win Chriſt, *&c. Phil.* 3. 7, 8.

Q. *Theſe two are indeed a ſufficient Anſwer to my queſtion; but pray will you now give me ſome particular Inſtances of the Self-denial of them that have heretofore been the Followers of Chriſt?*

A. Yes; *Abel* denied himſelf, to the loſing of his Blood; *Abraham* denied himſelf, to the loſing of his Country and his Father's Houſe; *Moſes* denied himſelf of a Crown and a Kingdom, and of Eaſe and Tranquillity; *Joſeph* denied himſelf of fleſhly Luſts, *Gen.* 4. 8. *chap.* 12. 1, 2, 3, 4. *Heb.* 11. 24, 25, 26, 27. *Gen.* 39. 7, 8, 9.

Q. *But theſe Men each of them denied themſelves but of ſome things, did they?*

A. You ſee *Abel* loſt all, his Blood and all; *Abraham* loſt his Country to the Hazard of his Life, ſo did *Moſes* in leaving the Crown and Kingdom, and *Joſeph* in denying his Miſtreſs, *Gen.* 12. 13. *Heb.* 11. 27. *Gen.* 39. 10, *to* 15.

Q. *Will you diſcourſe a little particularly of ſelf-denial?*

A. With all my heart.

Q. *Firſt then, pray in what Spirit muſt this* ſelf-denial *be performed?*

A. It muſt be done in the Spirit of Faith, of Love, and of a ſound mind. Otherwiſe, if a Man ſhould ſell all that he hath and give to the poor, and his Body to be burnt beſides, it would profit him nothing, 1 *Cor.* 13. 1, 2, 3.

Q. *Who are like to miſcarry here?*

A. They whoſe Ends in Self-denial are not according to the Propoſals of the Goſpel.

Q. *Who are they?*

A. They that ſuffer through Strife and Vain-glory; or thus, they who ſeek in their Sufferings the Praiſe of Men more than the Glory of Chriſt, and Profit of their Neighbour.

Q. *Who elſe are like to miſcarry here?*

A. They that have Deſigns like *Ziba* to ingratiate themſelves by their pretended Self-denial into the Affections of the godly, and to enrich themſelves by this means, 2 *Sam.* 16. 1, 2, 3, 4.

Q. *Are there any other like to miſcarry here?*

A. Yes; they that by denying themſelves think with the Phariſee, to make themſelves ſtand more righteous in God's Eyes than others, *Luke* 18. 11, 12.

Q. *Who elſe are in danger of miſcarrying here?*

A. They who have fainted in their Works, they whoſe Self-denial hath at laſt been overcome by Self-love, *Gal.* 3. 4. *chap.* 6. 9.

Q. *Shall I propound a few more queſtions?*

A. If you pleaſe.

Q. *What then if a Man promiſeth to deny himſelf hereafter and not now, is not this one ſtep to this kind of Worſhip?*

A. No, by no means; for the reaſon why this Man refuſeth to deny himſelf *now*, is becauſe his Heart at preſent ſticks cloſer to his

his Luſts and the World, than to God and Chriſt.

Q. *Can you give me a Scripture Inſtance to make this out?*

A. Yes; *Eſau* never intended for ever to part with the Bleſſing, he intended to have it hereafter; but God counted his not chooſing of it at preſent, a deſpiſing of it, and a preferring of his Luſts before it; and therefore when he would, God would not, but reject both him and his Tears, *Gen.* 25. 30, *to* 34. *Heb.* 12. 14, 15, 16.

Q. *How and if a Man ſhall ſay thus, I am willing to deny myſelf in many things, tho' he cannot deny himſelf in all, is not this one Step in this part of this Worſhip of God?*

A. No, in no wiſe; for this Man doth juſt like *Saul*, he will ſlay a part, and will keep a part alive; the Kingdom muſt be taken from him alſo, 1 *Sam.* 15.

Q. *How if a Man be willing to loſe all but his Life?*

A. He that will ſave his Life ſhall loſe it, but he that will loſe his Life for my Sake, ſaith Chriſt, ſhall ſave it unto Life eternal, *Matt.* 16. 25. *John* 12. 25.

Q. *How if a Man has been willing to loſe all that he hath, but is not now, will not God accept of his Willingneſs in time paſt, though he be otherwiſe now?*

A. No; for the true Diſciple muſt deny himſelf daily, take up his Croſs daily, and go after Jeſus Chriſt, *Luke* 9. 23.

Q. *But how if a Man carrieth it well outwardly, ſo that he doth not diſhonour the Goſpel before Men, may not this be counted Self-denial?*

A. No, if he be not right at Heart; for though Man looketh on the outward Appearance, God looketh at the Heart, 1 *Sam.* 16. 7.

Q. *But if I be afraid my Heart may deceive me in this great Work, if hard things come upon me hereafter, is there no way to find out whether it will deceive me then or no?*

A. I will give you a few Anſwers to this queſtion, and will ſhew you firſt whoſe heart is like to deceive him in this work.

Q. *Will you befriend me ſo much?*

A. Yes; 1. He that makes not daily Conſcience of Self-denial, is very unlike to abide a Diſciple for times to come, if difficult. *Judas* did not deny himſelf daily, and therefore fell when the Temptation came, *John* 12. 6.

Q. *Will you give me another Sign?*

A. Yes; he that indulgeth any one ſecret Luſt under a Profeſſion, is not like to deny himſelf in all things for Chriſt.

Q. *Who are they that indulge their* Luſts?

A. They that make Proviſion for them, either in Apparel, or Diet, or otherwiſe, *Rom.* 13. 12, 13, 14. *Iſa.* 3. 16, *to* 21. *Amos* 6. 3, 4, 5, 6.

Q. *Who elſe do ſo?*

A. They that excuſe their Sins, and keep them diſguiſed that they may not be reprehended, as *Saul* did, &c. 1 *Sam.* 15. 18, *to* 22.

Q. *Who elſe are they that indulge their Luſts?*

A. They that heap up to themſelves ſuch Teachers as favour their Luſts, 2 *Tim.* 4. 3, 4. *Iſa.* 30. 10.

Q. *Who elſe do indulge their Sins?*

A. They that chuſe rather to walk by the imperfect Lives of Profeſſors than by the Holy Word of God: or thus, they that make the Miſcarriages of ſome good Men an Encouragement unto themſelves to forbear to be exact in Self-denial, theſe eat up the Sins of God's People as Men eat Bread, *Hoſ.* 4. 7, 8, 9.

Q. *Will you now ſhew me who are like to do this part of God's Worſhip acceptably?*

A. Yes; he whoſe Heart is ſet againſt Sin as Sin, is like to deny himſelf acceptably, *Rom.* 7. 13, 14.

Q. *Who elſe?*

A. He that hath the Senſe and Savour of Forgiveneſs of Sins upon his Heart, 2 *Cor.* 5. 14.

Q. *Who elſe is like to deny himſelf well?*

A. He that hath his Affections ſet upon Things above, where Chriſt ſitteth at the right Hand of God, *Col.* 3. 1, 2, 3, 4, 5.

Q. *Who elſe is like to deny himſelf well for Chriſt?*

A. He that ſeeth a greater Treaſure in Self-denial, than in ſelf-ſeeking, 2 *Cor.* 12. 9, 10, 11. *Heb.* 11. 24, 25, 26.

Q. *Are there none other ſigns of one that is like to do this part of God's worſhip acceptably?*

A. Yes; He that takes up his Croſs daily, and makes Chriſt's Doctrine his Example, *Luke* 6. 47, 48. *John* 12. 25, 26.

Q. *But how do you diſcover a Man to be ſuch a one?*

A. He keepeth his Heart with all Diligence, he had rather die than Sin; ill Carriages of Profeſſors break his Heart, nothing is ſo dear to him as the Glory of Chriſt, *Prov.* 4. 23. *Numb.* 11. 15. *Phil.* 3. 18. *Acts* 20. 24.

Q. *Pray can you give me ſome Motive to* Self-denial?

A. Yes; the Lord Jeſus *denied* himſelf for thee; what ſayeſt thou to that?

Q. *Wherein did Chriſt deny himſelf for me?*

A. He left his Heaven for thee; he denied for thy Sake to have ſo much of this World as hath a Fox or a Bird, and he ſpilt his moſt precious Blood for thee, *John* 6. 38. *Luke* 9. 58. 2 *Cor.* 8. 9. *Rev.* 1. 5.

Q. *Can you give another Motive to Self-denial?*

A. Yes; what ſhall it profit a Man if he ſhall gain the whole World and loſe his own Soul? *Luke* 8. 36.

Q. *But why doth God require Self-denial of*

of them that will be ſaved?

A. God doth not require Self-denial as the Means to obtain Salvation, but hath laid it down as a Proof of the Truth of a Man's Affections to God and Chriſt.

Q. *How is Self-denial a Proof of the Truth of a Man's Affections to God?*

A. In that for the ſake of his Service, he leaveth all his Enjoyments in this World. Thus he proved *Abraham*'s Affections, thus he proved *Peter*'s Affections, and thus he proved their Affection that you read of in the Goſpel, *Gen.* 22. 12. *Matt.* 4. 18, 19, 20, 21, 22. *Luke* 9. 57, *to* 63.

Q. *What reaſon elſe can you produce why God requireth Self-denial?*

A. Self-Denial is one of the diſtinguiſhing characters by which true Chriſtians are manifeſted from the feigned Ones: for thoſe that are feigned, flatter God with their Mouth, but their Hearts ſeek themſelves; but the Sincere, for the Love that he hath to Chriſt, forſaketh all that he hath for his ſake, *Pſalm* 78. 36, 37. *Ezek.* 33. 31, 32.

Q. *Is there yet another reaſon why God requireth Self-denial of them that profeſs his Name?*

A. Yes; becauſe by Self-denial the Power and Goodneſs of the Truths of God are made manifeſt to the incredulous World. For they cannot ſee but by the Self-denial of God's People, that there is ſuch Power, Glory, Goodneſs and Deſireableneſs in God's Truth as indeed there is, *Dan.* 3. 16, 28. *Phil.* 1. 12, 13.

Q. *Have you another Reaſon why God requireth Self-denial?*

A. Yes; becauſe Self-denial prepareth a Man, tho' not for the Pardon of his Sin, yet for that *far more exceeding and eternal weight of Glory, that is laid up only for them that deny all that they have for the Lord Jeſus his Name and Cauſe in this World,* 2 Cor. 4. 8, 9, 10, 17. 2 *Theſſ.* 1, 5, 6.

Q. *Before you conclude, will you give me a few Inſtances of the Severity of God's hand upon ſome Profeſſors, that have not denied* themſelves *when called thereto by him?*

A. Yes, willingly; *Lot*'s Wife for but looking behind her towards *Sodom*, when God called her from it, was ſtricken from Heaven, and turned into a Pillar of Salt, therefore remember *Lot*'s Wife, *Gen.* 19. 17, 26. *Luke* 17. 31, 32.

Q. *Can you give me another inſtance?*

A. Yes; *Eſau* for not denying himſelf of one morſel of Meat was denied a Share in the Bleſſing, and could never obtain it after, though he ſought it carefully with Tears, *Gen.* 25. 32, 33, 34. *Heb.* 12. 14, 15.

Q. *Have you at hand another inſtance?*

A. Yes; *Judas* for not-denying himſelf, loſt Chriſt, his Soul, and Heaven: and is continued the great Object of God's Wrath among all damned Souls, *John* 12. 5, 6. *Luke* 22. 3, 4, 5, 6. *Mat.* 26. 14, 15, 16. *Acts* 1. 25.

Q. *Will you give me one more inſtance, and ſo conclude?*

A. Yes; *Ananias* and *Saphira* his Wife, did for the want of Self-denial, pull upon themſelves ſuch Wrath of God, that he ſlew them, while they ſtood in the midſt before the Apoſtles, *Acts* 5. 1, *to* 15.

The Concluſion.

BEFORE I wind up this diſcourſe, I would lay down theſe few things for you to conſider of, and meditate upon.

I. Conſider, That ſeeing every one by Nature are accounted Sinners; 'Tis no matter whether thy actual *Sins* be little or great, few or many, thy ſinful Nature hath already lain thee under the Curſe of the *Law*.

II. Conſider, That therefore thou haſt already ground for Humiliation, Sins to repent of, Wrath to fly from, or a Soul to be damned.

III. Conſider, That time ſtays not for thee, and alſo that as time goes, Sin encreaſeth; ſo that at laſt the end of thy time, and the compleating of thy Sin, are like to come upon thee in one moment.

IV. Bring thy laſt Day often to thy Bedſide, and ask thy Heart if this Morning thou waſt to die, if thou be ready to die or no.

V. Know 'tis a ſad thing to lie a dying, and to be afraid to die; to lie a dying and not to know whither thou art going; to lie a dying, and not to know whether good Angels or bad muſt conduct thee out of this miſerable World.

VI. Be often remembring what a Bleſſed Thing it is to be ſaved, to go to Heaven, to be made like Angels, and to dwell with God and Chriſt to all Eternity.

VII. Conſider how ſweet the Thought of Salvation will be to thee when thou ſeeſt thy ſelf in Heaven, whilſt others are roaring in Hell.

The Lord Jeſus Chriſt be with thy Spirit.

The

The HOLY CITY:

OR, THE

NEW JERUSALEM.

WHEREIN

Its goodly Light, Walls, Gates, Angels, and the Manner of their Standing, are Expounded:

Alſo her Length and Breadth; together, with the Golden-Meaſuring-Reed, Explained:

AND

The GLORY of ALL unfolded.

AS ALSO,

The Numerouſneſs of its Inhabitants: And what the Tree and Water of Life are, by which they are ſuſtained.

Glorious Things are ſpoken of thee, O City of God, Pſal. 87. 3.
And the Name of the City from that Day ſhall be called, THE LORD IS THERE, Ezek. 48. 35.

The EPISTLE to four Sorts of READERS.

I. To the Godly Reader.

FRIEND,

THOUGH *the Men of this World, at the Sight of this Book, will not only deride, but laugh in Conceit, to conſider that one ſo low, contemptible, and inconſiderable as I, ſhould buſie my ſelf in ſuch Sort, as to meddle with the Expoſition of ſo hard and knotty a Scripture, as here they find the ſubject Matter of this little Book; yet do thou remember,* that God hath choſen the fooliſh Things of this World to confound the Wiſe, and Things that are not, to bring to nought Things that are: *Conſider alſo, that even of old it hath been his Pleaſure* to hide theſe Things from the Wiſe and Prudent, and to reveal them unto Babes.

1 Cor. 1. 27, 28. Mat. 11. 25. and 21. 15, 16.

I tell you, that the Operation of the Word and Spirit of God (without depending upon that Idol, *ſo much adored) is ſufficient of it ſelf* to ſearch out all Things, even the deep Things of God.

1 Cor. 2. 10.

The Occaſion of my firſt medling with this Matter, was as followeth:

Upon a certain First-Day, *I being together with my Brethren, in our Priſon-Chamber, they expected that, according to our Cuſtom, ſomething ſhould be ſpoken out of the Word, for our mutual Edification; but at that Time I felt my ſelf (it being my Turn to ſpeak) ſo empty, ſpiritleſs, and barren, that I thought I ſhould not have been able to ſpeak among them ſo much as five Words of Truth, with Life and Evidence; but at laſt, it ſo fell out, that providentially I caſt mine Eye upon the eleventh Verſe of the one and twentieth Chapter of this Propheſy; upon which, when I had conſidered a while, methought I perceived ſomething of that JASPER, in whoſe Light you there find this HOLY CITY is ſaid to come or deſcend; wherefore having got in my Eye ſome dim Glimmerings thereof, and finding alſo in my Heart a Deſire to ſee further thereinto; I with a few Groans did carry my Meditations to the Lord JESUS for a Bleſſing, which he did forthwith grant according to his Grace; and helping me to ſet before my Brethren, we did all eat, and were all refreſhed; and behold alſo, that while I was in the diſtributing of it, it ſo encreaſed in my Hand, that of the Fragments that we left, after we had well dined, I gathered up this Basket-full. Methought the more I caſt mine Eye upon the whole Diſcourſe, the more I ſaw lye in it:*

Wherefore

Wherefore ſetting my ſelf to a more narrow Search, through frequent Prayer to God (what firſt with doing, and then with undoing, and after that with doing again) I thus did finiſh it.

But yet, notwithſtanding all my Labour and Travel in this Matter, I do not, neither can I expect that every godly Heart ſhould in every Thing ſee the Truth and Excellency of what is here diſcourſed; neither would I have them imagine that I have ſo thorowly viewed this Holy City, but that much more than I do here cruſh out, is yet left in the Cluſter: Alas! I ſhall only ſay thus, I have cruſh'd out a little Juice to ſweeten their Lips withal; not doubting but in a little Time more large Meaſures of the Excellency of this City, and of its Sweetneſs and Glory, will by others be opened and unfolded; yea, if not by the Servants *of the Lord JESUS, yet by* the Lord Himſelf, *who will have this City builded and ſet in its own Place.*

But, I ſay, for this DISCOURSE, if any of the Saints that read herein, think they find nought at all but Words (as many Times it falleth out, even in their reading the Scriptures of God themſelves) I beg, I ſay, of ſuch, that they read charitably, judge modeſtly; and alſo that they would take heed of concluding, that becauſe they for the preſent ſee nothing in this or that Paſſage, that therefore there is nothing in it: Poſſibly from that which thou mayeſt caſt away as an empty Bone, others may pick both good and wholeſome Bits; yea, and alſo out of that, ſuck much nouriſhing Marrow. You find by Experience, that that very Bit that will not down with one, may yet not only down, but be healthful and nouriſhing to another. Babes are more for Milk than ſtrong Meat, though Meat will well digeſt with thoſe that are of riper Years. 1 Cor. 3. 1, 2.

Wherefore that which thy Weakneſs will not ſuffer thee to feed on, leave; and go to the Milk and Nouriſhment that in other Places thou ſhalt find. Heb. 5. 12, 13, 14.

II. To the Learned Reader.

MY *Second Word is to my Wiſe and* Learned Reader.

Sir, I ſuppoſe in your reading of this DISCOURSE, you will be apt to blame me for two Things: Firſt, becauſe I have not ſo beautified my Matter with Acuteneſs of Language as you could wiſh or deſire. Secondly, Becauſe alſo I have not given you, either in the Line, or in the Margent, a Cloud of Sentences from the Learned Fathers, *that have according to their Wiſdom (poſſibly) handled theſe Matters long before me.*

To the firſt, I ſay, The Matter indeed is excellent and high; but for my Part, I am weak and low; it alſo deſerveth a more full and profound Diſcourſe *than my ſmall Parts will help me to make upon the Matter: But yet ſeeing* the Lord looketh not at the outward Appearance, but on the Heart; *neither regardeth* high ſwelling Words of Vanity, *but pure and naked Truth; and ſeeing alſo that a Widow's Mite being all, even Heart as well as Subſtance, is counted more, and better, than to caſt in little out of much, and that little too perhaps the worſt. I hope, my* Little *being* All, *my* Farthing *(ſeeing I have no more) may be accepted and counted for a great deal in the LORD's Treaſury. Beſides, Sir, Words eaſy to be underſtood do often* hit the Mark; *when high and learned ones do only* pierce the Air. *He alſo that ſpeaks to the weakeſt, may make the Learned underſtand him; when he that ſtriveth to be high, is not only for the moſt Part underſtood but of a Sort, but alſo many Times is neither underſtood by them, nor by himſelf.*

Secondly, The Reaſon why you find me empty of the Language of the Learned, *I mean their Sentences and Words, which others uſe, is, becauſe I have them not, nor have not read them: had it not been for the BIBLE, I had not only not thus done it, but not at all.*

Laſtly, I do find in moſt ſuch a Spirit of Whoredom and Idolatry *concerning the* Learning *of this World, and Wiſdom of the Fleſh, and GOD's Glory ſo much ſtained and diminiſhed thereby; that had I all their Aid and Aſſiſtance at Command, I durſt not make uſe of ought thereof, and that for fear leſt that Grace, and thoſe Gifts that the Lord hath given me, ſhould be attributed to their Wits, rather than the Light of the Word and Spirit of GOD:* Wherefore I will not take of them from a Thread to a Shoe-Latchet, leſt they ſhould ſay, we have made *Abraham* rich. Gen. 14. 23.

Sir, What you find ſuiting with the Scriptures, take, though it ſhould not ſuit with Authors; but that which you find againſt the Scriptures, ſlight, though it ſhould be confirmed by Multitudes of them. Yea, further, where you find the Scriptures and your Authors jump, yet believe it for the ſake of Scriptures Authority. I honour the Godly, as Chriſtians, but I prefer the BIBLE before them; and having that ſtill with me, I count my ſelf far better furniſhed than if I had (without it) all the Libraries of the two Univerſities: Beſides, I am for drinking Water out of my own Ciſtern; *what GOD makes mine by the Evidence of his Word and Spirit, that I dare make bold with: Wherefore ſeeing, though I am without their learned Lines, yet well furniſhed with the Words of GOD, I mean the BIBLE, I have contented my ſelf with what I there have found, and having ſet it before your Eyes,*

I pray read and take, Sir, what you like beſt;
And that which you like not, leave for the reſt.

III. To the Captious Reader.

MY *third Word is to the captious and wrangling Reader.*

Friend, However thou cameſt by this Book, I will aſſure thee, thou waſt leaſt in my Thoughts when I writ it; I tell thee, I intended this Book as little for thee, as the Gold-ſmith intendeth his Jewels and Rings for the Snout of a Sow. Wherefore put on Reaſon,
Matt. 7. 6. *and lay aſide thy Frenzy*; Be ſober, or lay by the Book.

IV. To the Mother of Harlots, &c.

MY *fourth Word is to the* Lady of Kingdoms, the Well-favoured *Harlot*, the Miſtreſs of Witchcrafts, and the Abominations of the Earth.

Miſtreſs, I ſuppoſe I have nothing here that will either pleaſe your wanton Eye, or go down with your voluptuous Palate: Here is Bread indeed, as alſo Milk and Meat; but here is neither Paint *to adorn thy* wrinkled Face, *nor* Crutch *to uphold or underſhore thy*
Mal. 1. 12 13. Ezek. 8. 17. Mat. 11. 19. Iſa. 37. 22. Ezek. 22. 7. to 12. Iſa. 66. 10, 11. ſhaking, tottering, ſtaggering Kingdom of *Rome*; *but rather a certain Preſage of thy ſudden and fearful final downfall, and of the Exaltation of that holy Matron, whoſe Chaſtity thou doſt abhor, becauſe by it ſhe reproveth and condemneth thy leud and ſtubborn Life. Wherefore,* Lady, *ſmell thou may'ſt of this, but taſte thou wilt not: I know that both thy wanton Eye, with all thy mincing Brats that are intoxicated with thy Cup, and inchanted with thy Fornications, will at the Sight of ſo homely and plain a Diſh as this, cry,* Foh! *ſnuff, put the Branch to the Noſe, and ſay, Contemptible!* But Wiſdom is juſtified of all her Children. *The Virgin Daughter of* Zion *hath deſpiſed thee, and laughed thee to ſcorn*; Jeruſalem *hath ſhaken her Head at thee; yea, her GOD hath ſmitten his Hands at thy diſhoneſt Gain and Freaks.* Rejoice ye with *Jeruſalem*, and be glad for her, all ye that love her; rejoyce for Joy with her, all ye that mourn for her; that ye may ſuck and be ſatisfied with the Breaſts of her Conſolations, that ye may milk out and be delighted with the Abundance of her Glory.

JOHN BUNYAN.

The HOLY CITY:
OR THE
NEW JERUSALEM.

Revelations XXI. 10, to 28.

And he carried me away in the Spirit to a great high Mountain, and ſhewed me that great City, the holy Jeruſalem, deſcending out of Heaven from God,

Having the Glory of God: and her Light was like unto a Stone moſt precious, even like a Jaſper Stone, clear, as Cryſtal:

And had a Wall great and high, and had twelve Gates, and at the Gates twelve Angels and Names written thereon, which are the Names of the twelve Tribes of the Children of Iſrael.

On the Eaſt three Gates, on the North three Gates, on the South three Gates, and on the Weſt three Gates.

And the Wall of the City had twelve Foundations, and in them the Names of the twelve Apoſtles of the Lamb.

And he that talked with me had a golden Reed to meaſure the City, and the Gates thereof and the Wall thereof.

And the City lieth four-ſquare, and the Length is as large as the Breadth: and he meaſured the City with the Reed, twelve thouſand Furlongs: the Length and the Breadth, and the Height of it are equal.

And he meaſured the Wall thereof, an hundred and forty and four Cubits, according to the Meaſure of a Man, that is of the Angel.

And the Building of the Wall of it was of Jaſper, and the City was of pure Gold, like unto clear Glaſs.

And the Foundations of the Wall of the City were garniſhed with all manner of precious Stones. The firſt Foundation was Jaſper; the ſecond Sapphire; the third, a Chalcedony; the fourth, an Emerald;

The fifth, Sardonyx; the ſixth, Sardius; the Seventh, Chryſolite; the eighth Beryl; the ninth, a Topaz; the tenth, a Chryſopraſus; the eleventh a Jacinth; the twelfth, an Amethyſt.

And the twelve Gates were twelve Pearls, every ſeveral Gate was of one Pearl; and the Street of the City was pure Gold, as it were tranſparent Glaſs.

And I ſaw no Temple therein: for the Lord God Almighty, and the Lamb are the Temple of it.

And the City had no need of the Sun, neither of the Moon to ſhine in it: for the Glory of God did lighten it, and the Lamb is the Light thereof.

And the Nations of them which are ſaved, ſhall walk in the Light of it: and the Kings of the Earth do bring their Glory and Honour unto it.

And the Gates of it ſhall not be ſhut at all by Day: for there ſhall be no Night there.

And they ſhall bring the Glory and Honour of the Nations into it.

And there ſhall in no wiſe enter into it any thing that defileth, neither whatſoever worketh Abomination, or maketh a Lie: but they which are written in the Lamb's Book of Life.

CHAP. XXII. 1, 2, 3, 4.

And he ſhewed me a pure River of Water of Life, clear as Cryſtal, proceeding out of the Throne of God, and of the Lamb.

In the midſt of the Street of it, and of either ſide of the River, was there the Tree of Life, which bare twelve manner of Fruits, and yielded her Fruit every Month: and the Leaves of the Tree were for the healing of the Nations.

And there ſhall be no more Curſe: but the Throne of God, and of the Lamb ſhall be in it; and his Servants ſhall ſerve him.

And they ſhall ſee his Face, and his Name ſhall be in their Foreheads.

IN my dealing with this Myſtery, I ſhall not meddle where I ſee nothing, neither ſhall I hide from you that which at preſent I conceive to be wrapt up therein: only you muſt not from me look for much Enlargement, though I ſhall endeavour to ſpeak as much in few Words, as my Underſtanding and Capacity will enable me, through the Help of Chriſt.

In the Deſcription of this holy City, you have theſe five general *Heads*:

Firſt, The Viſion of this City in general.

Secondly, A Diſcovery of its Defence, Entrances, and Faſhion, in particular.

Thirdly, A Relation of the Glory of each.

Fourthly, A Diſcovery of its Inhabitants, their Quality and Numerouſneſs.

Fifthly, A Relation of its Maintenance, by which it continueth in Life, Eaſe, Peace, Tranquility, and Sweetneſs forever.

To all which I ſhall ſpeak ſomething in their proper Places, and ſhall open them before you.

But before I begin with any of them, I muſt ſpeak a Word or two concerning *John*'s Qualification, whereby he was enabled to behold and take a View of this City; which Qualification he relateth in theſe Words following.

Verſe 10. *And he carried me away in the Spirit to a great and high Mountain, and ſhewed me that great City, the Holy Jeruſalem, deſcending out of Heaven from God.*

John qualified for this Viſion.

The Angel being to ſhew this holy Man this great and glorious Viſion, he firſt (by qualifying of him) puts him into a ſuitable Capacity to behold and take the View thereof; *He carried me away in the Spirit*: When he ſaith, *He carried me away in the Spirit*, he means he was taken up into the Spirit, his Soul was greatly ſpiritualized: Whence take Notice, that an ordinary Frame of Spirit is not able to comprehend, nor yet to apprehend extraordinary things: Much of the Spirit diſcerns much of God's Matters; but little of the Spirit diſcerneth but little of them: *I could not ſpeak to you as unto ſpiritual, but as unto carnal, even as unto Babes in Chriſt; I have fed you with Milk, and not with Meat; for hitherto ye were not able to bear it, nor yet are ye able.* 1 Gor. 3. 1, 2.

And he carried me away in the Spirit, &c. Thus it was with the Saints of old, when God had either ſpecial Work for them to do, or great things for them to ſee: *Ezekiel*, when he had the Viſion of this City in the old Law, in the Captivity at *Babylon*, he muſt be firſt forefitted with a competent Meaſure of the Spirit, *Ezek.* 40. 2. *John* alſo, when he had the whole Matter of this Prophecy revealed unto him, he muſt be in the Spirit; *I was* (ſaith he) *in the Spirit on the Lord's Day, and heard behind me a great Voice, as of a Trumpet talking with me*, &c. Whence note again, That when God calls a Man to this or that Work for him, he firſt fits him with a ſuitable Spirit: *Ezekiel* ſaith, when God bid him ſtand upon his Feet, *That the Spirit entered into him, and ſet him upon his Feet.* Rev. 1. 10, 11. When God calls to work, he fits for Work. Ezek. 2. 1, 2.

And he carried me away, &c. Mark, *And he carried me* [*away*] &c. As a Man muſt have much of the Spirit that ſees much of God, and his goodly Matters; ſo he muſt be alſo *carried AWAY with it*; he muſt by it be taken off from Things carnal and earthly, and taken up into the Glory of Things that are ſpiritual and heavenly: The Spirit loveth to do what it doth in private; that

that Man to whom God intendeth to reveal great Things, he takes him aſide from the Lumber and Cumber of this World, and carrieth him away in the Solace and Contemplation of the Things of another World; *And when they were alone, he expounded all Things to his Diſciples*; Mark, *And when they were ALONE*; according to that of the Prophet, *Whom ſhall he teach Wiſdom, and whom ſhall he make to underſtand Doctrine? they that are WEANED from the Milk, and DRAWN from the Breaſts.* Whence obſerve alſo, He is the Man that is like to know moſt of God, that is often-eſt in * private with him: He that obeyeth, when God ſaith, *Come up hither*, he ſhall ſee *the Bride, the Lamb's Wife: For a Man thro' deſire having SEPARATED himſelf, ſeeketh and Intermedleth with all Wiſdom.*

Mark 4. 34.
Iſa. 28. 9.
* Luke 2. 25, to 39.
Prov. 18. 1.

And he carried me away in the Spirit to a great and high Mountain. Thus having ſhewed his Frame, and inward Diſpoſition of Spirit; he now comes to tell us alſo of the Place or Stage on which he was ſet; to the end that now being fitted by Illumination, he might not be hindred of his Viſion by ought that might intercept: *He carried me away in the Spirit to a great and high Mountain.* Thus did God of old alſo; for when he ſhewed to *Moſes* the Patterns of the Heavenly things, he muſt aſcend into the Mount *Sinai*: he muſt into the Mount alſo, when he hath the View of the Holy Land, and of that *goodly Mountain Lebanon*: Whence we may learn, That the Things of God are far from Man, as he is natural; and alſo that there are very great things between us and the ſight of them; none can ſee them but ſuch as are carried away in the Spirit, and ſet on high.

Exod. 19. 3.
Deut. 32. 49.

----*To a great and high Mountain.* This *Mountain* therefore ſignifieth the *Lord Chriſt*, on which the Soul muſt be placed, as on a mighty Hill, whereby he may be able (his Eyes being anointed with ſpiritual Eye-ſalve) to ſee over the Tops of thoſe mighty Corruptions, Temptations, and ſpiritual Enemies, that like high and mighty Towers are built by the wicked one, to keep the View of God's things from the ſight of our Souls: wherefore Chriſt is called, *The Mountain of the Lord's Houſe*, or that on which the Houſe of God is placed; he is alſo called, *The Rock of Ages*, and, *The Rock that is higher than we: The Hill of God is an high Hill, as Baſhan; an high Hill, as the Hill of Baſhan.* This is the Hill from whence the Prophet *Ezekiel* had the Viſion of this City: *And upon this Rock* (ſaith Chriſt) *will I build my Church, and the Gates of Hell ſhall not prevail againſt it.*

2 Cor. 10. 5, 6.
Pſal. 68. 15
Ezek. 40. 2.
Mat. 16. 18.

And he carried me away in the Spirit to a great and high Mountain, and ſhewed me that great City, the holy Jeruſalem. Having thus told us how, and with what he was qualified, he next makes Relation of what he ſaw, which was, *that great City, the holy Jeruſalem.*

Jeruſalem, in the Language of the Scripture, is to be acknowledged for the Church and Spouſe of the Lord Jeſus; and is to be conſidered either generally, or more particularly. Now as ſhe is to be taken generally, ſo ſhe is to be underſtood as being **the whole Family in Heaven and Earth*; and as ſhe is thus looked upon, ſo ſhe is not conſidered with reſpect to this or that State and Condition of the Church here in the World, but ſimply, as ſhe is the Church: therefore it is ſaid, when at any time any are converted from Satan to God, *That they are come to Mount Sion, the City of the living God, the Heavenly Jeruſalem; to an innumerable company of Angels; to the general Aſſembly and Church of the Firſt-born that are written in Heaven; to God the Judge of all, and to the Spirits of juſt Men made perfect; to Jeſus, and to the Blood of ſprinkling.*

Jeruſalem conſidered in general.
* Eph. 3. 15.
Heb. 12. 22, 23, 24.

But again, As *Jeruſalem* is thus generally to be underſtood, ſo alſo ſhe is to be conſidered more particularly: 1. Either as ſhe relates to her firſt and pureſt State; or, 2. As ſhe relates to her declined and captivated State; or, 3. With Reference to her being recovered again from her apoſtatized and captivated Condition: Thus it was with *Jeruſalem* in the Letter; which threefold State of this City ſhall be moſt exactly anſwered by our *Goſpel Jeruſalem*, by our New-Teſtament-Church. Her firſt State was in the Days of Chriſt and his Apoſtles, and anſwered to *Jeruſalem* in the Days of *Solomon*; her ſecond State is in the Days of Antichriſt, and anſwereth to the carrying away of the Jews from their City into *Babylon*; and her third State is this in the Text, and anſwereth to their Return from Captivity, and rebuilding their City and Walls again: All which will be fully manifeſt in this Diſcourſe following.

Jeruſalem is to be conſidered more particularly.

Beſides, That this holy City that here you read of, is the Church, the Goſpel-Church, returning out of her long and Antichriſtian Captivity; conſider,

First, She is here called a *City*, the very Name that our Primitive * Church went under; which Name ſhe loſeth all the while of her Apoſtatizing and Captivity under Antichriſt: for obſerve, I ſay, all the while ſhe is under the Scourge of the *Dragon*, *Beaſt*, and the *Woman in Scarlet*, &c. ſhe goeth under the Name of *a Woman, a Woman in Travail, a Woman flying before the Dragon, a Woman flying into the Wilderneſs*, there to continue in an afflicted and tempted Condition, and to be glad of Wilderneſs Nouriſhment, until the time of her Enemies were come to an end, *Rev.* 12.

* Eph. 3. 19.
Rev. 13.

Now the reaſon why ſhe loſt the Title of *City*, at her going into Captivity, is, Becauſe then ſhe loſt her Situation and Strength; ſhe followed others than Chriſt, wherefore he ſuffered her Enemies to ſcale her

her Walls, to brake down her Battlements; he ſuffered, as you ſee here, the great Red Dragon, and Beaſt with ſeven Heads and ten Horns, to get into her Vineyard, who made moſt fearful Work both with her and all her Friends: her Gates alſo were now either broken down, or ſhut up, ſo that none could, according to her Laws and Statutes enter into her; her Charter alſo, even the Bible it ſelf, was moſt groſly abuſed and corrupted, yea, ſometimes burned and deſtroyed almoſt utterly, wherefore the Spirit of God doth take away from her the Title of *City*, and leaveth her to be termed a *Wandring Woman*, as aforeſaid: *The Court* Rev. 11. 2. *that is without the Temple* (ſaith the Angel) *leave out, and meaſure it not, for it is given to the Gentiles; and the holy City ſhall they tread under foot forty and two Months. The holy City ſhall they tread under foot*; that is, all the City-Conſtitutions, her Forts and Strength, her Laws and Privileges for a long time ſhall be laid aſide and ſlighted, ſhall become a Hiſſing, a Taunt, and a By-word among the Nations. And truly thus it was in the Letter, in the Deſtruction of *Jeruſalem* by the King of *Babylon* and his wicked Inſtruments, by whoſe Hands the City was broken up, the Walls pulled down, the Gates burned, the Houſes rifled, the Virgins raviſhed, and the Children laid dead in the Top of every Street, 2 *Chron.* 36. 17, to 22. *Jer.* 52. *Lam.* Ch. 1, 2, 3, 4. Now was *Zion* become a plowed Field, and *Jeruſalem* turned to heaps; a place of Briars and Thorns, and of Waſtneſs and Deſolation, *Mic.* 3. 12. *Iſa.* 7. 23, 24.

Secondly, The Phraſe alſo that is joyned with this of *City*, doth much concern the point; ſhe is here called, *The new and holy City*, which words are explained by theſe, *As a Bride adorned and prepared for her Husband*: the meaning is, That ſhe is now got into her Form, Faſhion, Order and Privileges again; ſhe is now ready, adorned, prepared, and put into her primitive State; Mark, though ſhe was in her State of Affliction called a *Woman*, yet ſhe was not then either called a *City*, or a *Woman ADORNED*: but rather a Woman robbed and ſpoiled; rent and torn among the Briars and Thorns of the Wilderneſs, *Iſa.* 5. 6. and 42. 22. and 32. 13, 14. Wherefore this City is nothing elſe but the Church returned out of Captivity from under the reign of *Antichriſt*: As is yet further manifeſt, becauſe,

Thirdly, We find no City to anſwer that which was built after the Jews return from *Captivity*, but this; for this, and only this is the City that you find in this Prophecy, that is nominated as the Antitype of *that Second of the Jews*: wherefore *John* hath no Relation of her while towards the doom of Antichriſt, and no Deſcription of her in particular until Antichriſt is unterly overthrown: as all may ſee that wiſely read the 17th, 18th, 19th, and 20th, Chapters of this Prophecy.

Why the Church at this Day is called by the Name of a *City*, rather than a Woman, Temple, Houſe, or the like.

-----*And ſhewed me that great City.* The holy Ghoſt is pleaſed at this time to give the Church the Name of a *City*, rather than any other Name, rather than the Name of *Spouſe*, *Woman*, *Temple*, and the like: (though he giveth us her under the Name of a Woman alſo, to help us to underſtand what he means) but I ſay, the Name of a *City* is now the Name in ſpecial, under which the Church muſt go, and that for ſpecial Reaſons:

Firſt, To ſhew us how great and numerous a People will then be in the Church; the Church may be a *Woman*, a *Temple*, a *Spouſe*, when ſhe is but few, but an handfull, but two or three; but to be a *City* and that in her Glory, it beſpeaks great Store of Members, Inhabitants, and Citizens; eſpecially when ſhe goeth under the Name of *a GREAT City*, as here ſhe does: *He ſhewed me that Great City.*

Secondly, She goeth rather under the Name of a *City*, than *Temple* or *Spouſe*; to ſhew us alſo how plentifully the Nations and Kingdoms of Men ſhall at that day traffick with her, and in her, for her goodly Merchandize of Grace and Life; to ſhew us, I ſay, what wonderful Cuſtom the Church of God at this Day ſhall have among all ſorts of People, for her Heavenly Treaſures. It is ſaid of *Tyrus* and *Babylon*, Ezek. 27. Rev. 18. 2, 3. That their Merchandize went into all the World, and Men from all Quarters under Heaven came to trade and to deal with them for their Wares; why thus it will be in the latter day with the Church of God, the Nations ſhall come from far; from *Tarſhiſh*, *Pul*, *Lud*, *Tubal*, *Javan*, *and the Iſles afar off*. They ſhall come, ſaith God, *out of all Nations upon Horſes and Mules,* Iſa. 66. 19. to 24. *and upon ſwift Beaſts, to my holy Mountain Jeruſalem: And it ſhall come to paſs, that from one new Moon to another, and from one Sabbath to another, ſhall all Fleſh come to worſhip before me, ſaith the Lord.* Alas, the Church at that Day when ſhe is a *Woman* only, or a *Temple* either, may be without that Beauty, Treaſure, Amiableneſs, and affecting Glory that ſhe will be endowed with when ſhe is a proſperous City: *His marvellous kindneſs is ſeen in a* Pſ. 31. 21. *ſtrong City.* In Cities, you know, are the Treaſures, Beauty, and Glory of Kingdoms, and 'tis thither Men go, that are deſirous to ſolace themſelves therewith: *Out of Zion, the Perfection of* * *Beauty, God* *Pſ. 50. 2. *hath ſhined.*

Thirdly, It is called a *City*, rather than a *Woman*, or *Temple*, to ſhew us how ſtrong and ſecurely it will keep its Inhabitants at that Day: *In that Day ſhall this Song be* Deut. 9. 1, 2. Num. 13. 28. *ſung, We have a ſtrong City, Salvation will God appoint for Walls and Bulwarks*: And verily if the Cities of the Gentiles, and the Strength of their Bars, and Gates, and Walls,

did ſo ſhake the Hearts, yea, the very Faith of the Children of God themſelves, how ſecure and ſafe will the Inhabitants of this City be, *even the Inhabitants of that City which GOD Himſelf will build?* &c.

But laſtly, and more eſpecially, The Church is called here *a City*, chiefly to ſhew us that now ſhe ſhall be undermoſt no longer: *Babylon* reigned, and ſo ſhall *Jeruſalem* at this Day: *And thou, O Tower of the Flock, the ſtrong Hold of the Daughter of Zion, unto thee ſhall it come, even the firſt Dominion,* Mic. 4. 8. *the Kingdom ſhall come to the Daughter of* Jeruſalem. Now ſhall ſhe, when ſhe is built and compleat, have a compleat Conqueſt and Victory over all her Enemies; ſhe ſhall reign over them; the Law ſhall go forth of her that rules them, and the Governors of all the World at that Day ſhall be *Jeruſalem*-Men: *And the Captivity* Ob. 20.21 *of this Hoſt of the Children of Iſrael ſhall poſſeſs that of the Canaanites, even unto Zarephath; and the Captivity of Jeruſalem which is in Sepharad, ſhall poſſeſs the Cities of the South: And Saviours ſhall come out of Mount Sion to judge the Mount of Eſau, and the Kingdom ſhall be the Lord's. For* Mic. 4. 1, 2, 3. *the Law ſhall go forth of Zion, and the Word of the Lord from Jeruſalem: And ye ſhall judge among many People, and rebuke ſtrong Nations afar off, and they ſhall beat their Swords into Plow-ſhares, and their Spears into Pruning-hooks: Nation ſhall not lift up a Sword againſt Nation, neither ſhall they learn War any more. There brake he the Ships of Tarſhiſh with an Eaſt-wind: As we have heard, ſo have we ſeen in the* Pſ. 48. 1, to 9. *City of the Lord of Hoſts, in the City of our God; God will eſtabliſh it for ever.* For obſerve it, Chriſt hath not only obtained the Kingdom of Heaven for thoſe that are his, when this World is ended, but hath alſo as a Reward for his Sufferings, the whole World given into his Hand; wherefore as all the Kings and Princes and Powers of this World have had their Time to reign, and have Glory in this World in the Face of all; ſo Chriſt will have his Time at this Day to ſhew who is *the only Potentate and Lord* 1 Tim. 6. 15. *of Lords.* At which Day he will not only ſet up his Kingdom in the midſt of their Kingdoms, as he doth now, but will ſet it up even upon the top of their Kingdoms; at which Day there will not be a Nation Iſa. 60. 12. in the World, but muſt bend to *Jeruſalem* or periſh: For *the Kingdom and Dominion, and Greatneſs of the Kingdom under the whole Heaven, ſhall be given to the People of the Saints of the moſt High, whoſe Kingdom is an everlaſting Kingdom, and all Dominions* Dan. 7.27 *ſhall ſerve and obey him. And his Dominion ſhall be from Sea to Sea, and from the River,* Zech. 9. 10 *to the Ends of the Earth.* O Holineſs! how ſhall it ſhine in Kings and Nations, when God doth this!

He ſhewed me that great City, the holy Jeruſalem, deſcending out of Heaven from God.

In theſe Words we are to enquire into three things:

Firſt, What he here ſhould mean by *Heaven.*

Secondly, What it is for this City to *deſcend out of it.*

Thirdly, and why ſhe is ſaid to deſcend out of it *from God.*

Firſt, For the Word *Heaven*, in Scripture it is variouſly to be underſtood, but generally either materially or metaphorically: Now not materially here, but metaphorically; and ſo is generally, if not always taken in this Book.

Now that it is not to be taken for the material Heavens where Chriſt in Perſon is: Conſider,

That the deſcending of this City is not the coming of glorified Saints with their Lord; becauſe that even after the deſcending, yea and building of this City, there ſhall be Sinners converted to God; but at the coming of the Lord Jeſus from Heaven with his Saints, *the Door ſhall be ſhut*; that is, the Door of Grace, againſt all Unbelievers, *Luke* 13. 25. *Matth.* 25. 10.

Therefore *Heaven* here is to be taken metaphorically, for the *Church*; which, as I ſaid before, is frequently ſo taken in this Prophecy, as alſo in many others of the holy Scriptures, *Rev.* 11. 15. *and* 12. 1, 2, 3, 7, 8, 10, 13. *and* 13. 6. *and* 19. 1, 14. *Jer.* 51. 48. *Matth.* 25. 1. &c. And obſerve it, though the Church of Chriſt under the Tyranny of Antichriſt, loſeth the Title of *a ſtanding City*, yet in the worſt of Times ſhe loſeth not the Title of *Heaven*; She is *Heaven* when the great red Dragon is in her, and *Heaven* when the third Part of her Stars are caſt unto the Earth; ſhe is *Heaven* alſo when the Beaſt doth open his Throat againſt her, *to blaſpheme her God, his Tabernacle, and thoſe that dwell in her.*

Secondly, Now then to ſhew you what we are to underſtand by this, that ſhe is ſaid to *DESCEND out of Heaven*; for indeed to ſpeak properly, *Jeruſalem* is always in Ezra 3. 1. the Scriptures ſet in the higheſt Ground, Neh. 12. 1. and Men are ſaid to deſcend, when they go Mat. 20. 17, 18. down from her, but to aſcend, or go up, Luke 19. 28. and 10 when they are going thitherwards: But 30. yet though this be true, there muſt alſo be ſomething ſignificant in this Word *deſcending*; wherefore when he ſaith, he ſaw this City to *DESCEND out of Heaven*, he would have us underſtand,

1. That though the Church under Anti- Heb. 7. 6, chriſt be never ſo low, yet out of her Loins 13, 14. ſhall they come, *that yet ſhall be a reigning City*: Generation is a deſcending from the Loins of our Friends; he therefore ſpeaks of the Generation of the Church: Wherefore the meaning is, That out of the Church that is now in Captivity, there ſhall come a compleat City, ſo exact in all Things, according to the Laws and Liberties, Privileges and Riches of a City, that ſhe ſhall lie level with the great Charter of Heaven.

Thus

Thus it was in the Type, the City after the Captivity was builded, even by thoſe that once were in Captivity, eſpecially by their Seed and Off-Spring; and thus it ſhall be in our New-Teſtament New *Jeruſalem*;
Iſa. 45. *They that ſhall be of thee*, ſaith the Prophet, (that is, of the Church of Affliction) *they ſhall build the old waſte Places; thou ſhalt raiſe up the Foundations of many Generations; and thou ſhalt be called, the Repairer of Breaches, and the Reſtorer of Paths to dwell*
Iſa. 58.11, 12. and 61 3, 4, 7. *in*; and again, They that ſometimes had Aſhes for Gladneſs, and the Spirit of Heavineſs inſtead of the Garment of Praiſe, *they ſhall build the old Waſtes, they ſhall raiſe up the former Deſolations, and they ſhall repair the waſte Cities, the Deſolations of many Generations; for your ſhame you ſhall have double, and for Confuſion they ſhall rejoyce in their Portion*, &c. Thus therefore by *deſcending*, we may underſtand that the Churches Generation ſhall be this Holy City, and ſhall build up themſelves the *Tower of the Flock*.

2. When he ſaith, This Holy City *deſcended out of Heaven*, he would have us underſtand alſo what a Bleſſing and Happineſs this City at her rebuilding will be to the whole World: Never
Mic. 5. 7. were kind and ſeaſonable Showers more profitable to the tender new-mown-Graſs, than will this City at this Day be, to the Inhabitants of the World; they will come as a Bleſſing from Heaven upon them: As the Prophet ſaith, *The Remnant of* Jacob *ſhall be in the midſt of many People, as a Dew from the Lord; as the Showers upon the Graſs, that tarrieth not for Man, nor waiteth for the Sons of Men.* O the Grace, the Light and Glory, that will ſtrike with ſpangling Beams from this City, as from a Sun, into the furtheſt Parts of the World! *Thus ſaith the Lord, as the new Wine is found in the Cluſter, and one ſaith, deſtroy it not, for a Bleſſing is in it: ſo will I do for my Servants ſake, that I may not deſtroy them all: I will bring forth a Seed out of* Jacob, *and out of* Judah *an Inheritor of my Holy Mountain; and my Elect ſhall inherit it, and my Servants ſhall dwell there: And* Sharon (where the ſweet Roſes grew, *Song.* 2. 1.) *ſhall be a Fold for Flocks, and the*
Iſa. 65. 8, 9, 10. *Valley of* Achor *a Place for the Herds to lie down in, for my People that have ſought me.*
Iſa. 19.24. *In that Day* Iſrael *ſhall be the third with* Egypt *and* Aſſyria, *even a Bleſſing in*
Zech.8.13 *the midſt of the Land. And it ſhall come to*
Pſal. 133. 3. *paſs, that as you were a Curſe among the Heathen, O Houſe of* Judah, *and Houſe of* Iſrael; *ſo will I ſave you, and you ſhall be a Bleſſing: Fear not, but let your Hands be ſtrong. As the Dew of* Hermon *that deſcended upon the Mountains of* Zion, *for there the Lord commanded the Bleſſing, even Life for evermore.*

And now for the third Particular, namely, What it is to *deſcend out of Heaven from God.*

1. To deſcend out of Heaven (that is, out of the Church in Captivity) *from God*, is this: The Church is the Place in which God doth beget all thoſe that are the Children of him; wherefore in that they are ſaid to *deſcend out of Heaven from God*, it is as if he had ſaid, The Children of the *Church* are Heaven-born, begotten of God, and brought forth in the Church of Chriſt: *For* Jeruſalem *which is above, is the Mother of us all: The Lord ſhall count when he writeth up the People, that this Man was born there.* Gal. 4.26. Pſal. 87.5, 6.

2. When he ſaith he ſaw this *Jeruſalem* come out of Heaven *from God*, he means, *That thoſe of the Church in Captivity that ſhall build this City, they ſhall be a People peculiarly fitted and qualified for this Work of God.* It was not all the Children of *Iſrael* that had their Hand in building *Jeruſalem* after the Captivity of old; *their* Neh. 3. 5 *Nobles put not their Hands to the Work of the Lord*; alſo there were many of *Judah* that Neh.6.17, were ſworn to *Tobiah* the arch Oppoſer of 18, 19. the building of the City, *becauſe of ſome Kindred and Relation that then was between them and him.* And as it was then, ſo we do expect it will be now; ſome will be even at the beginning of this Work, in *Babylon*, at that Time alſo ſome will be cowardly and fearful, yea, and *even Men* Neh. 6.10 *hired to hinder the Work.* Wherefore I ſay, 11, 12. thoſe of the Church that at that Day builded the City, they were Men of a particular and peculiar Spirit, which alſo will ſo be at the building of the *New Jeruſalem*: They whoſe Light breaks forth as the Morning, they that are mighty for a Spirit of Prayer, they that take away the Yoke, and ſpeaking Vanity, and that draw out their Soul to the Hungry; they that the Lord ſhall Iſa. 58. 8. guide continually, that ſhall have fat Bones, to 14. and that ſhall be as a watered Garden, whoſe Waters fail not, &c. *of them ſhall they be that build the old Waſtes, and that raiſe up the Foundations of many Generations*, &c. It was thus in all Ages, in every Work of God, SOME of his People, SOME of his Saints in ſpecial in all Ages, have been uſed to promote, and advance, and perfect the Work of their Generations.

3. This City deſcends or comes out of Heaven *from God*, that is, *by his ſpecial working and bringing to paſs*; 'twas God that gave them the Pattern even when they were in *Babylon*; 'twas God that put it into their Hearts while there, to pray for Deliverance; 'twas God that put it into the Hearts of the Kings of the *Medes* and *Perſians* to give them Liberty to return and build; and 'twas God that quailed the Hearts of thoſe that by oppoſing did endeavour to hinder the bringing the Work to Perfection; yea, it was God that did indeed bring the Work to Perfection; wherefore ſhe may well be ſaid to *deſcend out of Heaven from GOD*; as he alſo ſaith himſelf by the Prophet, [*I*] *will cauſe the Captivity of* Judah, *and the*

Captivity

Captivity of Iſrael *to return, and* [*I*] *will build them as at the firſt*, Ezek. 4. 1, to 5. Neh. 2. 8. and 3. 18. Ezra 7. 27. Neh. 4. 15. and 6. 15, 16. Jer. 33. 7. and 32. 44. Ezek. 36. 33, to 37. and 37. 11, to 15. Amos 9. 11.

Laſtly, When he ſaith he ſaw her deſcend *from God* out of Heaven, he may refer to her *Glory*, which at her declining departed from her, and aſcended to God; as the Sap returns into the Root at the Fall of the Leaf; which Glory doth again at her return deſcend, or come into the Church, and Branches of the ſame, as the Sap doth ariſe at the Spring of the Year; for indeed the Churches Beauty is from Heaven, and it either goeth up thither from her, or elſe comes from thence to her, according to the Natures of both Fall and Spring, *Cant.* 2.

Thus you ſee what this *HEAVEN* is, and what it is for this City to *DESCEND* out of it; alſo what it is for this City to deſcend out of it *FROM GOD*.

Ver. 11. *Having the Glory of God.* Theſe laſt Words do put the whole Matter out of Doubt, and do moſt clearly ſhew unto us, that the deſcending of this City is the perfect Return of the Church out of Captivity: The Church when ſhe began at firſt to go into Captivity, her Glory began to depart from her; and now ſhe is returning again, ſhe receiveth therewith her former Glory, *having the Glory of God.* Thus it was in the Type, when *Jeruſalem* went into Captivity under the King of *Babylon* (which was a Figure of the *Captivity* of our New Teſtament-Church under Antichriſt) it is ſaid *that then the Glory of God departed from them*, and went by Degrees, firſt out of the Temple *to the Threſhold of the Houſe*, and from thence with the Cherubims of Glory, *for that Time quite away from the City.*

Ezek. 10. 4, 18. and 11. 22, 23, &c.

Again, As the Glory of God departed from this City at her going into Captivity; ſo when ſhe returned again, ſhe had alſo then *returned to her the Glory of God*; whereupon this very Prophet that ſaw the Glory of God go from her at her going into Captivity, did ſee it, the very ſame; and that according as it departed, ſo return at her Deliverance: *He brought me to the Gate*, ſaith he, (that is, when by a Viſion he ſaw all the Frame and Patterns of the City and Temple, in the State in which it was to be after the Captivity) *He brought me to the Gate that looketh toward the Eaſt, and behold the Glory of the God of* Iſrael *came from the Way of the Eaſt* (the very ſame Way that it went, when it departed from the City, *Ezek.* 11. 23.) *his Voice was like the Voice of many Waters, and the Earth ſhined with his Glory; It was according to the Appearance of the Viſion which I ſaw, even according to the Viſion that I ſaw when I came to deſtroy the City, and the Viſion was like the Viſion that I ſaw by the River* Chebar; *and I fell on my Face, and the Glory of the Lord came into the Houſe by the Way of the Gate, whoſe proſpect is towards the Eaſt: ſo the Spirit took me up, and brought me into the inner Court, and behold, the Glory of the Lord filled the Houſe.* Ezek 43. 1 to 7.

Thus you ſee it was in the Deſtruction and Reſtoration of the Jews *Jeruſalem*, by which God doth plainly ſhew us how things will be in our Goſpel-Church; ſhe was to decline and loſe her Glory, ſhe was to be trampled (as ſhe was a City) for a long time under the Feet of the unconverted and wicked World: Again, She was after this to be builded, and to be put into her former Glory; at which time ſhe was to have her Glory, her former Glory, even *the Glory of God* returned to her again: *He ſhewed me*, ſaith *John, that great City the holy Jeruſalem, deſcending out of Heaven from God, having the Glory of God*: As he ſaith by the Prophet, *I am returned to Jeruſalem with Mercies, and my Houſe ſhall be built in it*: and again, *I am returned to Zion, and will dwell in the midſt of Jeruſalem.* Rev. 11. Zech. 1. 16 & 8. 3.

Having the Glory of God: There is the *Grace* of God, and the *Glory* of that Grace; there is the *Power* of God, and the *Glory* of that Power; and there is the *Majeſty* of God, and the *Glory* of that Majeſty; *Epheſ.* 1. 6. 2 *Theſſ.* 2. 9. *Iſa.* 2. 19.

'Tis true, God doth not leave his People in ſome ſenſe, even in the worſt of times, and in their moſt forlorn Condition; as he ſheweth by his being with them in their ſad ſtate in *Egypt* and *Babylon*, and other of their ſtates of calamity: as he ſaith, *Though I caſt them far off among the Heathen, and although I have ſcattered them among the Countries; yet will I be to them a little Sanctuary in the Countries where they ſhall come.* God is with his Church even in her greateſt Adverſity, both to limit, bound, meaſure, and appoint out to her, her quantity and quality, her beginning and duration of Diſtreſs and Temptation: but yet I ſay *the Glory of God*, in the Notion of *Ezekiel* and *John* (when they ſpeak of the Reſtoration of this City) that is not always upon his People, though always they are beloved and counted for his peculiar Treaſure. She may then have his *Grace*, but not at the ſame time the *Glory* of his Grace; his *Power*, but not the *glory* of his Power; ſhe may alſo have his *Majeſty*, when not the *glory* thereof: God may be with his Church, even then when *the Glory is departed from Iſrael.* Joh. 14. 18 Dan. 3. 25. Ezek. 11. 16. Iſa. 27. 7. 8, 9. Rev. 2. 10.

The Difference that is between her having his Grace, Power and Majeſty, and the Glory of each, is manifeſt in theſe following particulars; Grace, Power, and Majeſty, when they are in the Church in their own proper Acts, only as we are conſidered *Saints before God*, ſo they are inviſible, and that not only altogether to the World, but often to the very Children of God themſelves;

ſelves; but now when the Glory of theſe do reſt upon the Church, according to *Ezekiel* and *John*; why then it will be viſible and apparent to all Beholders: *When the*
Pſal. 102. 16. *Lord ſhall build up Zion, he ſhall appear in his glory*; as he ſaith alſo in another Place,
Iſa. 60. 1, 2. *The Lord ſhall ARISE upon thee, and his glory ſhall be SEEN upon thee.*

Now then to ſpeak a word or two in particular, to the Glory of God that at this Day will be found to ſettle upon this City.

Firſt therefore at her returning, ſhe ſhall not only have his Grace upon her, but *the very Glory of his Grace ſhall be ſeen upon her*; the glory of Pardoning Grace ſhall now ſhine in her own Soul; and Grace in the Glory of it ſhall appear in all her doings: now ſhall both our inward and outward Man be moſt famouſly adorned and beau-
Zech. 4. 2. tified with Salvation; *the golden Pipes that are on the Head of the golden Candleſtick*, ſhall at this day convey with all Freeneſs the *golden Oyl* thereout, into our *golden* Hearts and *Lamps*: Our Wine ſhall be mixt with Gall no longer, we ſhall now drink *the pure blood of the Grape*: the Glory of pardoning and forgiving Mercy ſhall ſo ſhew it ſelf at this Day in this City, and ſhall ſo viſibly abide there in the Eyes of all Spectators, that all ſhall be inflamed with it: *For Zions ſake I will not hold my Peace, and for Jeruſalems ſake I will not reſt, until the Righteouſneſs thereof go forth as Brightneſs, and the Salvation thereof as a Lamp that burneth: and the Gentiles ſhall ſee thy Righteouſneſs, and all Kings thy Glory; and thou ſhalt be called by a new Name, which the mouth of the Lord ſhall name.*
Iſa. 62. 1, 2 Iſa. 52. 9. 10. Pſal. 98. 2. And again, *The Lord ſhall make bare his holy Name in the Eyes of all the Nations, and all the Ends of the Earth ſhall ſee the Salvation of God.* At that Day the Prophet tells us that there ſhall be *HOLINESS upon the very Horſes Bridles*; *and that the Pots in the Lord's Houſe ſhall be like the*
Zech. 14. 20, 21. *Bowls before the Altar*; *and every Pot in Jeruſalem ſhall be Holineſs unto the Lord.* The meaning of all theſe places is, That in the Day that the Lord doth turn his Church and People into the Frame and Faſhion of a City, and when he ſhall build them up to anſwer the firſt State of the Church, there will ſuch Grace and Plenty of Mercy be extended unto her, begetting ſuch Faith and Holineſs and Grace in her Soul, and all her Actions, that ſhe ſhall convince all that are about her, that ſhe is the City, the beloved City, *the City that the Lord hath*
Zech. 8. 3. *choſen*; for after that he had ſaid before, *He would return to Zion, and dwell in the midſt of Jeruſalem*, he ſaith moreover, That *Jeruſalem ſhall be called, A City of Truth, and the Mountain of the Lord of Hoſts, the holy*
Deut. 28. 10. *Mountain: And all the People of the Earth ſhall ſee that thou art called by the Name of the Lord, and they ſhall be afraid of thee.*

Secondly, As the Glory of the Grace of God will at this Day be wonderful manifeſt in and over his City; ſo alſo at that Day will be ſeen the Glory of his Power: *O my People*, ſaith God, *that dwelleſt in Zion, be*
Judg. 7. *not afraid of the Aſſyrian; he ſhall ſmite thee with a Rod, and ſhall lift up his Staff againſt thee after the manner of Egypt*, that is, ſhall perſecute and afflict thee, as *Pharaoh* ſerved thy Friends of old) *but be not afraid: for yet a little while, and the Indignation ſhall ceaſe, and mine Anger in their Deſtruction: and the Lord of Hoſts ſhall ſtir up a Scourge for him, according to the Slaughter of Midian at the Rock Oreb: and as his Rod was upon the Sea, ſo ſhall he lift it up after the manner of Egypt*: The Sum is, God will at the Day of his re-building the *New Jeruſalem*, ſo viſibly make bare his Arm, and be ſo exalted before all by his Power towards his People, that no People ſhall dare to oppoſe (or ſtand, if they do make the leaſt Attempt to hinder) the Stability of this City. *I will ſurely* (gather, or) *aſſemble, O Jacob, all of thee*, ſaith God:
Iſa. 10. 24, to 28. *I will ſurely gather the Remnant of Iſrael---- as the Sheep of Bozrah, as the Flocks in the midſt of the Fold; they ſhall make a noiſe by reaſon of the Multitude of Men: The Breaker up is come up before them, they have broken up* (the Antichriſtian Siege that hath been laid againſt them) *they are gone thorough the Gate, they are gone out of it, and their King ſhall paſs before them, and the Lord in the Head of them: Like as a Lion and a young Lion roaring on the Prey, when a Multitude of Shepherds are called forth againſt him, he will not be afraid of their Voice, nor abaſe himſelf for the Noiſe of them; ſo ſhall the Lord come down to fight for Mount Zion, and for the Hills thereof: The Lord ſhall go forth like a mighty Man,*
Mich. 2. 12, 13. Iſa. 42. 13, 14. Iſa. 31. 4, 5. Zech. 12. 8 Zeph. 3. 8. Joel 3. 16. Zech. 4. 6. *and ſhall ſtir up Jealouſy like a Man of War; he ſhall cry, yea roar; he ſhall prevail againſt his Enemies*; but not by Might, nor yet by Power, that is, the Power and Arm of Fleſh, *but by the Power of the Word and Spirit of God*, which will prevail, and muſt prevail, to quaſh and overturn all Oppoſition.

Thirdly, when God hath thus appeared in the Glory of his Grace, and the Glory of his Power, to deliver his Choſen; then ſhall the implacable Enemies of God ſhrink and creep into Holes like the Locuſts and Frogs of the Hedges, at the Appearance of the Glory of the Majeſty of God: now the high ones, lofty ones, haughty ones, and the proud, ſhall ſee ſo evidently the Hand of the Lord towards his Servants, and his Indignation towards his Enemies, that they
Iſa. 2. *ſhall go into the Rocks and Holes of the Earth, and into the Tops of the ragged Rocks, for the Fear of the Lord, and for the Glory of his Majeſty, when he ſhall ariſe to ſhake terribly the Earth.*

Where the Preſence of the Lord doth ſo

Josh. 2. 8, to 14. appear upon a People, that those that are Spectators perceive and understand it, it must needs work on those Spectators one of these two things; either first a trembling and Astonishment, and quailing of Heart, as it doth among the implacable Enemies; or else a buckling and bending of Heart, Josh. 9. 22, to 26. and Submission to his People and Ways; Isa. 60. 14. as saith the Prophet, *The Sons of them that* Deut. 11. 25. *afflicted thee shall come bending to thee, all they that despised thee shall fall down at the Soles of thy Feet; they shall call thee, The City of the Lord, the Zion of the Holy One of Israel:* as *Moses* said to the Children of *Israel, The Lord shall put the Fear of you, and the Dread of you upon all the Land that you shall tread upon, as he said unto you.*

At this Day the Foot-steps of the Lord will be so apparent and visible in all his Actions and Dispensations in and towards his People, this holy City, that all shall see, as I have said, how gracious, loving, kind and good the Lord is now towards his own Children: such Glory, I say, will be over them, and upon them, that they all will shine before the World; and such tender Bowels in GOD towards them, that no sooner can an Adversary peep, or lift up his Head against his Servants, but *his Hand will be in the Neck of them:* so that in short time he will have brought his Church into that Safety, and her Neighbours into that Fear and Submission, that they shall not again so much as dare to hold up a Hand against her, no, not for *a thousand Years. Thus saith the Lord, Behold, I will bring a-* Rev. 20. 3. *gain the Captivity of Jacob's Tents, and have* Jer. 30. 18, *Mercy upon his dwelling Places; and the* 19, 20. *City shall be builded upon her own Heap, and the Palace shall remain after the manner thereof: and out of them shall proceed a Thanksgiving, and the Voice of them that make merry: and I will multiply them, and they shall not be few; and I will also glorify them, and they shall not be small: Their Children also shall be as aforetime, and their Congregation shall be established before me; and I will punish all that oppress them.*

Having the Glory of God: And her Light was like unto a Stone most precious, even like a Jasper Stone, clear as Crystal. Having thus told us of her Glory, even of *the Glory of God*, how it at this Day will rest upon this City; he now comes to touch a second thing, to wit, *her Light*, and that in which she descends, and by which, as with the Light of the Sun, she seeth before her, and behind her, and on every side: This therefore is another Branch of her Beauty; She in her descending hath *the Glory of God*, and also the *Light of a Stone most precious.*

Ezekiel tells us, That in the Vision which he saw when he came to destroy the City (which Vision was the very same that he saw again at the restoring of it) he saith, Ezek. 1. 4, I say that in this Vision among many other Ver. 13, 14 Wonders, he saw *a Fire infolding it self, and Brightness about it*; and that *the Fire also was bright, and that out of it went forth Lightning*; that the Likeness of the Firmament upon the living Creatures, was the Colour of the terrible Crystal; that the Throne also, upon which was placed the Likeness of a Man, was like, or as the Appearance of a Saphire-Stone: all which Words, with the Nature of their Light and Colour, the Holy Ghost doth in the Vision of *John* comprize, and placeth within the Colour of the Jasper and the Crystal-Stone. And indeed, though the Vision of *John* and *Ezekiel*, touching the end of the Matter, be but one and the same, yet they do very much vary and differ in Terms and Manner of Language; *Ezekiel* tells us, That the Man that he saw come to measure the City and Temple, had in his Hand a Line of **Flax*, * Ezek. which Line *John* calls a *Golden Reed*: *Eze-* 40. 3. *kiel* tells us, that the River came out of, or from under the * *Threshold of the House*; * Ezek. but *John* saith, it came out of *the Throne* 47. 1. *of God, and of the Lamb*: *Ezekiel* tells us, that on either Side of this River grew *All* Ver. 12. *Trees* for Food; *John* calls these *ALL Trees*, but *ONE Tree*, and tells us that it stood on both sides of this River: The like might also be shewed you in many other Particulars, as here you see they differ as touching the Terms of the Light and Brightness that appears upon this City at her Re-building, which the Holy Ghost represents to *John* under the Light and Glory of the *Jasper* and *Crystal Stone*: for indeed the end of *Ezekiel*'s Vision was to shew us, That as when the Glory of God departed from the City, it signified that he would take away from them the Light of his Word, and their Clearness of Worship; suffering them to mourn for the Loss of the one, and to grope for the Want of the other: so at his return again, he would give them both their former Light of Truth, and also the Clearness of Spirit to understand it; which also *John* doth shew us shall last for ever.

-----And her Light was like unto a Stone most precious-----This Stone it is to represent unto us the Lord Jesus Christ, in whose Light and Clearness this City comes out of *Babylon*: for, as he saith, she hath the *Glory of God*, that is, his visible Hand of Grace, Power and Majesty, to bring her forth; so she comes in the Light of this precious Stone: which terms, I say, both the Prophet *Isaiah*, and the Apostle *Peter*, do apply to the Lord Jesus, and none else: the one calling him, *A precious Corner-stone*, the other calling him, *The chief Corner-stone, e-* Isa. 28. 16. *lect and precious.* Now then when he saith 1 Pet. 2. 6. this City hath the Light of this Stone to descend in; he means, That she comes in the shining Wisdom, Knowledge, Understanding, and Influences of Christ, out of her afflicted and captivated State: and observe it, she is rather said to ascend in the *Light of this Stone*, than in the Light of God

God (though both be true) becauſe it is *the Man Chriſt, the Stone which the Builders rejected, in whom are hid all the Treaſures of Wiſdom and Knowledge, of whoſe Fulneſs we do all receive, and Grace for Grace: for it hath pleaſed the Father that in him ſhould all Fulneſs dwell.*

Col. 2. 3. John 1. 1. Col. 1. 19. See alſo Acts 2. 33. and Eph. 4. 10. to 14.

This ſheweth us then theſe two things: firſt, That the Time of the Return of the Saints to build the ruinous City, is near, yea, very near, when the Light of the Lord Jeſus begins to ſhine unto perfect Day in her: God will not bring forth his People out of *Babylon*, eſpecially thoſe that are to be the chief in the Building of this City, without their own Judgments: *They ſhall ſee Eye to Eye, when the Lord ſhall bring again Zion*: as he ſaith alſo in another Place, *The Light of the Moon ſhall be as the Light of the Sun, and the Light of the Sun ſevenfold, as the Light of ſeven Days, in the Day that the Lord bindeth up the Breach of his People, and healeth the Stroke of their Wound. And the Eyes of them that ſee, ſhall not be dim, and the Ears of them that hear, ſhall hearken: The Heart alſo of the raſh ſhall underſtand Knowledge, and the Tongue of the Stammerers ſhall be ready to ſpeak plainly*: The Lord ſhall be now exalted, *and be very high, for he will fill Zion with Judgment and Righteouſneſs, and Wiſdom and Knowledge ſhall be the ſtability of thy Times*: When *Iſrael* went out of *Egypt*, they wanted much of this, they went out blindfold as it were, they went they knew not whither; wherefore they went not in the Glory of that which this City deſcendeth in; as *Moſes* ſaid, *The Lord hath not given you an Heart to perceive, nor Eyes to ſee, nor Ears to hear unto this Day.* But theſe ſhall ſee every ſtep they take; they ſhall be like the Beaſts that had Eyes both before and behind: they ſhall ſee how far they are come out of Antichriſt, and ſhall ſee alſo how far yet they have to go, to the compleat re-building and finiſhing of this City.

The Light of the Church ſhall be according to the purity of the Word.

Iſa. 52. 8. & 30. 26. Iſa. 32. 3, 4. Iſa. 33. 5. 6. Deut. 29. 4

Secondly, This ſheweth us how ſweet and pleaſant the Way of this Church will be at this Day before them: Light, Knowledge and Judgment in GOD's Matters, doth not only give Men to ſee and behold all the things with which they are concerned, but the things themſelves being good, they do alſo by this Means convey very great Sweetneſs and Pleaſantneſs into the Hearts of thoſe that have the Knowledge of them: Every ſtep, I ſay, that now they take, it ſhall be as it were in Honey and Butter: *The Ranſomed of the Lord ſhall return, and come to Zion with Songs, and everlaſting *Joy ſhall be upon their Heads; they ſhall obtain Joy and Gladneſs, and Sorrow and Sighing ſhall flee away.* As he ſaith, *Again I will build thee, and thou ſhalt be built; O Virgin of Iſrael, thou ſhalt again be adorned with Tabrets, and ſhall go forth in the Dances of them that make merry.----For thus ſaith the Lord, Sing with Gladneſs for Jacob, and ſhout among the Chief of the Nations: publiſh ye, praiſe ye, and ſay, O Lord ſave thy People, the Remnant of Iſrael: Behold I will bring them from the North Country, and gather them from the Coaſts of the Earth, and with them the Blind and the Lame, the Woman with Child, and her that travaileth with Child together; a very great Company ſhall return thither.*

The Way out of Babylon, a pleaſant Way.

* See Ver. 2. Iſa 35. 10. Jer. 31. 4, 7, 8.

By theſe Words, *the Blind and the Lame, the Woman with Child, and her that travaileth*, he would have us underſtand thus much:

Firſt, That the Way of God ſhall by the illuminating Grace of Chriſt be made ſo pleaſant, ſo ſweet, and ſo beautiful in the Souls of all at that Day, that even the blindeſt ſhall not ſtumble therein, neither ſhall the Lame refuſe it for fear of Hurt; yea, the Blind, the Lame, the Woman with Child, and her that travaileth, ſhall (tho' they be of all in moſt evil Caſe to travel, and go the Journey, yet) at this Day, by reaſon of the glorious Light and Sweetneſs that now will poſſeſs them, even forget their Impediments, and dance, as after muſical Tabrets.

Secondly, This City, upon the Time of her rebuilding, ſhall have her blind Men ſee, her Halt and Lame made ſtrong; ſhe alſo that is with Child, and her that travaileth, ſhall jointly ſee the City-work that at this Day will be on foot, and put into form and order; yet before the end: *Behold, at that time I will undo all that afflict thee,* ſaith the Lord to his People, *and I will ſave her that halteth, and gather her that was driven out, and I will get them Praiſe and Fame in every Land where they have been put to Shame; at that time I will bring you again, even in the time that I gather you: for I will make you a Name and a Praiſe, among all the People of the Earth, when I turn back your Captivity before your EYES, ſaith the Lord God.*

Zeph. 3. 19, 20.

And her Light was like unto a Stone moſt precious. In that he ſaith, *Her Light is like unto A STONE MOST PRECIOUS*, he ſheweth us how welcome, and with what Eagerneſs of Spirit this Light will at this Day be embraced by the Lord's People: *Truly the Light is good,* ſaith *Solomon, and a pleaſant thing it is for the Eyes to behold the Sun*; and if ſo, then how beautiful, deſirable, and precious will that Light be, that is not only heavenly, and from Chriſt, but that will be univerſal among all Saints, to ſhew them the ſame thing, and to direct them to, and in the ſame Work: the want of this, hath to this Day been one great Reaſon of that Croſſneſs of Judgment and Perſwaſion that hath been found among the Saints, and that hath cauſed that lingering and diſputing about the glorious State of the Church in the latter

Eccleſ. 7. 11.

Welcome will be that light that doth ſhew us the Way out of Babylon.

ter Days: Some being for its Excellency to conſiſt chiefly in outward Glory; and others ſwerving on the other ſide, conclude ſhe ſhall not have any of this; ſome conceiving that this City will not be built until the Lord comes from Heaven in Perſon; others again concluding, that when he comes, then there ſhall be no longer tarrying here, but that all ſhall forthwith, even all the godly, be taken up into Heaven; with divers other Opinions in theſe Matters: *And thus many run to and fro, but yet, God be thanked, Knowledge does increaſe, though the Viſion will be ſealed, even to the time of the End.* But now, I ſay, at the Time of the End, the *Spirit ſhall be poured down upon us from on high*; now alſo *they that erred in Spirit ſhall come to Underſtanding*; the City ſhall deſcend *in the Light of a Stone moſt precious: the Sun will be riſen upon the Earth, when Lot goeth from Sodom into Zoar.*

Dan. 12. 4. Iſa. 32. 15. Iſa. 29. 24. Gen. 19. 23.

Now there ſhall be an *Oneneſs* of Judgment and Underſtanding in the Hearts of all Saints; they ſhall be now no more *two, but one in the Lord's Hand*: Alas! the Saints are yet but as an Army routed, and are apt ſometimes through Fear, and ſometimes through Forgetfulneſs, to miſtake the Word of their Captain General, the Son of God, and are alſo too too prone to ſhoot and kill even their very Right-hand Man; but at that Day all ſuch doing ſhall be laid aſide, *for the knowledge of the Glory of the Lord ſhall cover the Earth, as the Waters cover the Sea*; which Knowledge ſhall then ſtrike thorow the Heart and Liver of all ſwerving and unſound Opinions in Chriſt's Matters; for then ſhall every one of the Chriſtians call upon the Name of the Lord, and that with one pure Lip, or Language, *to ſerve him with one Conſent.* 'Tis Darkneſs, and not Light, that keepeth God's People from knowing one another, both in their Faith and Language; and 'tis Darkneſs that makes them ſtand at ſo great a Diſtance both in Judgment and Affections, as in theſe and other Days they have done: But then, ſaith God, *I will plant in the Wilderneſs* (that is, in the Church that is now bewildered) *the Cedar, the Shittah Tree, the Myrtle Tree, and the Oyl Tree; I will ſet in the Deſart the Fir Tree, the Pine, and the Box-Tree together; that they may ſee and know, conſider and underſtand together, that the Hand of the Lord hath done this, and the Holy One of Iſrael hath created it*: And again, *The Glory of Lebanon ſhall come unto thee, the Fir-Tree and the Pine-Tree, and the Box-Tree together, to beautifie the Houſe of my Glory, and to make the Place of my Feet glorious.*

Ezek. 37. 19, 20, 21. Iſa. 11. 9, 13. Zeph. 3. 8. Iſa. 41. 19, 20. & 60. 13.

Never was fair Weather after foul, nor warm Weather after cold, nor a ſweet and beautiful Spring after a heavy, and nipping and terrible Winter, ſo comfortable, ſweet, deſirable and welcome to the poor Birds and Beaſts of the Field, as this Day will be to the Church of God: Darkneſs! it was the Plague of *Egypt*: it is an empty, forlorn, deſolate, ſolitary, and diſcomforting State; wherefore Light, even the illuminating Grace of God, eſpecially in the meaſure that it ſhall be communicated unto us at this Day, it muſt needs be precious: In Light there is Warmth and Pleaſure; it is by the Light of the Sun that the whole Univerſe appears unto us diſtinctly, and it is by the Heat thereof that every thing groweth and flouriſheth; all which will now be glorioufly and ſpiritually anſwered in this *Holy, and New Jeruſalem*: O how clearly will all the Spiders, and Dragons, and Owls, and foul Spirits of Antichriſt at that Day be diſcovered by the Light hereof! Now alſo will all the pretty and little Birds in the Lord's Field, moſt ſweetly ſend forth their pleaſant Notes, and all the Flowers and Herbs of his Garden-ſpring: Then will it be ſaid to the Church by her Husband and Saviour, *Ariſe, my Love, my fair One, and come away; for lo, the Winter is paſt, the Rain is over and gone, the Flowers appear in the Earth, and the Time of the Singing of Birds is come, and the Voice of the Turtle is heard in our Land; the Fig-Tree putteth forth her green Figs, and the Vine with her tender Grapes give a good Smell.* You know how pleaſant this is, even to be fulfilled in the Letter of it, not only to Birds and Beaſts, but Men; eſpecially it is pleaſant to ſuch Men that have for ſeveral years been held in the Chains of Affliction: It muſt needs therefore be moſt pleaſant and deſirable to the afflicted Church of Chriſt, who hath lain now in the Dungeon of Antichriſt for above a thouſand Years: But Lord, how will this Lady, when ſhe gets her Liberty, and when ſhe is returned to her own City, how will ſhe then take Pleaſure in the warm and ſpangling Beams of thy Shining Grace! and ſolace her ſelf with thee in the Garden, *among the Nuts and the Pomgranates, among the Lillies and Flowers, and all the chief Spices.*

2 Theſſ. 2. Rev. 18. 1. 2, 3, 4. Cant. 2. 10, 11, 12, 13. Cant. 7. 11, 12, 13.

Even like a Jaſper Stone, clear as cryſtal. Theſe Words are the Metaphor by which the Holy Ghoſt is pleaſed to illuſtrate the whole Buſineſs. Indeed Similitudes, if fitly ſpoke and applied, do much ſet off, and out any Point, that either in the Doctrines of Faith or Manners, is handled in the Churches. Wherefore, becauſe he would illuſtrate, as well as affirm, the Glory of this *Jeruſalem* to the Life; therefore he concludes his general Deſcription of this City with theſe Compariſons: *I ſaw*, ſaith he, *the Holy City, the Lamb's Wife*: I ſaw her in her ſpangles, and in all her adorning, but verily ſhe was moſt excellent; *She was ſhining as the Jaſper, and as pure and clear as Cryſtal.* The Jaſper, it ſeems, is a very beautiful and coſtly Stone, in as much as that,

that, above all the Precious Stones, is made uſe of by the Holy Ghoſt to ſhew us the Glory and ſhining Vertues of the Lord Jeſus in this *New Jeruſalem*: and yet, behold! the Jaſper is too ſhort and ſlender to do the Buſineſs; there muſt another Stone
Cant. 19. 10. & 7. 1. be added, *Even like a Jaſper Stone, clear as Cryſtal.* Yea, ſaith the Lord Jeſus, *Her Cheeks are like Rows of Jewels, and ſo are the Joints of her Thighs: even like the Jewels that are the Work of the Hands of a cunning Workman.*

The Cryſtal is a Stone ſo clear and ſpotleſs, that even her greateſt Adverſaries in the midſt of all their Rage, are not able juſtly to charge her with the leaſt Mote or Spot imaginable: wherefore when he ſaith, that this City in her deſcending is *even like the Jaſper for Light, and like the Cryſtal for Clearneſs*; he would have us further learn, that at the Day of the deſcending of this *Jeruſalem*, ſhe ſhall be every way ſo accompliſhed with Innocency, Sincerity and Clearneſs in all her Actions, that none ſhall have from her, or her ways, any juſt Occaſion given unto them to ſlight, contemn, or oppoſe her. For,

Firſt, As ſhe deſcends, ſhe meddleth not with any Man's Matters but her own; *ſhe comes all along by the King's Highway*: that is, alone by the Rules that her Lord hath preſcribed for her in his Teſtament. The Governours of this World need not at all to fear a Diſturbance from her, or a diminiſhing of ought they have: *She will not*
Num. 20. 18, 19. Num. 21. 22. *meddle with their Fields nor Vineyards, neither will ſhe drink of the Water of their Wells: only let her go by the King's Highway, and ſhe will not turn to the Right hand or to the left, until ſhe hath paſſed all their Borders.* It is a falſe Report then that the Governours of the Nations have received againſt the City, this *New Jeruſalem*, if they believe, that according to the Tale that is told them, ſhe is and hath been of old a rebellious City, and deſtructive to Kings, and a Diminiſher of their Revenues. I ſay, theſe things are lying Words, and
Ezra 4. 7. forged even in the Heart of *Biſhlam, Mithredath, Tabeel, and the reſt of their Companions*: For verily this City, in her deſcending, is clear from ſuch things, *even as clear as Cryſtal.* She is not for meddling with any thing that is theirs, from a Thread *even to Shoe-latchet.* Her Glory is ſpiritual and heavenly, and ſhe is ſatisfied with what is her own. 'Tis true, the Kings and Nations of this World ſhall (one Day) bring their Glory and Honour to this City; but yet not by outward Force or Compulſion: none ſhall conſtrain them, but the Love of Chriſt, and the * Beauty of this City. *The Gentiles ſhall come to thy Light, and Kings to the Brightneſs of thy Riſing.*
Iſa. 60. 3. The Light and Beauty of this City, that only ſhall engage their Hearts, and overcome them. Indeed if any ſhall out of Miſtruſt or Enmity againſt this City and her Proſperity, bend themſelves to diſappoint the Deſigns of the Eternal God concerning her Building and Glory, then they muſt take what followeth: *Her God in the midſt of her is mighty, He will reſt in his Love, and rejoyce over her with ſinging, and will UNDO all that afflict her.* Wherefore, *Aſſociate yourſelves, O ye People, and ye ſhall be broken to pieces; and give Ear all ye of far Countries: Gird yourſelves, and ye ſhall be broken to pieces; gird your ſelves, and ye ſhall be broken to pieces. Take Counſel together, and it ſhall come to naught? ſpeak the Word, and it ſhall not ſtand; for God is with us.*
Zeph. 3. 17. Iſa. 8. 9, 10.

What work did he make with *Og* the King of *Baſhan*, and with *Sihon* King of the *Amorites*, for refuſing to let his People go *peaceably* by them, when they were going to their own Inheritance? God is harmleſs, gentle and pitiful; but wo be to that People that ſhall oppoſe or gainſay him. He is gentle, yet a Lion: he is loth to
Num. 21. 22, 23, 24. &c. hurt, yet he will not be croſſed: *Fury is not in me*, ſaith he; yet if you ſet the Briars and Thorns againſt him, *He will go*
Iſa. 27. 4. *thorow them, and burn them together.* *Jeruſalem* alſo, this beloved City, it will be beautiful and profitable to them that love her; but a Cup of Trembling, and a burthenſome Stone to all that burden themſelves with her: all that burthen themſelves with it, ſhall be cut in pieces, *though all*
Zech. 12. 2, 3. *the People of the Earth be gathered together againſt her.*

Again, She will be clear as Cryſtal in the Obſervation of all her Turns and Stops, in her journeying from *Egypt* to *Canaan*, from *Babylon* to this *Jeruſalem ſtate.* She will, I ſay, obſerve both Time and Order, and will go only as her God doth go before her; now one Step in this Truth, and
Rev. 14. 4. then another in that, according to the Diſpenſation of God, and the Light of the Day ſhe lives in: As the Cloud goes, ſo
Exod. 40. 36, 37, 38. will ſhe; and when the Cloud ſtays, ſo will ſhe. She comes in perfect Rank and File,
Cant. 6. 9, 10. and 3. 6. and 8. *terrible as an Army with Banners.* No *Balaam* can inchant her; ſhe comes out of
5. the Wilderneſs like Pillars of Smoke, perfumed with Myrrh and Frankincenſe, with all Spices of the Merchants, ſtill leaning upon her Beloved. The Return of *Zion* from under the Tyranny of her Afflictors, and her Recovery to her Primitive Purity, is no head-ſtrong brain-ſick Raſhneſs of her own, but the gracious and merciful Hand and Goodneſs of God unto her, therefrom to give her Deliverance: *For thus*
Jer. 29. 10. *ſaith the Lord, That after ſeventy Years be accompliſhed at Babylon,* (that is the Time of the Reign of Antichriſt, and his Tyranny over his Church) *I will viſit you, and*
Jer. 31. 12. *perform my good Word towards you, in cauſing you to return to this Place. Therefore*
Iſa. 58. 11. *they ſhall come and ſing in the Heighth of*

* See more of this hereafter.

Zion, and ſhall flow together to the Goodneſs of the Lord, for (Spiritual) *Wheat, and for Wine, and for Oil, and for the Young of the Flock, and of the Herd; and their Soul ſhall be as a watered Garden, and they ſhall ſorrow no more at all.*

Verſe 12. *And had a Wall great and high, and had twelve Gates, and at the Gates twelve Angels, and Names written thereon, which are the Names of the Twelve Tribes of the Children of Iſrael.* Theſe Words do give us to underſtand, that this holy City is now built, and in all her Parts compleat; they give us alſo to underſtand the manner of her Strength, &c.

Of her Defence.

And had a Wall ---- Having thus, I ſay, given us a Deſcription of this City in general, he now deſcends to her Strength and Frame in particular; her Frame and Strength, I ſay, as ſhe is a City compact together: as alſo of her Splendor and Beauty.

And obſerve it, that of all the Particulars that you read of, touching the Fence, Faſhion, or Frame of this City, and of all her Glory, the firſt thing that he preſenteth to our View is, her Safety and Security; *She had a Wall.* A Wall, you know, is for the Safety, Security, Defence and Preſervation of a Place, City or Town; therefore it is much to the purpoſe that in the firſt Place after this general Deſcription, he ſhould fall upon a Diſcovery of her Security and Fortification: for what of all this Glory and Goodneſs, if there be no way to defend and preſerve it in its high and glorious State? If a Man had in his Poſſeſſion even Mountains of Pearl and golden Mines; yet if he had not wherewith to ſecure and preſerve them to himſelf, from thoſe that with all their Might endeavour to get them from him, he might not only quickly loſe his Treaſure, and become a Beggar, but alſo through the very Fear of loſing them, even loſe the Comfort of them, while yet in his Poſſeſſion. To ſpeak nothing of the Angels that fell, and of the Glory that they then did loſe, I may inſtance to you the State of *Adam* in his Excellency; *Adam*, you know, was once ſo rich and wealthy, that he had the Garden of *Eden*, the Paradiſe of Pleaſure, yea, and alſo the whole World to boot, for his Inheritance; but mark, in all his Glory he was without a Wall; wherefore preſently, even at the very firſt Aſſault of the Adverſary, he was not only worſted as touching his Perſon and ſtanding, but even ſtript of all his Treaſure, his Paradiſe taken from him, and he in a manner left ſo poor, that forthwith he was glad of an Apron of Fig-Leaves to cover his Nakedneſs, and to hide his Shame from the Face of the Sun: wherefore, I ſay, *John* ſpeaks to the purpoſe in ſaying *ſhe had a Wall*; a Wall for Defence and Safety, for Security and Preſervation: Now then ſhe ſhall lie no longer like blaſted Bones in an open Field, or Valley; that was her Portion in the Days of her Affliction.

Gen. 3.

Ezek. 37. 1, 2.

And had a Wall --- It is ſaid of old *Jeruſalem*, that ſhe had a Wall and a Wall, *two Walls* for her Defence and Safety: which two, in my Judgment, did hold forth theſe two Things: The one, their eternal Preſervation and Security from the Wrath of God, through the Benefits of Chriſt; and the other, that ſpecial Protection and Safeguard that the Church hath always had from and by the ſpecial Providence of her God in the midſt of her Enemies: Wherefore one of theſe is called by the proper Name of *Salvation*, which Salvation I take in ſpecial to ſignify our Fortification and Safety from the Wrath of God, and the Curſe and Power of the Law and Sin: The other is called, *A Wall of Fire round about her*: and alludeth to the Viſion that the Prophet's Servant was made to ſee for his Comfort, when he was put in Fear, by reaſon of the great Company of the Enemies that were bending their Force againſt the Life of his Maſter.

Jer. 39. 4. & 52. 7.

Iſa. 26. 1. Acts 4. 12.

Zech. 2. 5. 2 Kings 16. 17.

The Reaſon of two Walls.

But now in thoſe days, though there were for the Defence of the City thoſe two Walls, yet they ſtood a little Diſtance each from other, and *had a Ditch between them*; which was to ſignify, that though then they had the Wall of Salvation about them, with Reference to their eternal State; yet the Wall of God's Providence and ſpecial Protection was not yet ſo nearly joyned thereto, but that they might for their Fooliſhneſs have *that* broken down, and they ſuffered to fall into the Ditch *that was between them both*; and ſo he ſaith by the Prophet, *I will tell you what I will do to my Vineyard.* (that is, to this City for the Wickedneſs thereof) *I will take away the Hedge thereof, and it ſhall be eaten up; and will break down the Wall thereof, and it ſhall be trodden down.* Which Hedge and Wall could not be that of eternal Salvation, for that ſtood ſure, though they ſhould be ſcattered among the Nations as Wheat is ſifted in a Sieve; it muſt therefore be the Wall of her ſpecial preſervation in her outward Peace and Happineſs, which Wall was often in thoſe Days broken down, and they made Havock of, of all that dwelt about them.

Iſa. 22. 10, 11, 12.

Iſa. 5. 5, 6, 7.

Amos 9. 9.

Two walls made one.

But now touching the Safety of *New Jeruſalem*, the City of which I here diſcourſe, ſhe is ſeen in the Viſion by *John* to have but *one only Wall*; to ſignify, That at this Day the Wall of her Eternal Salvation, and of God's ſpecial Providence to protect and defend her, in her preſent, viſible and Goſpel-Glory, ſhall be ſo effectually joyned together, that now they ſhall be no more two, that is, at a Diſtance, *with a Ditch between*, but one ſound and incloſing Wall; to ſhew us, That now the State of this *Jeruſalem*, even touching her outward

outward Glory, Peace and Tranquillity, will be ſo ſtable, invincible and laſting, that unleſs that Part of the Wall which is eternal Salvation, can be broken down, the Glory of this City ſhall never be vailed more: Wherefore the Prophet, when he ſpeaks with Reference to the happy State and Condition of this City, he ſaith, *Violence ſhall be heard no more within thy Land, nor waſting and Deſtruction within thy Borders; but thou ſhalt call thy Walls, Salvation, and thy Gates, Praiſe*: as he ſaith alſo in another Place, *Thine Eye ſhall ſee Jeruſalem a quiet Habitation, a Tabernacle that ſhall not be taken down, nor one of the Stakes thereof ſhall ever be removed, neither ſhall any of the Cords thereof be broken.* The Walls are now conjoined, both joined into one; the Father hath delivered up the great Red Dragon into the Hand of Chriſt, who hath ſhut him up and ſealed him down, even down for a *thouſand Years*. Wherefore from the Lord ſhall there be *upon every Dwelling-place of Mount Zion, and upon all her Aſſemblies a Cloud and Smoke by Day, and the ſhining of a flaming Fire by Night; for upon all her Glory ſhall be a Defence: And in that Day ſhall this Song be ſung, We have a ſtrong City, Salvation will God appoint for Walls and Bulwarks.* The ſame in Effect hath our Prophet *John*, ſaying, *I ſaw the Holy City, the New Jeruſalem, deſcending out of Heaven from God, prepared as a Bride adorned for her Husband; and I heard a great Voice out of Heaven, ſaying, The Tabernacle of God is with Men, and he ſhall dwell with them; and God himſelf ſhall be with them, and be their God; and God ſhall wipe away all Tears from their Eyes; and there ſhall be no more Death, neither Sorrow, nor crying; neither ſhall there be any more Pain, for the former Things are paſſed away.*

The reaſon why they both are made one.

Iſa. 60. 18. & 33. 20.

Rev. 20. 1, 2, 3.

Iſa. 4. 5. & 26. 1, 2

Rev. 21. 2, 3, 4.

And had a Wall great and high---- Theſe words, *great and high*, are added for illuſtration, to ſet out the matter to the height; and indeed the Glory of a Wall lyeth in this, that it is great and high; the Walls of the *Canaanites* were terrible upon this account, and did even ſink the Hearts of thoſe that beheld them: Wherefore this City ſhall be moſt certainly in ſafety, ſhe hath a Wall about her, *a great Wall*; a Wall about her, an *high Wall*: It is great for compaſs, it incloſeth every Saint; it is great for thickneſs, it is compacted of all the Grace and Goodneſs of God, both Spiritual and Temporal; and for height, if you count from the utmoſt ſide to the utmoſt, then it is *higher than Heaven*, who can ſtorm it? and for depth, it is *lower than Hell*, who can undermine it?

The Wall is great and high.

Deut. 1. 28.

Heb. 7. 26. Job. 11. 8. The height of the Wall.

Great Mercies, high Mercies, great Preſervation, and a high Arm to defend, ſhall continually at this Day incamp this City: God himſelf will be a continual *Life-Guard* to this City; *I will encamp*, ſaith he, *about mine Houſe, becauſe of the Army, becauſe of him that paſſeth by, and becauſe of him that returneth; and no Oppreſſor ſhall paſs thorow them any more, for now have I ſeen with mine Eyes.*

Zech. 9. 8.

----*And had twelve Gates*---- Having thus ſhewed us her *Wall*, he now comes to her *Gates*; it had *Gates*, it had *twelve Gates*: By *Gates* in this place we are to underſtand the Way of Entrance; Gates, you know *are for coming in, and for going out*; and do in this place ſignifie two things:

The Gates of the City.

Jer. 17. 19. 20.

What the Gates ſignifie.

Firſt, An Entrance into Communion with the God and Saviour of this City.

Secondly, Entrance into Communion with the Inhabitants and Privileges of this City; in both which the Gates do ſignifie *Chriſt*: for as no Man can come to the Knowledge and Enjoyment of the God, and glorious Saviour, but by and thorow the Lord Chriſt; ſo no Man can come into true and ſpiritual Communion with theſe Inhabitants, but by him alſo: *I AM THE WAY*, ſaith he, *the Truth, and the Life; and no Man comes to the Father but BY ME*: and again, *I am the DOOR, BY ME if any Man ENTER, he ſhall be ſaved, and ſhall go in and out, and find paſture.*

John 10. 1. to 8. & 14. 6.

----*And had twelve Gates*---- In that he ſaith *Twelve Gates*, he alludeth to the City *Jeruſalem* that was of old, which had juſt ſo many; and are on purpoſe put into the number of Twelve, to anſwer to the whole number of the Elect of God, which are comprehended within the number of the Twelve Tribes, whether they are natural Jews or Gentiles; for as all the godly Jews are the Seed of *Abraham* after the Fleſh, though not godly, becauſe they are the Children of the Fleſh of *Abraham*; ſo all the godly Gentiles are the Children of *Abraham* after the Spirit, tho' not by that means made the Children of the Fleſh of *Abraham*: they both meet then in the Spirit and Faith of the Goſpel, as God ſaith to the Jews, *When the Stranger ſhall ſojourn with thee, and will keep the Paſſover* (that is, become godly, and receive the Faith of Chriſt) *let all his Males be circumciſed, and then let them come near, and keep it*, &c. *For they that are of Faith, are the Children of faithful Abraham, who is called, The very Father of us all.* Thus you ſee all the godly come under the Title of the Children of *Abraham*, and of the Jews; and ſo under the Denomination alſo of being Perſons belonging to the Tribes, the Twelve Tribes, who anſwer to thoſe *Twelve Gates*. Wherefore the Pſalmiſt minding this, ſpeaketh indefinitely of all the godly, under the Name of *the Tribes of Iſrael*; ſaying, *Our Feet ſhall ſtand within thy Gates, O Jeruſalem: Jeruſalem is builded, a City that is compact together, whither the Tribes go up, the Tribes of the Lord, unto the Teſtimony of Iſrael, to give Thanks*

Twelve Gates. Neh. 3. 13. 28, 29, 31. & 12. 37, 39.

Why Twelve Gates.

Exod. 12. 48. Gal. 3. 7. Rom. 4. 16.

The twelve Gates do anſwer the twelve Tribes

Pſal. 122. 2, 3, 4.

Thanks to the Name of the Lord.

But again, Though I am certain that all the Gentiles that are at any time converted, are reckoned within the compaſs of ſome of the Tribes of *Iſrael*, to which the Gates of this City may truly be ſaid to anſwer: Yet the Gates are here in a ſpecial manner called by the name of *Twelve*, to anſwer to the happy Return and Reſtoration of thoſe poor diſtreſſed Creatures the Twelve Tribes of the Jews that are ſcattered abroad, and that are, and for a long time have been to our Aſtoniſhment and
Hoſ. 9.17. their Shame, *as Vagabonds and Straglers among the Nations, there to continue many days, without a King, without a Prince, and without a Sacrifice, and without an Ephod*; that is, without the true God, the true Saviour, and the true Word and Ordinances; after which, ſaith the ſame Prophet, *They ſhall even in the latter days* (that is, when this City is builded) *return*
Hoſ. 3. 4. 5. *and ſeek the Lord their God, and David their King, and ſhall then fear the Lord and his Goodneſs*. This the Apoſtle alſo affirmeth, when he telleth the believing Gentiles, *That blindneſs in part is happened to Iſrael, until the fulneſs of the Gentiles be come in*; which *Iſrael* in this place cannot by any means be taken for the Gentiles that are converted, for this *Iſrael* muſt be rejected until the Bulk of the Elect Gentiles be converted; beſides, he calleth this *Iſrael* by the name of *Iſrael*, even while unconverted; but the converted Gentiles ſtill Gentiles, even when converted: he calls this *Iſrael* the *Natural Branches*, but the Gentiles *Wild Branches*; and tells us further, That when they are converted, they ſhall be grafted into their own Olive Tree; but when the Gentiles are converted, they muſt be cut off of their own Stock and Tree: read *Rom.* 11. throughout. Wherefore, I ſay, the Gates are called *twelve*, to anſwer theſe poor Creatures, who at this Day ſhall be awakened, and enlightned, and converted to the Faith of Jeſus. Theſe *Gates* in another place are called, *a Way*, and theſe *Jews*, *The Kings of the Eaſt*; and it is there ſaid alſo, that at preſent this Way doth want preparing; which is as much as to ſay, This City wants ſetting up, and the Gates want ſetting in their proper places: Wherefore ſaith *John*, *The ſixth Angel poured out his Vial upon the great River Euphrates*, that is, deſtroyed the Strength and Force of the *Roman Antichriſt*, (for the River *Euphrates* was the Fence of literal *Babylon*, the Type of our ſpiritual one) which Force and Fence, when it is deſtroyed or dryed up, *then the way of the*
Rev. 16. 12. *Kings of the Eaſt will be prepared*, or made ready for their Journey to this *Jeruſalem*. Of this the Prophets are full, crying, *Caſt*
Iſa. 57.14. *ye up, caſt ye up, prepare the way, take up the ſtumbling block out of the way of my People*: and again, *Go thorow, go thorow the Gates, prepare ye the Way of my People; caſt ye up, caſt ye up the high way, gather out the ſtones, lift up a Standard for the People: Behold, the Lord hath proclaimed unto the end of the World, Say to the Daughter of Zion, Thy Salvation cometh; behold, his Reward is with him, and his Work before him: and they ſhall call them, The holy People, the Redeemed of the Lord: and thou ſhalt be called, Sought out; A City not forſaken.* All which doth moſt Iſa. 62. 10, eſpecially relate to the Converſion of the 11, 12. Jews in the latter Day, who in great Abundance ſhall, when all things are made ready, come flocking in to the Son of God, and find Favour, as in the Days of Old.

----And at the Gates twelve Angels--- By The Angels, and what they are. Angels in this Place, we are to underſtand the Meſſengers and Miniſters of the Lord Jeſus, by whom the Myſtery of Eternal Life and Felicity is held forth and diſcovered before the Sons of Men; and thus this Word *Angel* is frequently taken in this Prophecy, *Rev.* 1. 20. *and* 2. 1, 8, 12, 18. *and* 3. 1. 7. *and* 14. 6.

----And at the Gates twelve Angels---

In theſe Words then, there are two things to be conſidered:

Firſt, Why they ſhould be called *Twelve*. And,

Secondly, Why they are ſaid to ſtand at the twelve Gates of this New and Holy City.

For the firſt, They are called *twelve*, to Why the Angels are ſaid to be Twelve. ſignifie two things. 1. The Truth of their Doctrine. And 2. The Sufficiency of their Doctrine and Miniſtry for the converting of the *twelve* Tribes to the Faith of Chriſt, and Privileges of this City.

Firſt, For the Truth of their Doctrine: For by *twelve* here, he would have us to underſtand that he hath his Eye upon the twelve Apoſtles, or upon the Doctrine of the Twelve, the Apoſtolical Doctrine: as if he ſhould ſay, This City, the *New Jeruſalem*, ſhall be every way accompliſhed with Beauty and Glory; ſhe ſhall have a Wall for her ſecurity, and *twelve* Gates to anſwer the twelve Tribes; yea, and alſo at theſe Gates the *twelve* Apoſtles, in their own pure, primitive, and unſpotted Doctrine. The Romiſh Beaſts have corrupted Ezek. 34. this Doctrine by treading it down with 17, 18. their Feet, and have muddied this Water with their own Dirt and Filthineſs; but at this Day, this ſhall be recovered from under the Feet of theſe Beaſts, and cleanſed alſo from their Dirt, and be again in the ſame Glory, Splendor and Purity, as in the Primitive times. It is ſaid, that when *Iſrael* was paſſed out of *Egypt*, beyond the Sea, they preſently came to *Elim*, Exod. 15. *where were* twelve *Wells of Water*, &c. 27. and that *they incamped by the Waters*: which twelve Wells did figure forth the Doctrine of the twelve Apoſtles, out of which

which the Church at her return from Captivity, ſhall draw and drink, as out of
Iſa. 12,3. Gen. 26. 18. *the Wells of Salvation. Now ſhall the Wells of our Father Abraham, which the Philiſtines have for a great while ſtopped; now, I ſay, ſhall they again be opened by our Iſaac, his Son; and ſhall be alſo called after their own Names.* This is generally held forth by the Prophets, That yet again the Church ſhall be fed upon the Mountains of *Iſrael*, and that they ſhall lie down in a good Fold, and a fat Paſture; yea, *I will*
Ezek. 34. 14, 15. *feed my Flock, and I will cauſe them to lie down, ſaith the Lord God.*

Secondly, As by theſe *twelve*, we are to underſtand the *Truth and Purity of the Doctrine of the Twelve*; ſo again by this Word *Twelve*, we are to underſtand the Sufficiency of that Doctrine and Miniſtry to bring in the twelve Tribes to the Privileges of this City: Mark, for the twelve Tribes there are twelve Gates, for every Tribe a Gate, and at the twelve Gates, twelve Angels, at every Gate an Angel:
Hoſ. 6. 11. *O Judah*, ſaith God, *I have ſet an Harveſt for thee, when he ſhall turn again the Captivity of his People*; and ſo for the reſt of the Tribes: *Before Ephraim and Benjamin,*
Pſal. 80. 2. *and Manaſſeh, he will ſtir up his Strength to ſave them: I will hiſs for them*, ſaith God, *and gather them, for I have redeemed them; and they ſhall increaſe as they have increaſed: and I will ſow them among the*
Zech. 10. 6. to 11. *Nations, and they ſhall remember me in far Countreys, and they ſhall live with their Children, and ſhall return; and I will bring them again alſo out of the Land of Egypt, and gather them out of Aſſyria, and I will*
Why the twelve Angels ſtand at the twelve Gates. *bring them into the Land of Gilead and Lebanon, and place ſhall not be found for them.*

But to come to the ſecond queſtion, that is, Why theſe twelve Angels are ſaid to ſtand at the twelve Gates? which may be for divers Reaſons.

Firſt, To ſhew us that the *Doctrine* of the *Twelve*, is the Doctrine that letteth in at theſe Gates, and that alſo that ſhutteth
Mat. 18. 18. John 20. 23. out: *Whoſe ſins ye remit, they are remitted*, ſaith Chriſt; *and whoſe ſins ye retain, they are retained*: And hence it is that the true
Mark 13. 34. Miniſters in their right Adminiſtration, are called *Porters*; becauſe as Porters ſtand at the Gate, and there open to, or ſhut upon thoſe that make an attempt to enter in;
2 Chron. 23. 19. ſo the Miniſters of Chriſt by the Doctrine of the Twelve, do both open to, and ſhut the Gates againſt the Perſons that will be attempting to enter in at the *Gates* of this City.

Secondly, But again, They are ſaid to ſtand at the *Gates* for the incouraging and perſwading of the Tempted and doubting Jews, who at the beginning of their Return will be much afflicted under the Sight and Senſe of their own Wretchedneſs: Alas! were it not for ſome to ſtand at the *Gates* of this City for Inſtruction, and the Incouragment of thoſe that will at that Day in earneſt be looking after Life, they might labour as in other things for very Vanity; and might alſo be ſo grievouſly beat out of Heart and Spirit, that they might die in deſpair: But now to prevent this, for thoſe that are in the way to *Zion* with watry Eyes, and wetted Cheeks, here ſtand the Angels, continually ſounding with their golden *Goſpel-Trumpets*; *Enter ye into his Gates with Thankſgiving, and* Pſal. 100. 4, 5. *into his Courts with Praiſe; be thankful unto him, and bleſs his Name; for the Lord is good, and his Mercy is everlaſting, and his Truth indureth for ever, even to all Generations*: as he ſaith again, *And it ſhall come* Iſa. 27. 13. *to paſs in that Day, that the great Trumpet ſhall be blown, and they ſhall come which were ready to periſh in the Land of Aſſyria, and the Out-caſts of the Land of Egypt, and ſhall Worſhip the Lord in the Holy Mount at Jeruſalem.*

----And at the Gates twelve Angels, and Names written thereon, which are the Names of the twelve Tribes of the Children Ezek. 48. 31. *of Iſrael.* Thus it was in the Viſion of the Prophet, when he was taking a View of the Pattern of this City; *And the Gates of the City*, ſaith the Angel to him, *ſhall be after the Names of the Tribes of Iſrael*; which ſaying *John* doth here expound, ſaying, *The Names of the twelve Tribes of the Children of Iſrael, were writ or ſet upon them.*

This being thus, it cleareth to you what I ſaid but now, to wit, That the Gates are called Twelve, *to anſwer the twelve Tribes, for their Names are written thereon*: This muſt therefore without all doubt, be a very great Incouragement to this deſpiſed People; I ſay great Incouragement, that notwithſtanding all their Rebellion, Blaſphemy, and Contempt of the glorious Goſpel, their Names ſhould yet be found recorded and ingraved upon the very Gates of New *Jeruſalem.* Thus then ſhall the Jews be comforted in the latter Days; and truly they will have but need hereof; for doubtleſs at their return, when they are throughly ſenſible of the Murder they have committed, not only upon the Bodies of the Prophets and Apoſtles, but of the Son of God himſelf: I ſay this muſt needs, together with the Remembrance of the reſt of their villainous Actions, exceedingly afflict and diſtreſs their bleeding Souls: *for the* Jer. 50. 4, 5. *Children of Iſrael ſhall come, they and the Children of Judah together, going and weeping; they ſhall go and ſeek the Lord their God, and ſhall ask the Way to Zion, with their Faces thitherward.* Mark, *going and weeping*; there will not be a Step that theſe poor People will take in the Day of their returning, but will be watered with the Tears of Repentance and Contrition, under the Conſideration of the Wickedneſs that

in the Days of their Rebellion they have committed againſt the Lord of Glory: as he ſaith alſo by another Prophet, *I will pour upon the Houſe of David, and upon the Inhabitants of Jeruſalem, the Spirit of Grace and Supplication, and they ſhall look upon me whom they have pierced, and they ſhall mourn for him as a Man mourns for his only Son; and they ſhall be in Bitterneſs for him, as him that is in Bitterneſs for his Firſt-born: at that Day there ſhall be a great Mourning in Jeruſalem, as the Mourning of Hadadrimmon in the Valley of Megiddon, and the Land ſhall mourn.*

Zech. 12. 10, 11, 12.

Wherefore, I ſay, they both have and alſo will have need of twelve Gates, and on them the Names of their twelve Tribes, with an Angel at each, to encourage them to enter this holy and goodly City; and to tell them that yet he counts them his Friends, in whoſe Houſe he received the Wounds in his Hands.

Zech. 13. 6

But again, As by the Names of the *twelve* Tribes written on the Gates, we may ſee what Encouragement the Jews will have, at their Return, to enter in at them: ſo we may alſo underſtand that by the Names of the twelve Tribes here written, God would have us to perceive how all muſt be qualified, that from among the Gentiles at this Day do enter in at theſe Gates; namely, thoſe, and thoſe only, that be cut out of their own wild Olive-tree, and tranſplanted among the Children of *Iſrael*, into their good Olive-tree: Such as are Jews inwardly, the *Iſrael* of God, according to the New Creature, they ſhall enter, (for the holy Gentiles alſo by virtue of their Converſion, are ſtiled the Children of *Abraham*, Jews, the choſen Generation, the peculiar People, the holy Nation; and ſo are ſpiritually though not naturally by carnal Generation, of the twelve Tribes, whoſe Names are written upon the Gates of the City) *And it ſhall come to paſs*, ſaith the Prophet, *that in what Tribe the Stranger*, (that is the Gentile) *ſojourneth, there ſhall ye give him his Inheritance, ſaith the Lord God.* Thus the Jews and Gentiles ſhall meet together in the Spirit of the Goſpel, and ſo both become a righteous Nation; to both which, the Gates of this City ſhall ſtand continually open; at which alſo, they may with Boldneſs demand, by the Faith of the Lord JESUS, their entrance, both for Communion with the God, Grace, and Privileges of this City; according to that which is written, *Open ye the Gates, that the righteous Nation which keepeth the Truth may enter in.*

Gal. 3. 7. Rom. 2. 28 1 Pet. 2. 9, 10.

Ezek. 47. 22, 23.

Iſa. 26. 2.

Thus much of the Number of the Gates, and now to proceed to the Order of them.

Verſ. 13. *On the Eaſt three Gates, on the North three Gates, on the South three Gates, and on the Weſt three Gates.* I ſhall not ſpeak any thing to the manner of his repeating of the Quarters towards which the Gates do look; why he ſhould begin at the Eaſt, then to the North, afterwards croſſing to the South, and laſt to the Weſt; though I do verily think that the Holy Ghoſt hath ſomething to ſhew us, wherefore he doth thus ſet them forth: and poſſibly he may ſet them thus, and the Weſt laſt, not only becauſe the Weſt part of the World is that which always cloſeth the Day, but to ſignifie that the Weſt, when *Jeruſalem* is rebuilded, will be the laſt part of the World that will be converted, or the Gate that will be laſt, becauſe longeſt occupied with the Travels of the Paſſengers and Wayfaring-Men in their Journey to this *Jeruſalem*. But I paſs that.

From the order of their ſtanding, I ſhall enquire into two things:

Firſt, Why the *Gates* ſhould look in this manner every Way, both *Eaſt*, *Weſt*, *North*, and *South?*

Secondly, Why there ſhould be three, juſt three, on every ſide of this City: *On the Eaſt three, on the North three, on the South three, and on the Weſt three?*

For the Firſt, The Gates by looking every Way, into all Quarters, may ſignifie to us thus much, That God hath a People in every corner of the World: and alſo, That Grace is to be carried out of theſe Gates by the Angels in their Miniſtry, into every Place, to gather them home to him: as it is ſaid of the living Creatures, *Whither the Head looked they followed it, and turned not as they went*; ſo whitherſoever the Gates look, thither the Miniſters go, and carry the Word, to gather together the Elect: *He ſent them two and two before his Face, into every City and Place whither he himſelf would come.*

Why the Gates look every Way.

Ezek. 10. 11.

Mat. 28. 19. John 11. 12.

Again, The Gates by their thus looking every Way, do ſignifie to us, That from what Quarter or Part of the World ſoever Men come for Life, for thoſe Men there are the Gates of Life, even right before their Doors come they from the Eaſt, why thither look the Gates; and ſo if they come from North, or Weſt, or South: No Man needs at all to go about, to come at Life, and Peace, and Reſt: Let him come directly *from Sin to Grace, from Satan to Jeſus Chriſt, and from this World to New Jeruſalem.* The twelve Brazen Oxen that *Solomon* made to bear the molten Sea, they ſtood juſt as theſe Gates ſtand, and ſignifie, as I ſaid before, that the Doctrine of the twelve Apoſtles ſhould be carried into all the World, to convert, (as in the Primitive times, ſo now at the building of New *Jeruſalem*) and to bring in God's Sheep to the Fold of his Church: Now I ſay, as the Word is carried every Way, ſo the Gates the Open Gates, look alſo into all Corners after them, to ſignifie that loving Reception that ſhall be given to every Soul that from any Corner of the whole World ſhall unfeignedly cloſe in with Grace, through the Lord Jeſus

Luke 10. 1

1 Kings 7. 23, 24, 25.

ſus Chriſt. Thus therefore *Men ſhall come from the Eaſt, and from the Weſt, from the North, and from the South, and ſit down in the Kingdom of God.*

Luke 13. 29. Pſal. 107. 1, 2, 3.

On the Eaſt three Gates, on the North three Gates, on the South three Gates, and on the Weſt three Gates. Having thus ſhewed you in a Word, why they ſtand thus looking into every Corner or Quarter of the World: I now come to ſhew you why there muſt be juſt *three* looking in this manner every Way.

Why there are three Gates looking every Way.

Firſt then, There may be three looking every Way, to ſignifie that it is both by the conſent of the Three Perſons in the Trinity, that the Goſpel ſhould thus every Way go forth to call Men: and alſo to ſhew you, that both the Father, Son and Spirit are willing to receive and embrace the Sinner from whatſoever part or corner of the Earth he cometh hither for Life and Safety: Come they from whence they will, the Father is willing to give them the Son, and ſo is the Son to give them Himſelf, and ſo is the Spirit to give them its Help againſt whatever may labour to hinder them while they are here.

Joh. 3. 16. Rev. 21. 6. and 22. 17.

Secondly, In that three of the Gates look every Way, it may be alſo to ſhew us, that there is none can enter into this City, but by the Three Offices of the Lord Jeſus; Chriſt by his Prieſtly Office muſt waſh away their Sins; and by his Prophetical Office he muſt illuminate, teach, guide and refreſh them; and by his Kingly Office, rule over them, and govern them with his Word.

Heb. 7. 25. John 13. 8. Acts 3. 22, 23, 24. Iſa. 40. 10. 11. and 9. 6, 7. Pſal. 79. 1, 2, 3. Pſal. 110. 3

Thirdly, Or by three Gates, may be ſignified the three ſtates of the Saints in this Life; an entrance into Childhood, an entrance into a Manly ſtate, and an entrance into the State of a Father in the Church.

1 John 2. 12, 13, 14

Or laſtly, The three Gates may ſignifie the threefold ſtate we paſs thorow from Nature to Glory; the ſtate of Grace in this Life, the ſtate of Felicity in Paradiſe, and our ſtate in Glory after the Reſurrection: Or thus, The ſtate of Grace that poſſeſſeth Body and Soul in this Life, the ſtate of Glory that poſſeſſeth the Soul at Death, and the ſtate of Glory that both Body and Soul ſhall be poſſeſſed with at the coming of the Lord and Saviour: This was figured forth by the order of the Stairs in the Temple at *Jeruſalem*, which was firſt, ſecond, and third, by which Men aſcended from the loweſt to the uppermoſt Room in the Houſe of God; as he tells us, *They went up with winding Stairs from the firſt into the ſecond ſtory, and from thence by them into the third.*

1 Kings 6. 8.

Thus much for the Wall and Gates of New *Jeruſalem.*

Verſ. 14. *And the Wall of this City had twelve Foundations, and in them the Names of the twelve Apoſtles of the Lamb.* In theſe Words we have two things conſiderable:

1. That the City-Wall hath twelve Foundations. 2. That in theſe twelve, are the Names of the twelve Apoſtles of the Lamb.

The Foundations of the Wall.

Firſt, it hath twelve *Foundations*: This argueth invincible Strength and Support. That Wall that hath but one Foundation, how ſtrongly doth it ſtand, if it be but ſafely laid upon a Rock, even ſo ſtrongly, that neither Wind nor Weather in their greateſt Vehemency, are able to ſhake or ſtir it, to make it fall: but I ſay, how much more when a City hath Foundations, twelve Foundations, and thoſe alſo laid by God himſelf; as it is ſaid concerning the Worthies of old, *They looked for a City that had Foundations, whoſe Builder and Maker is God.*

Mat. 7. 24, 25. Heb. 11. 13, 14.

And the Wall of the City had twelve Foundations, and in them the Names of the twelve Apoſtles of the Lamb. The Wall, you know, I told you, is the *Wall of Salvation*, or *the Safety of the Church by Jeſus Chriſt*; to which is adjoined, as the Effect of that *the ſpecial Providence and Protection of God.* Now this Wall, ſaith the Holy Ghoſt, hath *twelve* Foundations, to wit, to bear it up for the Continuation of the Safety, and Security of thoſe that are the Inhabitants of this City; a Foundation is that which beareth up all, and that upon which the Streſs of all muſt lie and abide: Now to ſpeak properly, the Foundation of our Happineſs is but one, and that one none but the Lord Jeſus; for *other Foundation can no Man lay, than that is laid, which is Jeſus Chriſt.* So then when he ſaith the Wall of the City had twelve Foundations, and that in them alſo are written the Names of the twelve Apoſtles of the Lamb; he doth not mean that this Wall had twelve Chriſt's for its Support, but *That the Doctrine of the twelve Apoſtles is that Doctrine upon which both Chriſt, and Grace, and all Happineſs ſtandeth firm and ſure for ever*: and to ſignify alſo, that neither Chriſt nor any of his Benefits can be profitable unto thee, unleſs thou receive him alone upon the Terms that they do hold him forth and offer him to Sinners in their Word and Doctrine: *If we or an Angel from Heaven, preach unto you any other Goſpel*, ſaith *Paul*, *than that which we have preached unto you, let him be accurſed: As I ſaid before, ſo I ſay now again, If any Man preach any other Goſpel unto you, than that ye have received, let him be accurſed.*

1 Cor. 3. 11.

It is the Doctrine of the twelve Apoſtles that holds up the Wall of New Jeruſalem.

Gal. 1. 19.

And in them the Names of the twelve Apoſtles of the Lamb. And in them their Names:] This makes it manifeſt that by the Foundations of this Wall, we are to underſtand the Doctrine of the *twelve Apoſtles of the Lord Chriſt*, *for their Names are to it*, or found ingraved in the Foundations. Thus it was with the Doctrine which was the Foundation of the Jewiſh Church: the firſt Pattern being delivered by the Man *Moſes*; his Name was always ſo entailed to that Doctrine, that at laſt it became

John 5. 45 Acts 15. 21.

became common, and that by Divine Allowance, to call that Doctrine by the Name of *Moſes* himſelf: *There is one that accuſeth you*, ſaith Chriſt, *even Moſes in whom you truſt*: and again, *For Moſes of old hath in every City them that preach him.* The ſame liberty of ſpeech doth the Holy Ghoſt here uſe in ſpeaking of the Foundations of this Wall, which is the Doctrine of the Twelve. And in that he calleth the Doctrine by the Name of *Foundations*, and leaveth it only with telling us the Names of the twelve Apoſtles are engraven in it; he expects that Men ſhould be wiſe that read him, and that they ſhould be skillful in the Word of Righteouſneſs, if they come up clearly to the underſtanding of him.

And in them the Names of the twelve Apoſtles of the Lamb.

The Doctrine of the XII, the pureſt of all other

Thus you ſee that the *twelve Apoſtles*, above all the Servants of Chriſt, are here owned to be the Foundations of this *Wall*; and good Reaſon, for they above all other are moſt clear and full in the Doctrine of Grace, and all Doctrines pertaining to Life and Holineſs: *In other Ages*, ſaith *Paul*, *it was not made known to the Sons of Men, as it is now revealed to his holy Apoſtles and Prophets by the Spirit.* *Moſes* was not fit for this, for his was a more dark and vailed Adminiſtration; *While Moſes is read, the Vail is over the Heart*, ſaith *Paul*: Neither was any of the Prophets fit for this, for they were all inferior to *Moſes*, and were as it were his Scholars: Nay, *John the Baptiſt* is here ſhut out; for *the leaſt in the Kingdom of Heaven is greater than he.*

Ephes. 3. 5. 2 Cor. 3. 13, 14, 15. Num. 12. 6, 7. Mat. 11. 11.

The Apoſtles above all other were the Men that were with the Lord Jeſus all the time, from the Baptiſm of *John*, even until the Time he was taken up into Heaven; they ſaw him, heard him, and diſcourſed with him, and were Beholders of all the wondrous Works that he did; they did eat and drink with him after his Paſſion, and ſaw after he was riſen the Print of the Nails, and the Spear with which he was pierced, when he died for our Sins: And becauſe they had ſeen, felt, and at ſuch a Rate *experienced* all things from the very firſt, both touching his Doctrine, Miracles, and Life; therefore he ſaid unto them in chief, *Ye ſhall be Witneſſes unto me both in Jeruſalem and all Judea, and in Samaria, and unto the utmoſt Parts of the Earth.*

Luke 24. 39, 40. The XII went beyond all others in their Experience. Acts 1. 21 & 13. 31. & 10. 39. & 2. 31. 1 John 1. 2, 3. Acts 1. 8.

Further, The Apoſtles were in that marvellous Manner endued with the Holy Ghoſt, that they out-ſtript all the Prophets that ever went before them; neither can I believe that in the beſt of times there ſhould be any beyond them; yet if it ſhould ſo fall out, that a Diſpenſation ſhould come, in which they ſhould have, as to the pouring forth of the Spirit, their Equals; yet it could not follow, that therefore the Goſpel ſhould be offered in other terms than they at firſt have offered it; eſpecially beſides what hath been ſaid of them, if you conſider to them 'twas ſaid, *Whatſoever ye ſhall looſe on Earth, ſhall be looſed in Heaven; and whatſoever ye ſhall bind on Earth, ſhall be bound in Heaven.* They, as to their Doctrine, were infallible, 'twas impoſſible they ſhould err; he that deſpiſed their Doctrine, deſpiſed God himſelf: Beſides, they have given in Commandment, that all ſhould write after their Copy, and that we ſhould judge both Men and Angels that did, or would do otherwiſe.

Mat. 18. 18. 1 Theſ. 3. 8 Gal. 1. 8. The Foundation may not be altered.

Timothy muſt have his Rule from *Paul*, and ſo muſt holy *Titus*: All which, if we conſider it, the Holy Ghoſt ſpeaks to the purpoſe, in ſaying, *That in the twelve Foundations are found the Names of the twelve Apoſtles of the Lamb*: they are called the chief, and ſuch as have laid the Foundation, and others build thereon, and that as no Men have laid the Foundation but they, ſo none can lay even that Foundation otherwiſe than they afore have laid it.

1 Cor. 12. 28. Epheſ. 4. 8 1 Cor. 3. 6, 10. Heb. 6. 1, 2, 3. 1 Cor. 3. 11

-----*And in them the Names of the twelve Apoſtles of the Lamb.* Theſe words then, teach us two things worthy of our Chriſtian Conſideration.

Firſt, That God hath given to every *Man* a certain and viſible Mark to aim at for his Salvation, or to build his Soul upon, namely, *The Doctrine of the* twelve *Apoſtles of the Lamb*: for in that he ſaith their Names are in the Foundations, it is better for us (all things conſidered) than if he had ſaid, In them was the Name of God himſelf; that is, it is more eaſie to ſee (this Way) through the Miſt of our Carnality what the Myſtery of his Will ſhould be, which is, that we receive Chriſt according to their Doctrine, Words, Writings, Epiſtles, Letters, &c. their Names, I ſay, being there, God counts it as the Broad Seal of Heaven, which giveth Authority to all that Doctrine whereunto by themſelves they are prefixed and ſubſcribed; not where they are writ by others, but by themſelves. I ſay, *as the Token of every Epiſtle*, and of their Doctrine for Truth, the which *Paul* inſinuates, when he ſaith, that *his Hand is the token of every Epiſtle*: as he ſaith again, *Am not I an Apoſtle?* And again, *Behold, I Paul have written unto you*; I *Paul*, I an Apoſtle, I a wiſe Maſter Builder, I who am in my Doctrine one of the Foundations of the Wall of Salvation, I have written unto you. And, as I ſaid before, there is Reaſon it ſhould be thus: for as he who was the Foundation of the Jewiſh Church, even *Moſes*, received the Pattern of all his Order from the Mouth of the Angel in Mount *Sinai*, ſo the twelve received their Doctrine of Faith and Manners, the Doctrine of the New Teſtament, from the Mouth of the Son of God himſelf, as from the Mouth of the Angel of the everlaſting Covenant, on the Mountain of *Zion*.

The Names of the XII, as the Broad Seal of Heaven. 2 Theſ. 3. 17. Gal. 6. 11. 1 Cor. 9. 1. Gal. 5. 2. 2 Cor. 11. 5. Acts 7. 38. & 1. 3. Matthew 28. 19.

Secondly, In that he ſaith, *The Names of the*

the Twelve are in the Foundations, this ſhews us the Reaſon of the continual ſtanding of this *Jeruſalem*; it is built upon the Doctrine of the Twelve Apoſtles of the Lamb, and ſtandeth there: for obſerve ſo long as he ſees this Holy City, he ſees her ſtanding upon theſe Foundations; but he ſaw the City till ſhe was taken up, therefore ſhe continued as being ſettled for ever upon them. Indeed the Primitive City, or firſt Churches, was built upon theſe Foundations, and had alſo ſo long as they there continued, ſufficient Supportation and upholding by that means; but then, as I have ſhewed you, the Wall of her Salvation, and the Wall of God's ſpecial Protection, ſtood at a Diſtance each from other, and were not ſo conjoined as now they will be: wherefore they then, to anſwer the Type, did fall into the Ditch that was between, and through their Fooliſhneſs provoked God to remove the Wall of his outward Protection and Safeguard from them; whereupon the wild Beaſt, Antichriſt, got into his Vineyard, making Havock of all their Dainties: But mark, this City is not ſo, the Walls are now conjoined, and for ever faſtned upon the Foundations, therefore it abides for ever, and aſcends higher and higher; yet not from the Foundations, but by them into Heaven: *Behold*, ſaith God, *I have graven thee upon the Palms of my Hands, thy Walls are continually before me.*

Ephes. 2.

Iſa. 49. 16.

And in them the Names of the twelve Apoſtles of the Lamb. This Word *twelve*, muſt be warily underſtood, or elſe the weak will be ready to ſtumble and take Offence; wherefore to prevent this, conſider,

How you are to underſtand the word *Twelve*.

Firſt, The twelve muſt be them twelve that were with the *Lord Jeſus from the Baptiſm of John, until the Day in which our Lord was taken up.*

Acts 1. 22.

Secondly, Theſe *twelve* are not neither to be conſidered ſimply as twelve Chriſtians, or twelve Diſciples; but as their Witneſs of the Lord Jeſus (they being with him from firſt to laſt) was a twelve fold Witneſs of him in all his Things; a twelve-fold ſeeing with their Eyes, a twelve-fold hearing with their Ears, a twelve-fold handling alſo with their Hands, and feeling of the Son of God: As one of them ſaid, *That which was from the Beginning, which we have ſeen with our Eyes, and our Hands have handled of the Word of Life; that which we have ſeen and heard, declare we unto you, that ye might have Fellowſhip with us*, &c. Now this being thus, it followeth that the Doctrine of the other *Apoſtles*, as of *Paul* and *Barnabas*, was ſtill but the Doctrine of the twelve; their Doctrine, I ſay, and no other: Wherefore as *Ephraim* and *Manaſſeh* were diſſolved into the twelve Tribes, ſo theſe two, with all other the Apoſtles of Chriſt, are diſſolved into the Number of the Twelve, because their Doctrine is only the Doctrine of the twelve; for they center in their Doctrine; their Length and Breadth, and Depth and Heighth being the Doctrine of the twelve. So then the Names of the twelve being found in the Foundations of this Wall, it argueth that that Doctrine is only true, that is the Doctrine of the twelve Eye-witneſſes of the Lord Jeſus: And again, that at the Day of Antichriſt's Fall, this Doctrine ſhall be in its former Purity, and bear the Sway, and for ever hold up the Wall of Safety for the Inhabitants of *New Jeruſalem:* And indeed this Doctrine, That the Doctrine of the twelve is that upon which Eternal Safety is built and ſtands, is ſo true, that it muſt not be varied from upon Pain of Eternal Damnation: Here centred *Luke* the Evangeliſt, here centred *Jude*, here centred the Author to the *Hebrews*, yea, here centred *Paul* himſelf, with all the Old and New Teſtament. The Doctrine of the twelve muſt be the Opener, Expounder, and Limiter of all Doctrines; there alſo muſt all Men center, and ground, and ſtay. A Man may talk of, yea, enjoy much of the Spirit of God, but yet the twelve will have the ſtart of him; for they both had the Spirit as he, and more than he: Beſides, they together with this, did feel, ſee, handle and receive Conviction, even by their very carnal Senſes, which others did not; beſides, their Names alſo are found in the Foundations of this ſaving Wall, as being there engraved by GOD himſelf: which putteth all out of doubt, and giveth us infallible Ground that their Doctrine is only true, and all Mens falſe that do not keep within the Bounds and Limits of that.

Luke 1. 2. Jude 3. 17. Heb. 2. 3, 4 1 Cor. 15. 1 to 10. and 9. 1. Gal. 1. 1, 2. Eph. 3. 5. 1 Cor. 4. 9.

To conclude: Here are yet two Things worthy of noting:

The firſt is, that by the Names of the *twelve* Apoſtles being in the Foundations of this Wall, and the Names of the twelve Tribes being upon the Gates of this City, it giveth us to conſider, that at the time of the building of this City, the *Jews* and *Gentiles* ſhall be united together, and become one Body: which very Conſideration muſt needs be to the Jews a great Incouragement to have in mind their Converſion: for it plainly ſignifieth that our New-Teſtament-Preachers ſhall carry in their Mouths, Salvation to the Jews; by which means they ſhall be again reconciled and made one with the Lord Jeſus.

Rom. 11. Jam. 1. 1. 1 Pet. 1. 1. Acts 13. 16. 26. Rom. 1. 16 Rom. 2. 10

The ſecond Conſideration is, That at the Day of New *Jeruſalem*, there ſhall be no *Doctrine* accepted, nor no Preachers regarded, but the Doctrine, and the Preachers of the Doctrine of the Twelve: for in that he ſaith, That *in them are found the Names of the twelve Apoſtles of the Lamb*, he doth implicitely exclude all other, of whatever Tribe they pretend themſelves: It ſhall not be then as now, a Popiſh Doctrine,

No Preacher now allowed, but he that can preach the Doctrine of the Twelve.

ctrine, a Quakers Doctrine, a Prelatical Doctrine, and the Presbyter, Independent, and Anabaptiſt, thus diſtinguiſhed, and thus confounding and deſtroying: But the Doctrine ſhall be one, and that one the Doctrine where you find the Names of the twelve Apoſtles of the Lamb. *If any Man teach otherwiſe, and conſenteth not to wholeſome Words, even the Words of our Lord Jeſus Chriſt, and the Doctrine that is according to Godlineſs, he is proud, and knoweth nothing.*

1 Tim. 6. 3, 4.

Thus you ſee the Doctrine of the twelve is that which letteth Souls into this City; and that the ſame Doctrine is the Doctrine that keepeth up the *Wall* of their Salvation about them, when they are entered in within the Gates.

Verſ. 15. *And he that talked with me had a Golden Reed to meaſure the* City, *and the Gates thereof, and the Wall thereof.*

A Golden Reed.

Now having paſſed the Relation of the Wall, Gates, and Foundations, he comes to the Meaſuring-Line, to ſee how all things lie and agree with that.

Under the Law, I find that all things pertaining to the Worſhip of God were to be by Number, Rule, and Meaſure, even to the very tacks and loops of the Curtains of the Tabernacle: Now the Rule or Line by which all things were then ſquared, it was the Laws, Statutes and Ordinances which were given to *Moſes* by the Lord in the Mount *Sinai*; for thither he went to receive his Orders; and according to the Pattern there ſhewed him, ſo he committed all things by writing to them that were to be employed in the Workmanſhip of the holy Things pertaining to the riſe and compleating of the Tabernacle, and all its Inſtruments.

Exod. 10 11. & 24. 1. & 25. 40. Deut. 30. 10. & 31. 24, to 27.

Now when this Rule was thus received, then whoſoever obſerved not to do it, he was to fall under the Penalty that by the ſame Law alſo was preſcribed againſt the Offenders and Tranſgreſſors.

Num. 15. 30, 31.

I find alſo, that when the Temple was built in the Days of *Solomon*, all things were then done according to the writing that *David* made, when the Hand of God was upon him, *when he made him underſtand all the Work of this Pattern.*

2 Chron. 3. 1, 2, 3. & chap. 4. 1 Chron. 19. 3, 4, 5, 6, 7. & 28. 19.

Thus again, When *Joſiah* went about to bring to paſs the Reformation of the Church of the *Jews*, and their Inſtruments of Worſhip, after their Revolting; he goeth to the Law of God, and by that underſtanding what was out of order, and how to put all things into order, he ſo did reduce them to their former manner. The ſame way alſo went *Ezra*, and *Nehemiah*, at the rebuilding of the Temple and City after the Captivity. From all which, I conclude, that the *Reed*, the Golden-Reed, that here you read of, it is nothing elſe but the pure and unſpotted Word of God;

2 Kings 22. 8, to 14. Ezra 7. 14. Ezra 8. 3, 4.

This Golden Reed is the Word of God.

by which, both the City, Gates and Wall of this *Jeruſalem* are regulated: Which Word by the holy Prophet, *is alſo compared to Gold, and is ſaid to be above much fine Gold.*

Pſal. 12. 6. and 19. 9, 10.

I find in the Viſion of the Prophet *Ezekiel*, that the Angel that there is ſaid to meaſure the City, which was a Type of our *Jeruſalem*, he appeared with *a Line of Flax* in his hand, to meaſure the Pattern withal; which very Phraſe doth ſhew us that this was but the Type, and an Old-Teſtament-buſineſs: but *John* hath his in a New-Teſtament-ſtile, and that in the moſt excellent manner of Language, to ſignifie that his City, or the City that he hath the Viſion of, is to be the end of all Types and Shadows, and the very Perfection of them all: Wherefore he tells us alſo, that the Line or Reed by which this City is builded and ſquared, it is not now a Line of Flax, but a Reed of Gold, a Golden Reed: to ſignifie not a Word of the Law and Letter that had to do with Shadows, but the New-Teſtament, and Miniſtration of the Spirit, which hath to do with Subſtance, *and the heavenly things themſelves.*

Ezek. 40. 3.

Why the meaſuring Line of New Jeruſalem in ſpecial, is called a Golden Reed.

Heb. 9. 23.

A Golden Reed to meaſure the City, &c. I told you at the firſt that this *City* was the Church of God that ſhould be in the latter Days; but yet not the Church diſorderly, and confuſedly ſcattered here and there, without all viſible Order and Diſcipline, but the Church brought into exact Form and Order, lying every way level and ſquare with the Rule, and *Golden Reed* of the New Teſtament of Chriſt; wherefore he calleth it a City, a City under Rule. Thus it was in the Type; for when *Solomon's* Temple was to be builded, and the City in after times, it was not enough that they had Stones and Timber, but every one of them muſt be ſuch Stones, and ſuch Timber, and muſt alſo come under the Rule and Square of the Workman; and ſo being fitted by Hewers, Sawes, Axes and Squares, they were fitly put into the Building. By this then we may ſee, with what a holy, exact Line, Rule, and Order, this Church and City at this Day, will be compact and built; the Members muſt be all ſuch as ſhall be made fit for the City of God, *by the Hewing Words of the Prophets:* they muſt join in Chriſtian-*Communion* alſo according to the Golden Reed of the New-Teſtament, and Miniſtration of the Spirit. Indeed all the Time of the reign of Antichriſt, the Church, as ſhe was a Holy Temple in the Lord, ſo ſhe was meaſured with reference to the Truth of her Grace, and inviſible Condition: but as ſhe is to be a City, ſo ſhe then is to be trodden down, *and to lie without all Form and Order:* but when *Antichriſt* is dead, ſhe ſhall again come into mind, be conſidered, reared, built by meaſure, and inhabited: and obſerve it, as the Rule of the

The City meaſured.

1 Kings 5. 17, 18. & 7. 9, to 13. 1 Chron. 22. 2.

Hoſ. 6. 5.

Rev. 11. 1.

Carpenter

Carpenter is of uſe in building, from the firſt appearance of the laying of a Stone in order, even till it be in every point and part compleat; ſo the Golden Reed with which the Angel is here ſaid to meaſure the City, &c. is to be of uſe from the firſt Foundation, even to the laying of the laſt Stone thereof: As was alſo fore-ſhewed by the Man that is ſaid to meaſure the Pattern of this, in *Ezekiel*, *Ezek.* 30. to chapter 48.

And he meaſured the City. That is, he meaſured the Church in her Conſtitution and Fellowſhip. Now when God is ſaid to meaſure, he is ſaid to meaſure ſometimes in Judgment, and ſometimes in Mercy; ſometimes to throw down, and ſometimes to build up and eſtabliſh: Sometimes, I ſay, he is ſaid to meaſure in Judgment, with Intention to throw down and deſtroy: Thus he meaſured the *City* before ſhe went into Captivity, and the Ten Tribes before they were carried away beyond *Babylon*, becauſe they lay croſs to his Word, and had perverted that which was right, &c. but when he is ſaid to meaſure the City in this place, it is that ſhe might be built and ſet up: wherefore, as I ſaid, the Line or Golden Reed that is now ſtretched forth to meaſure this City, it is to the end, that all Things may be in right Form and Order, *fitly joined and knit together, by that which every joint ſupplieth according to the effectual working of the meaſure of every part, making Increaſe of the Body, to the edifying of itſelf in Love.*

Iſa. 28. 17, 18. Amos 7. 7, 8, 9.

Epheſ. 4. 16. Col. 2. 19.

Again, By meaſuring the City, he would have us to underſtand, that all her Limits and Bounds were now apparent, that all Things, even the Church and all the World, were made to ſee their own Compaſs; for as God in the Days when Temple-Worſhip (only) was on foot, would not loſe a Form or Ordinance of all the Forms and Ordinances of his Temple; ſo when City-work comes up, he will not loſe an Inch of the Limits, and Bounds, and Compaſs of his City, ſhe ſhall be full as large, and of as great a Compaſs every way, as is determined of her: as he ſaith by the Prophet, *All the Land*, ſaith he, *ſhall be turned* * *into a Plain*: that is, there ſhall be a ſmooth Face upon the whole Earth, all Snugs, and Hubs, and Hills, and Holes, ſhall now be taken away, *even from Geba to Rimmon, South of Jeruſalem: and it* (the City) *ſhall be lifted up and inhabited in her Place, from Benjamins Gate unto the place of the firſt Gate, unto the Corner Gate, and from the Tower of Hananiel, unto the King's Wine-Preſſes.* The four Places here mentioned in this Verſe, they do ſeem to be the four Corners of the City of old; at which Places the City Bounds were ſet; and in which very Circle the Prophet tells us, but with Goſpel-Language, ſhe ſhall be ſettled again.

* This is that which a little before is called the new Heaven and a new Earth

Zech. 14. 10.

And he meaſured the City, and the Gates thereof. This was figured forth by the Viſion in *Ezekiel*, for in it he ſaw the Angel go from Gate to Gate, and ſaw him take the exact and diſtinct Meaſure of every one thereof; nay, not only of them in a general Way, but of the *Threſholds*, the *Porch*, the *Poſts*, and the *Faces* of their Entrances; he meaſured alſo every little *Chamber* that was above upon the Gates, with all the Spaces that were between, *Ezek.* 40. The Gates meaſured.

Now by Gates, I told you, we are to underſtand the Son of God, as he is the Way to the Father, and to the Privileges of this City: Wherefore when he ſaith he meaſured the Gates, it is as if he had ſaid, he meaſured the Entrance, Strength and goodly Countenance of Him, with the Manſions of Glory that are to be enjoyed by every one that entreth in hereby; for the Porch, Poſts, Face, Entrance and Chambers of the Gate in *Ezekiel*, they ſignifie the Entrance, Strength, *ſhining Countenance*, and reſting Places that every one ſhall find in the Lord Jeſus that entreth in by him: and to meaſure all theſe, it is in ſubſtance but this, to ſet them forth, and out, in their full Force, Glory, Largeneſs, Beauty and Profitableneſs, in the view of all: for I told you at the firſt, the Golden Reed is the Word of God: Now the City and the Gates thereof, are ſaid to be meaſured by this Golden-Reed; which I ſay, can be nothing elſe, but an opening of all the Excellencies of Chriſt, as he is the Gate of the Sheep, even by the full Sway, Power, Majeſty, and Clearneſs of the Word. The Lord help us! Chriſt, as he is the Door to God, and to all Goſpel-Privileges, is now ſtrangely handled, and ſo hath been of a long time among the Sons of Men; ſome of them making him the very In-let to all the vile and abominable Crew in the World, counting all that are pliant to their ungodly Humours, the Saints of the moſt High, and Chriſt the Door and Gate through whom they have right to enter; and to whom belong the Delicates of the precious Things of God, even thoſe which he hath moſt choicely laid up, and reſerveth for none but thoſe that unfeignedly turn from Iniquity, and walk with him in the Newneſs of the Spirit. Others again do ſhut up the Gates againſt the Godly, labouring with might and main to hinder thoſe that labour to enter, that fain would do it unfeignedly. Others again do labour all that in them lies to deface the Gates, to take away their Beauty: like him that *took the Gold from off the Doors and Gates of the Temple*; rendering Chriſt a low and carnal Buſineſs, &c. But at the meaſuring-Day, at the Day when the *Golden Reed* ſhall be the alone *Rule*: then you ſhall ſee this City, and her Gates diſcovered in their own Glory, Holineſs and Beauty;

Matt. 23 14. 2 Chron. 29. 7. 2 Kings 18. 16.

Beauty: for though in our Affliction under Antichriſt, our Temple and Inſtruments of Worſhip, with the City, Wall, Gates, and the like, have been much defaced, (even our Doctrine of Faith and Worſhip) and have been much trod and trampled under the Foot of the uncircumciſed: Yet all ſhall be recovered and brought into Order again by the Golden Reed of the Word of God: which thing was figured forth to us by that good Man *Ezra* the Scribe, who at the reſtoring of *Jeruſalem* took Review of all the Things pertaining to the City, both touching its Breaches and Deformity, and alſo how to ſet all things in Order, and that *by the Law of God which was in his Hand, even according to the Writing thereof.* And whoſoever doth but read the Hiſtory of *Ezra* and *Nehemiah* throughout, they ſhall find that by the Word of God they brought all Things to paſs; all the Ordinances of the Houſe and City of God into their right and holy Order: And indeed the Meaſuring of the City and of the Gates thereof, which is Chriſt the Way, it can be nothing elſe but a bringing of them by the right underſtanding and opening of the Word into their proper Places and Excellencies, both for Comers in, and Goers out, *according to the Commandment*: for to ſpeak properly, Chriſt in his Love, Grace, Merits and Largeneſs of Heart, to let Souls into Communion with God and all Happineſs, is in all theſe things unſearchable, and paſſing Knowledge, being filled with theſe things beyond thought, and without meaſure.

Ezra 7.14. & 8.34. Neh. 8.9.

Ezek. 40. 4. & 43. 7, to 13.

Epheſ. 3.8. Col. 3.9. Eph. 3.18. & 19. John 3.34.

The Wall meaſured.

And he meaſured the City, the Gates thereof, and the Wall thereof. In that he ſaith, *he meaſured the* Wall alſo, it is to ſhew us that all things now are according to the Rule of the Word: The Inhabitants are according to the Word, the Entrance is according to the Word, yea, and ſo is the Safety of it alſo, even a Fence to fence them from their Enemies; even a Fence on every Side, that they may be at Eaſe and Reſt, and be no more a toſſing to and fro: *O thou afflicted, and toſſed with Tempeſt*, ſaith he, *and not comforted*, (I will do many good things for thee) *in Righteouſneſs ſhalt thou be eſtabliſhed: thou ſhalt be far from Oppreſſion, for thou ſhalt not fear; and from Terror, for it ſhall not come nigh unto thee.*

Iſa. 54.11, 14.

Touching the Wall, what it is, I have ſpoken already; therefore here I ſpeak only to the Meaſure of it, which Meaſure is only the fulfilling all thoſe Promiſes and Engagements of God, that are made to *New Jeruſalem*, for her Safety and continual Defence; and that not only in her own Eyes, but in the Eyes of all her Beholders: Then ſhall that Saying be with Gladneſs in the Mouths of all the Inhabitants of this *Jeruſalem*, *We were Bond-men, and yet our God hath not forſaken us in our Bondage, but hath extended Mercy unto us in the Sight of the Kings of Perſia, to give us a reviving to ſet up the Houſe of our God, to repair the Deſolations thereof, and to give us a Wall in Judah and in Jeruſalem.* Which Wall, I ſay, ſhall be ſo conſpicuous to all the Adverſaries of this holy and beloved City, that the greateſt of them ſhall not once dare to peep or mutter againſt her any more: *God is known in her Palaces for a Refuge: For lo, the Kings were aſſembled, they paſſed by, they ſaw it, and ſo they marvelled; they were troubled, and haſted away; Fear took hold upon them, and Pain, as of a Woman in Travail:* As it is ſaid of the Building of the Wall after the Captivity; when the Enemies and all the Heathen ſaw it was finiſhed, they were much caſt down in their own Eyes.

Ezra 9.9.

Pſal. 48. 1 to 7. Neh. 6. 15, 16.

The regulating of this City by this Golden Reed, and the meaſuring the Gates and Wall by this Word, when finiſhed, will then cauſe *all that have Skill in ſinging the Lord's Songs, and of lifting up the Praiſes of God in this City, to gather themſelves together to ſing, and to praiſe, and to ſay, Bleſs ye the Name of the Lord, for his Mercies endure for ever: for then will they purify the People* (this City) *with the Gates and Wall thereof.*

Neh. 12. 28, 29, 30.

Wherefore in the mean time, between this and the building of the City, let *Jeruſalem* come into your Mind, *and walk about her, go ye round about her* (enquire by the Word what God hath ſaid of her State, Strength, Safety, Eaſe, Peace, and bleſſed Tranquillity in the latter Days) *tell the Towers thereof, mark ye well her Bulwarks, conſider her Palaces, that ye may tell it to the Generations following.*

Pſal. 48. 12, 13.

Ver. 16. *And the City lieth four ſquare, and the Length is as large as the Breadth: and he meaſured the City with the Reed, twelve thouſand Furlongs, the Length, and the Breadth, and Heighth of it are equal.*

And the City lieth four ſquare.] Theſe Words do open unto you the Matter yet more, to wit, That now both the City, Gates and Wall, were exactly in their Viſibility according to the Word, lying even every way with that Golden Reed: for by *four ſquare*, you are to underſtand *Perfection*, or an anſwering the Figures that of old did figure to us the Compleatneſs and Perfection of the New-Teſtament-Order.

For if you ſearch the Scriptures, you will find that eſpecially the great and principal Inſtruments of God's Worſhip in and under the Law, their Perfection was what here you read to be the Perfection of this City, even a *four ſquare*. As for inſtance *The Breaſt-plate of Judgment*, on which were engraved the Names of the Children of *Iſrael*, its exact point of Perfection was, to be a right *four ſquare*. The *ten Baſes* alſo, that were to be for Bearers to the Lavers in the Temple, they were to be *four ſquare*: The *Altar of Burnt-Offerings* likewiſe, with the *Altar of Incenſe*, their perfect

perfect Pattern was, that they ſhould be *four ſquare*: the *inward Court*, and *outward Court*, with the *Poſts of the Temple*, and *Tables* on which they were to ſlay the Sacrifices, they were *all four ſquare*. Yea, the City in the Type, in the Viſion of *Ezekiel*, was ſeen to be of the ſame Frame and Faſhion every way, having juſt twelve Gates, and of each of the Four Sides three Gates. Wherefore, when he ſaith, *The City lyeth four ſquare*, it is as if he had ſaid, She lieth even with the Pattern, or Golden Reed of the Word; even, I ſay, both in her Members, Doctrine, Worſhip and Manners: For the things afore-hinted unto you, do hold forth all theſe Particulars.

Exod. 28. 15, 16. and 39. 8, 9. 1 Kings 7. 27 to 32. Exod. 27. 1. and 38. 1. Ezek. 43. 13, to 19. Exod. 37. 1. Exek. 40. & 41. 21. & 40. 40, to 43. & 48. 30, to 35.

----*And the Length is as large as the Breadth*---- This explaineth the Matter yet more fully and diſtinctly, for as to the things that I made mention of before, though they were to be made *four ſquare*, and that their Perfection lay exactly in that Form; yet theſe *Squares* did not lie in their *Heighth and Depth*, but in their *Length and Breadth*, juſt as you read here of the Square of this City. As to inſtance: The *Altars*, though they were five Cubits long, and five Cubits broad, yet *but three high*; ſo the *Baſes*, they were a Cubit and an half broad, and a Cubit and an half long, yet *but half a Cubit high*; the *Tables* alſo on which they ſlew the Sacrifices, they were a Cubit and a half long, and a Cubit and a half broad, yet *but one Cubit high*. Which things being thus, you ſee the Reaſon of his ſaying *the Length is as large as the Breadth*.

Exod. 27. 1. & 38. 1. 1 Kings 7. Ezek. 40. 42.

Now by *Length and Breadth* here, we may yet obſerve another Myſtery held forth unto us; for by the *Breadth* is held forth the Perfection of the Rule, or Law to which all Chriſtians ought to yield their hearty Obedience: *his Commandment is exceeding broad*: The Breadth of which is ſignified, I ſay, by the Breadth of thoſe things that before you ſee to be the Inſtruments of the Worſhip of God: Now, as by Breadth, we are to underſtand the perfect Latitude and Compaſs of the Commandment; ſo by Length, we are to underſtand the Anſwerableneſs of the Obedience of the Inhabitants of this City: for indeed the Perfection of Chriſtian Obedience lieth in an Anſwerableneſs to the Will of God; as it is ſaid of the Father and Mother of *John* the Baptiſt; *They walked in all the Commandments of the Lord blameleſs*; and of *Anna*, *that ſhe continued without ceaſing in the Service of God in the Temple, Day and Night*: This is to be as long in our Obedience, as the Law is broad in commanding: the Law commands right Obedience, and the Chriſtian giveth it; the Law commands continual Obedience, and the Chriſtian giveth it; the Law commands univerſal Obedience, and the Chriſtian giveth it: He giveth it all theſe ſorts of Obedience, 1. By the Perſon of Chriſt, for he is his Righteouſneſs; he giveth it all theſe, 2. With the *Conſent of the Mind*; and 3. He giveth it all theſe Obediences in the Love of the Spirit, which the Apoſtles calleth *the fulfilling of the Law*; that is, an anſwering the Breadth of its Command, by the Length of Obedience: wherefore when he ſaith, *the Length is as large as the Breadth*, he would have us underſtand how perfect in Holineſs theſe Bleſſed Souls will be at this Day: and indeed, this is it that is by God expected to be in this City at this Day: As the Angel with his Meaſuring-Line ſaid to *Zechariah*, *I am going to meaſure Jeruſalem, and to ſee what is the Breadth thereof, and what is the Length thereof*: To ſee whether their Doctrine be pure, and whether their Obedience be anſwerable.

1 Cor. 1. 30. Rom. 7. 16 Rom. 13. 10. Zech. 2. 2.

---- *And he meaſured the City with the Reed, twelve thouſand Furlongs* ---- Theſe latter Words do refer us to a diſtinct Meaſure from that which went before; the former Meaſure pointing at the Breadth of her Commandment, and the Length of her Obedience; but this at the Glory and Fulneſs of her Manſions and Portions: For after he had ſaid, *The City lieth four ſquare*, and that *the Length is as large as the Breadth*, (which is the full and compleat Effect of that firſt Meaſure) he comes over again with another Meaſuring, ſaying, *And he meaſured the City twelve thouſand Furlongs*; as who ſhould ſay, He meaſured the City, Gates and Wall firſt, and found them all exact, and according to the Golden Reed; and after he had ſo done, *he meaſured the City with the Reed twelve thouſand Furlongs*.

A ſecond Meaſure.

He meaſured the City with the Reed] That is, he meaſured out to the City, he meaſured for the City, for its Lot and Portion, twelve thouſand Furlongs: Which very thing you find in the Viſion of the Prophet *Ezekiel*: for after he had meaſured the City; the Veſſels, with the Inſtruments of Worſhip, I ſay, when he had done this, he comes again with an *Afterwards*, to meaſure the City her Portions and Manſions, *Ezek.* 47. 1, &c.

A Portion meaſured out for the City.

Wherefore, I ſay, theſe Words do refer to her Portion that ſhe is to enjoy of her God, as the former referreth to her Duty and Obedience.

Now that which maketh me conclude that this latter Meaſure is a Meaſure diſtinct from the former, and that it relateth neither to the Exactneſs of Rule, nor the Compleatneſs of Obedience, but only to the Largeneſs of the Portions that God will allot for thy Sons and Daughters, thou City of God; it is,

Firſt, Becauſe this is the *biggeſt Meaſure*: For I find, by conſidering the Scripture, that as the Perſons and Things pertaining to the Worſhip of God, were to go ac-

By breadth is to be underſtood the perfection of the Word, and by length the compleatneſs of the Saints Obedience, Luke 1. 6. & 2. 37. Pſal. 119. 96.

cording to the Rule of this golden Reed: ſo alſo the Portions that pertained to the Perſons worſhipping, were to go by Rule and Meaſure alſo, (as here he ſaith he meaſured alſo the City, or to it, with the Reed, *twelve thouſand Furlongs.*) And hence it is that our Grace is called the *Meaſure of Grace*, and that our Glory is called a *Weight of Glory*.

Rom. 12. 3 Eph. 4. 7. 2 Cor. 4. 17.

Now I ſay, I find that our Portions do go always under the biggeſt Meaſure; the Spoons, Cups, Flaggons, Snuffers, Baſons, Candleſticks and Pans, which were the Inſtruments of Worſhip, were not ſo large as the Chambers in the Temple, and the Compaſs of the Holy Land, which were the * Manſions and the † Portions of the Church.

*See Joſh. 15. to chap. 19. † John 14. 1, 2, 3.

Secondly, I take the *twelve thouſand Furlongs* to ſignify Portions, rather than Worſhip or Worſhippers; becauſe, as to the Nature of it, it moſt exactly agrees with the Portions that are meaſured out to this City by the Angel before *Ezekiel*, which is a Meaſuring forth ſo much Land for the Portion of the Prince, ſo much for the Portion of the Prieſt, and ſo much for the Portion of the twelve Tribes: Yea, the very Phraſe, *Twelve thouſand Furlongs*, alſo implieth ſuch a Compaſs of Ground, by which we find the Holy Land hath been meaſured.

Ezek. 45. 45, 47. Luke 24. 13. John 11. 18.

Laſtly, I take it to be thus alſo; becauſe I find not in all this Deſcription of this Holy City, that any Place doth give us that Ground to ſpeak to her Meaſure of Portion as this; and it would ſeem ſtrange to me, that the Deſcription of this City given by *Ezekiel*, ſhould be more compleat than this that is given by our Prophet *John*; for *Ezekiel* doth moſt amply ſet forth her Portions, even diſtinctly, for Prince, Prieſt, and the Tribes in particular. This therefore is to be underſtood of the Portions of the City, which *John* did ſee were meaſured out unto her, immediately after he ſaw the Breadth of her Rule, and the Length of her Obedience: Only conſider that *Ezekiel* meaſureth by Reeds, not counting by Furlongs; but *John*, though he meaſureth by Reeds, yet counteth by Furlongs.

But now, though the Holy Ghoſt is thus pleaſed to ſpeak of the Portions of the Saints in the New *Jeruſalem*, as if he intended chiefly that their Portion ſhould conſiſt in outward Happineſs, and in the Enjoyment of ſuch and ſuch a Portion, or Compaſs of Ground: Yet conſider that theſe are but metaphorical and borrowed Expreſſions, ſpoken to our Capacities, under which is indeed included the Nature of our Bleſſed and Spiritual Food and Nouriſhment: You know it is uſual for the Holy Ghoſt in Scripture to call the Saints Sheep, Lambs, Heifers, Cows, Rams, Doves, Swallows, Pelicans, and the like; and alſo to call their Food, their Spiritual and Heavenly Food, Graſs, Provender, Wheat, Wine, Oyl, Grapes, Apples, Figs, Nuts, and the like alſo; all which are but ſhadowiſh and figurative Expreſſions, even as this of the Meaſure of the *twelve thouſand Furlongs*: and obſerve it, that which *John* ſaith here is twelve thouſand Furlongs, *Ezekiel* tells us, *it lieth on this ſide, and on that ſide of the Bank of the River of the Water of Life*: Now I think there is none ſo much void of Underſtanding, as to think this Water of Life is any thing elſe but the precious Grace of God, in and thorow the Lord Jeſus: Wherefore the Ground or Meaſure for Portions, it is nothing elſe but our Spiritual and Heavenly Food, even Spiritual Grace, and Gifts, and Comforts, that the Holy Ones of this City ſhall moſt plentifully partake of, and enjoy: And ſo indeed the Prophet alſo ſaith, ſpeaking of the Portions of the Holy Land for this City: *The Increaſe thereof*, ſaith he, *ſhall be for Food unto them that ſerve the City; and they that ſerve it, ſhall ſerve it out of the Twelve Tribes of Iſrael: Out of the Twelve Tribes*, that is out of the *twelve thouſand Furlongs*, which is the Portion of the Tribes. This is according to the Saying of the Prophet *David*, *He maketh me to lie down in green Paſtures, he leadeth me beſides the ſtill Waters*: And again, *For the Lamb that is in the midſt of the Throne ſhall feed them, and ſhall lead them into living Fountains of Water: for their Shame, they ſhall have double; and for Confuſion, they ſhall rejoyce in their Portion: Therefore in their Land they ſhall poſſeſs the double; Everlaſting Joy ſhall be upon them.*

Jer. 31. 18 Song 2. 5. Ezek. 34. 14. Zech. 10. 1. Iſa. 30. 24. Mic. 4. 4. Ezek. 47. 8, 9, &c. Ezek. 48. 18. 19. Pſal. 23. 2. Rev. 7. 17. Iſa. 61. 7.

Thus you ſee the Meaſure of the City, Gates, and Wall, and the Effect of that; and thus you ſee alſo the Meaſure of the Portion for the City, with what it is: Wherefore it remaineth that we ſee what is to be the Effect of that alſo.

And he meaſured the City with a Reed, twelve thouſand Furlongs, and the Length and the Breadth, and the Heighth of it are equal. Before he told us, that *the Length was as large as the Breadth*; which I then told you, did ſignify the Nature of her Rule, and the Meaſure of her Obedience: But now he adds, and ſaith, That both *in Length and Breadth, and in Heighth, ſhe is equal.* Wherefore in that he adds at laſt a Squareneſs of Heighth, to her Squareneſs of Length and Breadth; and alſo in that he adds it not before he had told us of the Meaſure of her Portions, he would have us to underſtand, that as the Rule in which this City ſhall walk, ſhall be compleat, and as her Obedience to that Rule ſhall be compleat, ſo her Enjoyment of God and his Grace at that Day ſhall be proportionable alſo: She is *ſquare* in her Rule, *ſquare* in her Obedience, and *ſquare* in her Enjoyment of God and his Goodneſs; *The Length, and*

John 20. 15, 16. Amos 4. 3.

Pſal. 19. 11. Jam. 1. 25. *and the Breadth, and the Heighth of it are equal.* Indeed the Scripture ſaith, That in keeping his Commandments there is great Reward: And again, *This Man ſhall be bleſſed in his Deed.* This ſheweth unto us then, what glorious Days theſe will be to the Houſe and City of God; even Days in which Saints ſhall ſee the Mind of God clearly, have Hearts to do it compleatly, and have continually the anſwerable Enjoyment of God, and ſpiritual Happineſs: Now will his *Paths drop Fatneſs* with a Witneſs! and now will he *meet him that rejoyceth and worketh Righteouſneſs, thoſe that remember him in his Ways: And the Length, and the Breadth, and the Heighth of it are equal.* Wherefore the Prophet in the Viſion of the Meaſures of the Portions, doth obſerve that there was a *Squareneſs* in them, as well as in their Ordinances and Obedience: and hence it is that he tells us that every little Chamber was one Reed broad, and one Reed long: And again, the Oblation, that is the Portion for the Tribes, ſhall be five and twenty thouſand: *by five and twenty thouſand ye ſhall offer the Holy Oblation FOUR SQUARE, with the Portion of the City.*

Pſal. 65. 11. Iſa. 64. 5. Ezek. 40. 7. and 48. 20.

Again, In that he ſaith, *The Length and Breadth, and the Height of it are equal*; he ſheweth us how fit this City at this Day will be, even for the Kingdom of Heaven and Glory: for obſerve, That as the Rule, Obedience, and Comforts of God, do make this City a Square City, both in Heighth, and Length, and Breadth; ſo the Holieſt of all, which was a * Type of Heaven, was of the ſame Faſhion alſo; *It was twenty Cubits high, and twenty Cubits long, and twenty Cubits broad; the Length, and the Breadth, and the Heighth of it were equal.*

* Heb. 9. 24. 1 Kirg. 6. 20. 2 Chron. 3. 8. Ezek 41. 4.

Wherefore, as now the Will of God will be done (according to the Petition) *on Earth as it is in Heaven*; ſo will this City be at this Day fit to enter into the Holieſt Place; even as fit as one *four ſquare* is to ſhut into another: Here is a *four ſquare City* for a *four ſquare Heaven*; *And the Length, and the Breadth of it are equal*: Wherefore it is upon this Account that this City at her appearing, is ſaid to be adorned and prepared, as a Bride is for her Husband, which we all know is the moſt perfect and compleateſt Attire that is poſſible to be got: And therefore it is again, that at the Coming of the Lord, thoſe that go in with him to the Marriage, are ſaid to be *ready beforehand.*

Mat. 6. 10. Rev. 21. 2. Mat. 25. 10.

A third Meaſure.

Verſe 17. *And he meaſured the Wall thereof, an hundred and forty and four Cubits.* This Meaſure of the Wall that here he maketh mention of, is alſo diſtinct from the former Meaſure, where he is ſaid to meaſure the City, Gates, and Wall; and it refers to *ſuch a Wall*, or *to ſuch a part of the Wall in ſuch a Place*: For I find that though the Wall of this City in general is that which ſhall incompaſs the New *Jeruſalem* round; yet this Wall is in ſome Place, and for ſome Reaſon, of another Manner and Meaſure than the Wall is in general, as it compaſſeth round the City; which part of the Wall is called the *broad Wall*, the Wall upon which even half of the People *might walk compleat at once.*

Neh. 3. 8, & 12, 38.

But to trace out the Buſineſs in the Type, and ſo to come to its Anſwer in the Antitype: I find that a little diſtance from *Jeruſalem* there was a Place called *Tophet*, which Place was counted Prophane, Unholy, or Defiled: I find alſo that this Unclean, Unholy Place, was a Figure of *Hell it ſelf*: Now mark, I find by the Scripture, that againſt this *Tophet*, this unholy and Prophane Place, was the *broad Wall* of the City for the Defence of the Sanctuary, erected, and reared up: *He meaſured*, ſaith the Prophet, *by the four Sides, and it had a Wall round about, five Hundred Reeds long, and five hundred Reeds broad, TO MAKE A SEPARATION BETWEEN THE SANCTUARY AND THE PROPHANE PLACE.* Which Wall could not be that Wall which compaſſeth the City, becauſe it was but five hundred Reeds long: for take the Meaſure of this Wall in its largeſt Meaſure, and it is, (if you count a Reed for that which we count a Pole) but twelve Furlongs, which Compaſs will ſcarce go round many Market-Towns; eſpecially, if together with this, you conſider the Breadth of the Wall, whoſe Breadth is as large as its Length; wherefore now there is not room enough for a City ſo big as a Cottage to ſtand in the midſt thereof: I ſpeak this, to ſhew you that the Wall in this Place is not the Wall that goeth round about the City, but the Wall that is placed juſt between the *Sanctuary* and *Tophet*, or Hell it ſelf. Now though *Ezekiel* and *John* did differ touching their Count about the Thickneſs of this Wall, it is not ſo much to ſignifie the Walls are not one and the ſame, as to ſhew us that the one, to wit, *Ezekiel*'s Wall, was to encompaſs a Worldly Sanctuary, but *John*'s to encompaſs a Spiritual and Heavenly; wherefore *Ezekiel*'s muſt be of ſo many Reeds long to go round about the material Sanctuary, as a Type; but *John* comes more to the Spirit of the Matter, and ſheweth us what the Sanctuary, Wall, and the like ſhould mean; for by Sanctuary, we are to underſtand (even in the Old Teſtament) a Place of Safety and Security, which was a Type of Chriſt: Now in that *Tophet* did ſtand againſt the Sanctuary in the Letter, it ſignifies that Hell it ſelf is bent againſt all thoſe that take Shelter in Chriſt; but to no Purpoſe, for in the very Face of *Tophet*, even between it and our Place of Sanctuary, is fixed an invincible and impregnable, mighty Wall, to keep in Safety

A broad Wall againſt Tophet to keep the Sanctuary. Ezek. 42. 20.

Ezek. 11. 16. Heb. 6. 18.

Safety thoſe that have fled to Chriſt for Shelter. Now I ſay, in that *John* tells us this Wall is *an hundred forty four Cubits*; (and waves the Manner of the Meaſure of *Ezekiel*) it is to ſhew us that this Wall is for the Safety of the *hundred forty four thouſand* that have taken ſanctuary in Chriſt, that is, all the holy and truly gracious Souls that *are with him on the Mount Zion, having his Father's Name written in their Foreheads*; both Numbers, I ſay, being *twelve times twelve*, implying a ſufficient Safety for all that are ſincerely and truly gracious.

Why this Wall is ſaid to be 144 Cubits.

Rev. 14. 1, 2, 3. Rev. 7.

And now to bring down the Matter to our *New-Jeruſalem*-ſtate: for though it be true in all Ages, that there is between thoſe that have taken Sanctuary in Chriſt, and the bottomleſs Pit, an invincible and mighty Wall of Grace and heavenly Power, and of the Merits of Chriſt, to ſave *to the utmoſt* all and every one that are thus fled to him for Safety; yet there is ſomething in it more than this, for thoſe that come into the Days and State of the *New-Jeruſalem*: For, I ſay, this Wall being it that makes a Separation between the Sanctuary, and the prophane Place in general, and yet being ſpoken of as a thing extraordinary, and accompanying the State of this New City *only*; it implieth that at this Day the Saints ſhall have that Shelter by this Wall from all the Force of Hell, and the damned Spirits that now from *Tophet* afflict them, that they never had before; and therefore you find at the beginning of the thouſand *Years*, which (as I conceive) is the time of the building of this *City*, *a mighty Angel is ſaid to come down from Heaven to lay hold of the Dragon, that old Serpent, called the Devil and* Satan, *and to bind him a thouſand years; which done, he caſts him into the bottomleſs Pit, and there ſhuts him up, to the end he ſhould deceive the Nations no more*, the Effect of which will be not only a delivering of the Saints from outward Perſecution, but alſo from being any more aſſailed with either wicked and erroneous Doctrine, or fierce and fiery Darts from the Prince of Darkneſs, which now many of them are ſo much annoyed and afflicted with: now the Church will be free from thoſe helliſh Suggeſtions to blaſpheme, to deſpair, and the like, that her Members do yet moſt dreadfully and ſadly meet with: for obſerve, this old Tempter is ſaid to be tied up, or to be caſt into the bottomleſs Pit, firſt as he is a *Dragon*, under which Name he goeth in this Book, in his perſecuting the Church, *Rev.* 12. Secondly, he is ſaid to be ſhut up, as he goeth under the Name of a *Serpent*, under which Name he went when he fomented his deviliſh and damning ſeducing Doctrine to our firſt Parents; the which the Spirit expreſly ſeems to relate unto, and therefore calls him *that OLD Serpent*; *that OLD Serpent* that deceived us at the firſt. Thirdly, he is ſaid to be ſhut up alſo, as he goeth under the Name of the *Devil* and Satan, under which Name he goeth commonly in the New Teſtament, when he provoketh and ſtirreth up our Luſts, and when he labours to drive us into all manner of Unbelief, Diſtruſt, Deſpair, and ſo conſequently into Murmurings and Blaſphemy againſt God. Wherefore, I ſay, that at the Day that this Wall is ſet up in all its Glory, and when it performs every Part and Piece of its Office to the full, *then ſhall Satan be bruiſed under our Feet indeed*, and then ſhall *Jeruſalem* be called, *The joyous City*, and her People, *A Joy*; *for her former Sorrows ſhall be paſt and forgot.*

The profit of the broad Wall.

Satan bound as Deceiver, Perſecutor, and a Tempter to Blaſphemy & Unbelief. Rev. 20. 1, 2, 3.

Heb. 7. 25, 26.

Gen. 3. 1, 2, 3, 4, 5.

Mat. 4, 1, 5, 8. Luke 4. 2, to 7. Acts 5. 1, 2, 3. Eph. 6. 11. 2 Cor. 2. 7, 11. Rom. 16. 20. Rev. 21. 4.

If thou ſtill objecteſt: But I have yet an evil Heart, and therefore if I be not rid of that at that Day (ſhould I live till then) why though there ſhould be no *Devil* to afflict me, I ſhall feel and meet with Sorrow and Trouble enough.

Object.

I anſwer thee: Firſt, I dare not ſay that at this Day thou ſhalt be in every Senſe without thy evil Heart, in the midſt of all this Glory, tempted Soul: Yet I ſay thus much to thee;

Anſw.

Firſt, where there is no Devil to tempt, though the Saints will yet be imperfect, and come ſhort of a glorified State; yet they by his Abſence will be delivered from many dreadful vexing and burning helliſh Darts, that will otherwiſe confound and afflict the Soul like Arrows, whoſe Heads are poiſoned: Chriſtians have a great deal more Eaſe, when God doth (even at this Day) withhold the Devil for a Seaſon, (though yet they have their own Luſts) than they have when the Devil and their own Luſts are ſuffered to meet and work together: yea the Lord Jeſus himſelf, who had no Sin, yet in the Temptation was fearfully handled and afflicted with the Devil; though all the while, I ſay, he kept him at Staves end, and did not ſuffer him in the leaſt to annoy his Perſon; and therefore 'tis ſaid that when he was in the Wilderneſs in the Conflict, *the Angels came to miniſter unto him*: at the time of his Agony alſo, in which Agony doubtleſs Satan had a very great Hand to afflict him, you ſee his Complaint, how that he was ſore amazed, and exceeding ſorrowful, even unto Death, being ſo laden with Heavineſs and Sorrow, that he was ſcarce able to ſtand or wag under the Burden of it. Satan even from himſelf beſides the Workings of our own Luſt, doth do us wonderful Injury, and hits our Souls with many a fiery Dart, that we think comes either from ourſelves, or from Heaven, and God himſelf; but now by this Wall, *this broad Wall*, this Sorrow will be cut off.

The Benefit of having Satan thus bound and tied up.

Mark 1. 12, 13. Col. 2. 14, 15. Luke 23. 44. Mark 14. 33, 34.

Secondly, Again, when Satan is thus tied up, we ſhall, together with this Mercy, receive ſuch a plentiful pouring forth of the Holy Ghoſt, that though there will remain

Corruptions ſhall now alſo be greatly weakned.

main in us ſtill the Remainders of our *Corruptions*; yet by the plentiful In-dwellings of the Holy Ghoſt, and the Joy and Peace and heavenly Sweetneſs thereof, theſe things ſhall lie like lean, withered, blaſted things: the reaſon of that Power and that Strength that our Luſts have to this Day in our Hearts, it is becauſe we are ſo lean and thin and weak in the things of God: Strong Grace makes Corruptions weak, and ſtrikes them thorough, laying them at the Point of Death, always gaſping for Life: thus it was with *Moſes*, he had ſuch Grace in his Soul, and ſuch Communion with God, that tho' he had yet a Body of Sin within him, it was a rare thing for him to ſee his Wretchedneſs; that is, to ſee it pert, lively and powerful in him: indeed God ſaith, *That*

Num. 11 14, 15. *upon the Land of his People ſhall come up Briars and Thorns; yea, upon all the Houſes of Joy in the joyous City, becauſe the Palaces ſhall be forſaken, the Multitude of the City ſhall be left, the Forts and Towers ſhall be for Dens for ever, a Joy of wild Aſſes, a Paſture of Flocks; until the Spirit be poured*

Iſa. 32. 13, 14, 15. *on us from on High, and the Wilderneſs be a fruitful Field,* &c. *And then the Lord ſhall*

Zec. 12. 8 *defend the Inhabitants of Jeruſalem, and he that is feeble among them at that Day ſhall be as David, and the Houſe of David ſhall be as God, even as the Angel of the Lord before him: The Inhabitants ſhall not ſay, I*

Iſa. 33. 24 *am ſick; the People that dwell therein, ſhall be forgiven their Iniquity.*

And he meaſured the Wall thereof, an hundred and forty and four Cubits, according to the Meaſure of a Man, that is, of the Angel. According to the Meaſure of a Man.] The Man Chriſt Jeſus: For the Meaſure of this City, or the golden Reed with which this City is thus meaſured, it is *His* * Word

*John 12 48. and Law of the New Teſtament: *All Judg-*

John 5. 27 *ment is committed into the Hand of the Son; and God hath given him Authority to execute Judgment alſo, becauſe he is the Son of Man.*

----*According to the Meaſure of a Man, that is of the Angel.* This *Angel* is one of

Rev. 21. 9. the Seven that had the ſeven laſt Plagues to execute upon the *Man* of Sin, and yet he ſaith, *the Meaſure is according to the Meaſure of a Man*; the Meaning is, that the City, the *New Jeruſalem*, is to be built according to the Word of Chriſt; but yet by his Word as it is in the Hand of his Angels, that is, his Meſſengers and Servants; of which Servants, the Chief will be thoſe that are his Inſtruments to pour forth the ſeven Vials full of the ſeven laſt Plagues upon the Antichriſtian Harlot: For they with their Plagues, will both deſtroy what ſtandeth in implacable Oppoſition, and will ſubject the reſt, and bring them into a Correſpondency with the Word and Will of God (as I have ſhewed). Whence note, That they of his Servants that God ſhall uſe to pour forth his laſt and moſt dreadful Plagues upon the Whore, they are they that God will uſe to ſhew us the Pattern of this Holy City: Or thus, They that can tell how to plague the *Whore*, they can tell how to meaſure this City: *The righteous Men, they ſhall judge them*, (that is, the Antichriſtian Harlot, with her wicked and adulterous Daughters) *after the manner of Adultereſſes, and after the manner of Women that ſhed Blood: becauſe they are adulterous, and Blood is in their Hands.* Ezek. 23. 45.

Thus much touching the Frame of this City, its Walls, Gates, and Foundations, with the Meaſure of each: And now it remains that I ſpeak of the Glory of them.

Verſe 18. *And the building of the Wall of it was of Jaſper; and the City was pure Gold, like unto clear Glaſs.*

The Glory of the Wall.

In theſe Words you have a Diſcovery of the Glory both of the *Wall* and City it ſelf; and that, as you ſee, under the Notion of two choice Metaphors: The *Wall is Jaſper*, the chief of Stones; and the *City is Gold*, the chief of Metals: *And the Building of the Wall of it was of Jaſper, and the City was pure Gold.*

This *Jaſper* is that Stone, in the Light of which this City is ſaid to deſcend, as in the Light of a Stone moſt precious: Now as there he ſaith ſhe deſcended in the Light of this Stone, ſo here he ſaith this Stone is the *Wall* thereof; *And the Building of the Wall of it was of Jaſper.*

This therefore confirmeth unto you what I ſaid of the *Wall* before, to wit, That it was the Salvation of God through Chriſt: wherefore learn this by the way, that this City ſhall not be at this Day in her own Keeping, but in the Keeping of Jeſus Chriſt; He with his Benefits doth compaſs her round, and by him alone ſhe lieth down in Safety: Wherefore it is from this Conſideration that God doth ſay by the Mouth of the Prophet, *I will give them within my Houſe, and within my Walls, a Place and a Name better than that of Sons and of Daughters; I will give them an everlaſting Name that ſhall not be cut off.* Iſa. 56. 5.

And the [*Building*] *of the Wall,* &c. By this word *Building*, we are to underſtand both the Materials of the *Wall*, the Manner of their placing, and the Inſtruments that God will uſe for the ſetting up thereof: Now to ſpeak properly, this *Wall* being the Lord Jeſus Chriſt Himſelf in his Precious Merits, Benefits and Offices, the Builder hereof muſt needs be God Himſelf; for he it is that hath made this Chriſt for us a Safeguard and Defence, by making of him *our Wiſdom, Righteouſneſs, Sanctification and Redemption*, by which he doth incompaſs us round on every ſide, and that at every Moment to deliver us from the Power and Deſtruction both of Sin, Death, the Devil and Hell. 1 Cor. 1. 30. Heb. 11. 10. Heb. 3. 4.

The building of the Wall.

But again, The Building here ſpoken of, is a Building of this *Wall* after the Deſtruction of Antichriſt, and ſo long after Chriſt

was ſent, and made theſe things in his own Perſon, to his beloved and bleſſed Church: Wherefore the Building of this *Wall* that is here ſpoken of, it muſt be underſtood of the recovering again the Purity of thoſe Doctrines, in which the Lord Jeſus, with all his Benefits, is found and made ours, for our everlaſting Defence and Safety: For we find that the King of *Babylon*, who was a Type of our Antichriſt, when he came up againſt *Jeruſalem*, the Type of our Primitive Church, he brake down their City, deſtroyed their *Walls*, rifled their Houſes, and killed their Children; whoſe Steps, I ſay, our Antichriſt follows to a Hair, in treading down the Primitive Church, corPſal. 74. 4, 5, 6, 7. rupting her Doctrines (which are her Safeguard and *Wall*) alſo robbing and ſpoiling the Houſes of God, and killing his Children with a thouſand calamities; turning all the heavenly Frame and Order of Church-Government into an Heap of Rubbiſh, and a confuſed Dunghil.

Wherefore the Building again of this *Wall* is to be underſtood of the Recovering, and ſetling, and faſtning the Doctrines of Chriſt, as afore, in which Doctrines he in all his Benefits is wrapped, and held faſt for ever: I ſay, a recovering of them, and ſetting him up again in his primitive and pure Glory, of being our Prieſt, Prophet and King in his Church, and a giving unto theſe Offices their own proper Length, Breadth, Height and Depth; letting them Zac. 14. 9. Rev. 11. 15. rule in all their Force, Glory, and Majeſty, and Authority, for then will be golden Zec. 9. 7, 8. Days, and not till then; then, I ſay, when the ſeveral Offices of the Lord Jeſus do rule in their own Nature and Largeneſs of Authority, both in the Church and in the *World*.

Alas! This *Wall* is yet unbuilt, the Offices of the Lord Jeſus do not yet ſhine in that Purity, nor ſo ſtand in their proper places, as they ſhall do at the coming in of New *Jeruſalem*: the *Wall* lies yet but as an Heap of Rubbiſh; the Offices of the Lord Chriſt are to this Day by many Ezek. 28. 2, 3. 2 Theſ. 2. 4. Preachers confounded, and removed to and fro, even like looſe and rouling Stones; theſe Offices alſo are by others attributed to Antichriſt, and his Children of Iniquity; but at this Day the Nations ſhall know themſelves to be but Men, and the Doctrines of Chriſt ſhall be ſet again in their own Places: Now ſhall every going into this City, and every going out thereof, ſtand where it ought; and now ſhall every Tower and Fortreſs on this *Wall* be placed as in the Days of old; which Towers and Fortreſſes are the glorious Names and Attributes of the Father and Chriſt: for *the Name of the Lord is a ſtrong Tower, the Righteous flee into it, and are ſafe*; And again, *Thou haſt been a ſhelter to me, and a ſtrong Tower from the Enemy*: Wherefore now, I ſay, ſhall the Name of God, as

The Name and Attributes of the Father and Son, the towers of this wall.

Lord of all, and *Father of his Church*, with the Names of the Son, as *Head*, *Saviour*, Song 1. 10. 1 Pet. 2. 1, 2. and *King of Kings*, be as the Bulwarks to this City, to which ſhall be added all the Promiſes, Conſolations, Encouragements, &c. in the Bleſſed Book of God, out of which this City continually ſhall ſuck the Milk and Nouriſhment of the unſearchable Grace of God to them; to all which ſhall be added many *new pieces of* Neh. 2. 8. *Timber in the Wall* (for ſo it was in the Type at the rebuilding of the City) by which *new pieces*, I gather, that the ſpecial Providence of God, and his Protection, ſhall be at this Day ſo faſtned in this *Wall* for the compleat delivering of this City, both from Hell and Earth, that ſhe ſhall ſtand in full Force, Safety and Peace, even till the Heavens and the Earth ſhall be no more. Now when this *Wall* is thus ſet up, even every Truth and Office of Chriſt, in its own true natural Force, about this City; and when God in his ſpecial and moſt indeared Affections, ſhall engage himſelf even everlaſtingly to keep this City ſafe from all Storms and Tempeſts, and Trouble and Sorrow; then ſhall theſe Citizens, as a ſign of their Conqueſt both The Saints ſhall ſet up their Banners on theſe Towers. of Hell and the *World*, even ſet up their Banners on the ſeveral Towers of this *Wall*, and the Standards that belong to the Tribes thereof; then, I ſay, *We ſhall* Pſal. 20. 5. *rejoyce in thy Salvation, O Lord, and in thy Name will we ſet up our Banners*: And then ſhall the Inhabitants of the *World* both wondring and tremblingly, ſay, *Who* Song 6. 10. *is this that looketh forth as the Morning, fair as the Sun, clear as the Moon, and terrible as an Army with Banners?* O the Names of God, of Chriſt, of his Offices, and the Power of his Grace and Promiſes! How will they ſhine? In what Glory will they appear? They will be even *as a Wall of Fire round about Jeruſalem*; and will not be, as now, in the Mind and Thought of the People, as the White of an Egg in the Mouth, without Taſte; but ſhall be, and appear in their own Brightneſs, Sweetneſs, and Grace: *For how great is his Good-* Iſa. 12. 1, 2. *neſs, and how great is his Beauty? Corn ſhall make the young Men chearful, and new Wine the Maids: In that Day ſhalt thou ſay, O Lord, I will praiſe thee, though thou waſt angry with me, thine Anger is turned away, and thou comforteſt me: Behold God is my Salvation: I will truſt, and not be afraid; for the Lord JEHOVAH is my Strength, and my Song, he alſo is become my Salvation.*

For the Workmen, I am ſure God is the principal, as I ſaid before; but yet he will do it by Inſtruments, thorow the guidance of his Spirit. The Building of the *Wall* of old, was of God; but ſo, as that he did it by the hand of *Nehemiah* and his Companions. I do obſerve in the compleating of the City *Jeruſalem* of old, that there

was

Altar-work, Temple-work, and City-work. Ezra. 3. 1. to 7.

was firſt *Altar-work* then *Temple-work*, and after that the *Building of the Wall*, and compleating the City. Altar-work, I ſay, was the firſt which was reared, and on which there were offered according to the Law and Holy Cuſtom, the Sacrifices and Offerings both Morning and Evening, as every day required; *but the Foundation of the Temple was not yet laid.* Theſe Altar-Men were thoſe alſo that afterward built the Temple; but yet by them was firſt of all repaired the Altar, to ſignifie that the firſt work that will be on foot at the beginning of the return of the Chriſtians from out of Antichriſtian *Babylon*, it will be to find out Altar-work, that is, the Prieſtly Office of Chriſt, and to offer by him the Prayers and Supplications of the Church continually. Wherefore theſe Altar-men, or theſe Men in their Altar-work, did figure out for us our famous and holy Worthies, that before us have riſen up in their Place, and ſhook off thoſe Relicks of Antichriſt that intrenched upon the Prieſtly Office of our Lord and Saviour, even worthy *Wickliff*, *Hus*, *Luther*, *Melancthon*, *Calvin*, and the Bleſſed Martyrs in Queen *Mary*'s Days, &c. with the reſt of their Companions; theſe in their Days were ſtout and valiant Champions for God according to their Light, and did upon the Altar of God, which is *Chriſt* our Lord, offer up many ſtrong Cries, with Groans and Tears, as every Day required, for the compleat recovering of the Church of God; the Benefit of whoſe Offering we have felt and enjoyed to this Day; but by this the Foundation of the Temple was *not yet laid.*

What Altar work is.

Now after theſe ariſe another People, not another with reſpect to Chriſtianity, but with reſpect to further Light. Theſe Men though they keep the continual Offerings upon the Altar, as the other did, yet they are Men alſo that are for Temple-work, wherefore theſe begin to ſearch out the Foundations of the Temple of God, that they may rear up the Houſe, as well as build up the Altar: Theſe be they that are for having the *Church a ſelect Company of viſible believers, walking in the Faith and Holineſs of the Goſpel; which Believers are for ſeparating from the Unconverted and open Prophane, and for building up one another an holy Temple in the Lord, through the Spirit.* I ſay, a Temple, or Houſe, or *Church*, ſeparate and diſtinct from that confuſed Heap of Rubbiſh and carnal Goſpellers, that every where like Locuſts and Maggots crawl up and down the Nations. Theſe were figured forth by *Zerubbabel*, *Joſhua*, and all the People of the Land that are for working and labouring in this Service of Temple-work.

Ezra. 3. 1. to 7.

What is Temple-work.

Acts 19. 9. Rom. 1. 7. 2 Cor. 6. 24, 25, 26. 1 Cor. 12. 13. Act. 2. 40. Eph. 2. 1, 21, 22. 1 Cor. 5. 11, 12 13 Hag. 1. 12. Hag. 2. 1, 2, 3, 4, 5.

Again, As there is thus Altar-work and Temple-work to be done by the Saints when they are coming out of ſpiritual *Sodom* and *Egypt*; ſo at the end of theſe, there will be City-work on foot alſo. Which City-work will chiefly conſiſt in ſetting up the Wall and Gates for Defence, and of building themſelves Houſes or Manſions of Reſt and Refreſhment, after all their hard Uſage under the Tyranny of *the Man of Sin*, that *Son of Perdition*; which City-work will be then compleated, when the Church of Chriſt hath obtained a compleat Conqueſt and Victory over the World, and hath got her Enemies, and them that hate her, *to lye at her Feet, and to lick the Duſt of the Souls thereof.* For, as I have told you already, Temple-work, yea, when that is compleat in the Work, yet there may be great Havock made of the Church of *Chriſt*; at which Time alſo, City-work may be trampled under the Feet of the wicked and uncircumciſed *Gentiles*; but when the City is built, then *Zion is become a ſtrong Hold, and about all her Glory ſhall be a Defence.* Then ſhe either draweth and allureth her Adverſaries to entreat her kindly, and to count it their Honour to be under her Protection (as did the *Gibeonites*) or elſe ſhe breaks and bruiſes, and ſubjects them to her by her Power and Authority. *The Daughter of Tyre ſhall be there with a Gift, and the Rich among the People ſhall intreat thy Favour. In the laſt Days*, ſaith the Prophet, *it ſhall come to paſs, that the Lord's Houſe ſhall be eſtabliſhed upon the Tops of the Mountains, and ſhall be exalted above the Hills; and People ſhall flow unto it, and many Nations ſhall come and ſay, Come, and let us go up unto the Mountain of the Lord, and to the Houſe of the God of Jacob, and he will teach us of his Ways, and we will walk in his Paths. For the Law ſhall go forth of Zion, and the Word of the Lord from Jeruſalem. And ye ſhall judge among the People, and rebuke ſtrong Nations afar off; and they ſhall beat their Swords into Plough-ſhares, and their Spears into Pruning-hooks*; (that Force and Power that they uſed formerly to deſtroy the Church of God, now they ſhall uſe it to do her Service, even to break up the Clods of the Hearts of Sinners, and to prune and dreſs the Houſe of God, and Vineyard of Jeſus Chriſt) *Nation ſhall not lift up a Sword againſt Nation, neither ſhall they learn War any more*; (for the Word of the *Kingdom of Peace* ſhall bear Sway.) *And thou, O Tower of the Flock, the ſtrong Hold of the Daughter of Zion, unto thee ſhall it come, even the firſt Dominion; the Kingdom ſhall come to the Daughter of Jeruſalem.* This is City-work, and as to the Glory, Peace, and Deliverance of the Church, it is the chiefeſt of all other, becauſe it is not only moſt excellent for Concourſe and Multitude, but, I ſay, for Preſervation and Safety; and that not only to keep the Worſhippers, if they keep their Order, but to keep the Order and Worſhippers both in Order

Iſa. 65. 19. 20, 21. Iſa. 60. 14. Rev. 11. 1. 2, 3. Iſa. 4. 5. Joſh. 9. Pſal. 45. 12. Mich. 4. 1. to 9.

Order and continual Safety, that they may be for ever in the pureſt Order. But now, though at the compleating of this Wall, and the building its Towers, when they are finiſhed there will be great Peace; yet all the Time that theſe things are doing, before they be done, let the Workmen look for *Oppoſition*, *Taunts*, *Underminers*, and a thouſand Tricks for the Hindrance of it; *For the Street of the City ſhall be built, and the Wall, even in troublous times.*

Neh. 4. 1 2, to 12, & 6. v. 1. to 13.

Dan. 9.25.

And the building of the Wall of it was of Jaſper. Of Jaſper only; for as by *Building* is ſhewed unto us the Manner of the Work, ſo by *Jaſper* is ſhewed unto us the Matter itſelf, the Matter therefore muſt be (*Jaſper*) *Chriſt* only, his Word, Offices, and glorious Brightneſs only; for indeed, whatever the ſpecial Grace, Protection and Providence of God will at this Day be over this City, yet it ſhall be every whit of it according to *Chriſt*; that is, both of him, for him, and by him, as the Fruits and Effects of his Suffering, Bloodſhed and Merits: *Therefore*, ſaith God, *I will divide him a Portion with the Great, and he ſhall divide the Spoil with the Strong, becauſe he hath poured out his Soul unto Death, and was numbred among the Tranſgreſſors.* O Holineſs! how will it ſhine both in Kings and Nations, when God doth this.

Iſa. 53.10.

And the City was pure Gold. Having thus given us a Diſcovery of the Glory of the Wall, he now comes to ſhew us the Glory of the City that is within the Wall: *The City*, ſaith he, *is Gold*, it is *pure Gold*: This was figured out by the golden Candleſticks belonging to the Tabernacle and Temple among the Jews, which Candleſticks did then preſent unto us the Worth and Uſe of the Church of CHRIST: *The ſeven Candleſticks are the ſeven Churches*, ſaith the Lord Chriſt himſelf. Now the City here ſpoken of, is the *Church* in her higheſt and greateſt Glory: its State was alſo figured out by the Temple itſelf, whoſe Beams, Poſts, Walls, Doors, and the like, were moſt famouſly covered over with Gold. It was alſo (tho' but leanly) repreſented to us by the golden State of old *Jeruſalem* in the Days of *Solomon* the King, in which State *Gold was ſo plentiful in the midſt thereof, that Silver was nothing counted of among the Citizens there in thoſe days, but was as common as the Stones in the Street of the City.*

The Glory of the City.

Exod. 25. 31. to 36.

Rev. 1.20.

2 Chron. 3. 5, 6, 7.

2 Chron. 9. 13. to 22. & 27.

And the City was pure Gold. I find by the Search of the Scriptures, that there are divers Sorts of Gold in the World; there is the *Gold of the Land of Havilah, the Gold of Parvaim, the Gold of Ophir, the Gold of Sheba, and the Gold of Uphaz.* Now ſeeing he ſaith the *City is Gold*, yet not diſtinguiſhing what Gold, or which, we may ſuppoſe in this Place he means Gold of all theſe Sorts: and indeed it is moſt agreeable to this Text thus to judge: for the *Church* at this Day ſhall be made up of the twelve Tribes that are ſcattered abroad, and of the Gentile Nations both far and near; who as they now lie, are, for ought I can learn, at as great a diſtance, and as remote from one another (not only in Knowledge and Affections, but touching the Places of their Abode) as are the golden Mines, out of which the Gold that I ſpake of before is digged and fetched: Thus ſhall *Gold*, the golden Saints of *God*, at this day be gathered out of the ſeveral golden Mines of the World, and be brought to King *Solomon* the Son of *David*, our Lord Jeſus to *Jeruſalem*, with which he will build him a golden ſhining City, the Joy of all the World.

Gen. 2.11. 2 Chron. 3. 6. Job 22.24. Pſal. 72. 15. Jer. 10. 9.

And the City was pure Gold. Gold is the choice and chief of all Metals, both for Worth, Colour and Vertue; wherefore when he ſaith, *The City is Gold*, you may conceive how rich and ſhining, and vertuous this City will be; the Riches of the whole World will be here; the Beauty and the Vertue of the whole *World* will be here; I mean ſpiritual Riches, Beauty and Health; wherefore the reſt of the World at this Day will be but as a cruſhed Bunch of Herbs in which is no Vertue; or like a Furnace full of Droſs, out of which the Gold is taken; or like an old crazy and ruinous Houſe, from which is departed all Health and Happineſs; and indeed much like to this is that ſaying of the Prophet, to wit, That at this Day the whole Circumference of the World that is without the Walls and Privileges of this City, it ſhall be but like an old ruinous Houſe, in which dwells nothing but *Cormorants*, *Bitterns*, *Owls*, *Ravens*, *Dragons*, *Satyrs*, *the Screech-Owl*, *the great Owl*, *the Vulture*, *and the like moſt doleful Birds.* *All their Princes ſhall be nothing*, ſaith the Prophet, *and when they call their Nobles to the Kingdom, none ſhall be there: In their very Palaces ſhall be Thorns and Nettles, and Brambles*; for all among them that are Princes and Nobles indeed, will have pack'd up, and be gone for *Jeruſalem*: So that the World, I ſay, will be left empty, void, and ſtript both of Treaſure, Beauty and Health, at the Day of *Jeruſalem's Building again.* But O how melancholy a forlorn beautileſs World will this be at this Day! It will be only the Place of Dogs, Sorcerers, Whoremongers and Murderers, and whoſoever loveth and maketh a Lie; it will now be the very Emblem of Hell, as the *Church* at this Day will be the Emblem of Heaven; wherefore as the Church (as I ſhewed you before) will be moſt fit for her putting on of Immortality and Incorruption; ſo the World will at this Day be moſt fit to be ſwallowed up of the Lake and bottomleſs Gulph. All things that are good, and worth any thing, ſhall at this Day be found only in the

Iſa. 34.10. to 17.

Rev. 22. 15.

Zech. 14. 14.

Rev. 18.

the City of God: *The Gold will be in Jeruſalem.*

Again, In that this City is here called by the Name of *Gold*, it is to ſhew us how great Pains, and Travel, and Charge the Lord Chriſt hath been at to get ſo great a Treaſure together: *Gold* is fetched from a far Country, and that with great Pains, Charge and Difficulty: The *Gold* wherewith King *Solomon* made his dtinking Veſſels, it coſt a three years Journey to obtain it: So the Saints alſo, thoſe golden Veſſels wherewith is made this golden City, they coſt Chriſt a three Days Travel in the Heart of the Earth, even ſweatingly under the Wrath of *God*, to obtain them, and thus to build this City with them.

2 Chron. 9. 12. Luke 22. 44. Matt. 12. 40.

Further, In that he ſaith this City is *Gold*, he would have us to conſider what the State of the Church was before ſhe came into this happy Condition, to wit, an afflicted, tempted and tried Condition, *Gold*, as it comes from the Mine, it cometh commixed with its Duſt and Ore; wherefore the Goldſmith hath a burning Furnace wherein he having put it, doth with the Fire purge and take away the Droſs and Duſt from among the Metal it ſelf; into which Furnace he puts it once, twice, thrice, and again to the end it may at length be throughly cleanſed and purified from its Droſs: Now all this befalleth the People of God; they are thrown into the burning fiery Furnace of Affliction and Temptation, and there they are tried, purged, and purified; as the Lord alſo ſaith by the Prophet, *I will try them as Gold is tried, and will refine them as Silver is refined; yea, I will melt them and try them, for how ſhall I do for the Daughter of my People.*

Iſa. 31. 9. Jer. 9. 7. Zec. 13. 9.

Laſtly, When he ſaith this *City* is *Gold*, he alſo thereby inſinuates how invincible and unconquerable a Spirit the People of God are poſſeſſed with: Gold is a Metal ſo invincible and unconquerable, that no Fire can conſume it; it may burn it indeed, and melt it; the Droſs indeed doth conſume and give way to the Power of the Fire, but the Gold remains, and holds its ground; yea, it gets ground even of the Furnace and Fire itſelf; for the more it is burned and melted, the more it recovers its Colour, and the more it ſhakes off its Droſs and Diſhonour: Juſt thus it is with the People of God, and hath been ſo even from the Beginning; *The more they oppreſſed them, the more they grew*; the Truth of which will be proved with a witneſs, when God comes to ſet up this City *Jeruſalem*: his Church hath been now for many hundred Years in the King of *Babylon*'s Furnace; all which Time ſhe hath moſt gloriouſly endured and withſtood the Heat; and at laſt when the Fire hath done its worſt againſt her, *Behold there comes out a City of Gold*: A Type of which was the State of the three Children, who though they were caſt into the Fire bound and in Diſgrace; yet came out in the Liberty and *Grace* of the Son of *God*. Wherefore let her be bold to ſay, even before ſhe comes out of the Fire, *When I am tried, I ſhall come forth as Gold.*

Exod. 1. 12. Dan. 3. 23, 24, 25, 26. Job 23. 10.

And the City was [*pure*] *Gold.* Theſe Words, *PURE GOLD*, clear up what I ſaid already: *Pure Gold*, or Gold upon which the Fire hath done its Work. The *Church* in the Fire of Perſecution is like *Eſther* in the perfuming Chamber, but making fit for the Preſence of the King; which Fire, when it hath done its Work, then ſhe comes into his Preſence in Cloathing all of Gold: *The King's Daughter is all glorious within, her Cloathing is of wrought Gold*: And again, *At thy right Hand did ſtand the Queen in Gold of Ophir.* Wherefore he means by *Pure Gold*, Gold out of the Fire, Gold on which the Fire of Perſecution and Temptation hath done its full and compleat Work.

Eſth. 2. 12. Pſal. 45. 9, 13.

And the City was pure Gold, like unto clear Glaſs. By *Glaſs*, in this place, we are to underſtand the *Word of God*, as both *James* and *Paul* do teſtifie. By *clear Glaſs* then, we are to underſtand the Word in its own Nature and Purity, without the Corruptions and Traditions of Men. Wherefore, when he ſaith, this golden City *was like unto clear Glaſs*: it is as if he had ſaid ſhe is even with the Word and Law of her Goldſmith, in all her matters. The Word is a Golden-Reed, this City a Golden City; and that, a Golden City, taken out of the Furnace of Affliction, and therefore like to the Golden Reed. *And the City was pure Gold, like unto clear Glaſs.*

Jam. 1. 23, 24, 25. 2 Cor. 3. 18. and 1 Cor. 13. 12.

Verſe 19, 20. *And the Foundations of the Wall were garniſhed with all manner of precious ſtones. The firſt Foundation was a Jaſper, the ſecond a Saphir, the third a Chalcedony, the fourth an Emerald, the fifth a Sardonix, the ſixth a Sardius, the ſeventh a Chryſolite, the eighth Beryl, the ninth Topaz, the tenth Chryſopraſus, the eleventh a Jacinth, the twelfth an Amethyſt.*

Thus having ſhewed us the Glory of the Wall, and of the City, he now comes to ſhew us the Glory of the Foundations. The Foundations you know, I told you before, they are the twelve Apoſtles in their Doctrine, or the (Primitive) Doctrine of the twelve Apoſtles of the Lamb.

The Glory of the Foundations.

Now the great buſineſs in this place will be to ſhew you the garniſhing of theſe Foundations, and alſo the myſtery and order of the lying of the Foundations, for their Glory lieth in both.

As for the garniſhing of theſe Foundations, it is, and will be at the Day of *New Jeruſalem*; two-fold, and the firſt is with beautiful Gifts and Grace: Thus were the Apoſtles of old adorned, and thus ſhall

The Glory of the Foundations two-fold.

their Doctrine again be garniſhed. I know that the Doctrine of the twelve hath been always accompanied with goodly Gifts and Grace, from the firſt Churches quite down, that is, according to the Meaſure of Light they appeared in, and according to the Diſpenſations of God in the Times of *Antichriſt*. But yet the Glory that this Doctrine had in theſe latter Days, I mean ſince the Apoſtacy, it was nothing in compariſon of the Glory and Splendor that will be in them in the Day when this City is built and compleat; wherefore you find, that tho' all along in Antichriſt's Reign, the Goſpel of Grace hath ſhone, and given Light to the Saints and People of God in all their Travels and Afflictions; yet the ſhining of it at that Day was much oppoſed and eclipſed by the Smoak of the bottomleſs Pit: as he ſaith, *There aroſe a Smoak out of the Pit, as the Smoak of a great Furnace, and the Sun and the Air were darkned by reaſon of the Smoak of the Pit.* In which Days, I ſay, Abundance of the Light, Heat and Operation of the Goſpel was diminiſhed and taken off, ſo that but little of the Power or Glory of it, hath been either felt or ſeen from that Time to this very Day. This is that God ſpake of by the Prophet *Amos*, ſaying, *I will cauſe the Sun to go down at Noon, and will darken the Earth in the clear Day; and I will turn your Feaſts into Mourning, and all your Songs into Lamentation; and I will bring up Sackcloth upon all Loins, and Baldneſs upon every Head; and I will make it as the Mourning of an only Son, and the End thereof as a bitter Day.* (All which he explaineth in the next Words, for) *Behold the Days come, ſaith the Lord, that I will ſend a Famine in the Land, not a Famine of Bread, or of Thirſt for Water, but of hearing the Words of the Lord, and they ſhall wander from Sea to Sea, and from the North even to the Eaſt; they ſhall run to and fro to ſeek the Word of the Lord, and ſhall not find it.* In thoſe Days *Eli*'s Sons were become Varlets. Indeed there was here and there a little Child, like *Samuel* in his Minority, that now and then would ſpeak moſt goodly things. But the Word of the Lord *was precious in thoſe Days, there was no open Viſion.* This is that which *David* in the Spirit of Prophecy complaineth of, ſaying, *They know not, neither will they underſtand; they walk on in Darkneſs: all the Foundations of the Earth are out of courſe.* Thus in the Days of the eclipſing of the Glory of theſe Foundations: But now, behold, they recover their Light, and put on, as of old, their former Glory, and are again garniſhed as in the former Days. Now will all the Doctrines of the Goſpel ſpangle and ſparkle; out of every Text will the Miniſters of God make to iſſue exceedingly moſt precious and heavenly Fire; for theſe Stones are indeed the *Stones of Fire*, and in them is contained that which would ſet the whole World on a Flame with Love and Delight in the Things of God and another World, had but Men the Spirit of Wiſdom, and the Authority of God in their Miniſtry, as the Apoſtles and the Primitive Chriſtians had. Well this Doctrine of the Twelve ſhall be again adorned with Gifts and Grace as in the Days of old: by which it ſhall alſo be made to ſhine, and to caſt forth its golden Rays before the Nations to their Salvation. *Behold*, ſaith God, *I will lay thy Stones with fair Colours*, that is, thy Apoſtolical Doctrine ſhall again be garniſhed as at the firſt; Truth ſhall appear in its old and mature Colours, and (as ſuch) ſhall be embraced, and lived and delighted in, both by *Jews* and *Gentiles*, as I have ſhewed.

But ſecondly, The twelve Foundations that here you read of, they are the * ſame with thoſe twelve *Stones* that long before were ſet in the Breaſt-plate of Judgment, in which were engraven the Names of the twelve Tribes of the Children of *Iſrael*, the Names of which Tribes did comprehend the *whole body of the houſe of their Fathers.* Now then, ſeeing theſe Twelve are the ſame with thoſe on the Breaſt-plate of Judgment; and ſeeing alſo, that thoſe on the Breaſt-plate did comprehend the whole of the twelve Tribes: I conclude that for theſe Foundations to be garniſhed with all manner of precious Stones, it is as much as to ſay, they ſhall be garniſhed with abundance of *Converts*; Multitudes, and that of all ſorts both of Jews and Gentiles, *Moors*, *Tartars*, *Turks*, and thoſe in the utmoſt parts of the World, ſhall now be entangled with the Light and Truth, with the Glory and Goodneſs of the Doctrine of the Twelve. And I the rather take it thus, 1. Becauſe, as the Foundations themſelves are ſaid to be *precious Stones*; ſo alſo the Saints in general, they go under the ſame Names too. As *Jeremiah* ſaith, *The precious Stones of the Sanctuary, are the precious Sons of Zion*: As *Peter* alſo ſaith, in alluding to the precious Stones of the Temple: the Saints *are lively*, or living precious *ſtones, built up a ſpiritual Houſe*, &c. and the *Foundations of the Wall were garniſhed with all manner of precious ſtones*; That is, the Doctrine of the Twelve was garniſhed with all manner of precious Souls; that is, converted by it, by which they become a glory and a garniſhing to it.

2dly, I take it to be the Converſion of the precious ones of God; becauſe that thus to underſtand it, is moſt like the Phraſe of the Apoſtle *Paul* himſelf, ſaying, *What is our Hope, or Joy, or Crown of rejoycing: Are not even ye in the Preſence of our Lord Jeſus Chriſt at his Coming? Ye are our Glory and Joy.* Mark; in the Text he ſaith, The

Foundations

The Goſpel darkned by the Smoak of Antichriſt. Rev. 9. 2.

Amos 9. 10, 11, 12.

1 Sam. 2. 12 to 16. & 3. 1.

Pſal. 82. 5.

Ezek. 28. 14, 16.

Iſa. 54. 1.

* If you compare the ſtones you will find them (ſome of them) to differ in name, but know it is uſual for one ſtone to go under two names; and beſides, the Greek doth give many things other names than doth the Hebrew text.

Exod. 28. 16 to 30. Exod. 39. 14.

Converts the garniſhing of the Foundations.

Lam. 4. 1, 2, 3.

1 Pet. 2. 5.

1 Chron. 29. 2.

1 Theſſ. 2. 19, 20.

Foundations were garniſhed with all manner of precious Stones, and here thoſe precious Stones, *Paul* accounts to be thoſe that are converted by the Word: for *what is our Hope, or Joy, or Crown? are not even ye they* that have been converted by us? *Ye are our Joy, ye are our Crown, ye are our Glory*; It is with you that we ſhall be crowned, adorned, and garniſhed in the preſence of our Lord Jeſus. Mark, *John* ſaith, They are *garniſhed*, *Paul* ſaith, *they are crowned*; *John* ſaith, they are garniſhed with *precious Stones*, and *Paul* ſaith, they are crowned with *the Converſion of Sinners*. Thus therefore as God will lay theſe Stones with fair colours, ſo alſo he
Iſa. 54. 11. *will lay theſe Foundations with Saphirs*: that is, as he will beautifie the Doctrine of the Twelve with its former Glory, Sweetneſs and Authority: ſo he will crown and garniſh it with the Converſion of many Sin-
Mal. 3. 14, to 18. ners. The Elect are the *Jewels of God*, and this is the Day of his binding them up, even then when the *Antichriſt* falls, and the Goſpel breaks out in its primitive Glory.

And the Foundations of the Wall were garniſhed with all manner of precious Stones. In theſe Words, there are yet two things conſiderable.

Firſt, That all who go to the adorning of theſe Foundations, they muſt *be precious* Stones, not a common Stone ſhall here be owned: And indeed what ſhould Pebbles do among the Pearls and the Diamonds
Job 28. 3. of *New-Jeruſalem*; or the Stones of Blackneſs and Emptineſs, among the Saints of Light! I tell you, that thoſe which God doth reckon the Adorning-ſtones, they are all, and every one, *precious Stones*; they
1 Pet. 2. 5. muſt be all *lively, gliſtring*, and *curious Stones*,
1 Chron. 29. 2. *though Stones of divers Colours*. Antichriſt counts any thing ſufficient enough to garniſh his Apoſtles with, even the *empty*
Iſa. 34. 11. *Stones of Confuſion*, the Sinners that have no more Grace in their Souls than there is Sap in a Poſt that hath been this twenty Years without either Sap or Water: But God will not count ſuch for the Beauty of his Word, nor for the garniſhing and beautifying, of the Doctrine of the Twelve, they are *garniſhed with PRECIOUS STONES.*

Secondly, As he ſaith the Foundations are garniſhed with *precious Stones* only, ſo he ſaith it is with *ALL MANNER of precious Stones*: by which he would have us underſtand that all Saints have not the ſame Degree either of precious Grace or Gifts and Vertue in them; there are ſome that excel, and differ from the Reſt, even as *one Star differeth from another in Glory.*
1 Cor. 14. 12. Some Saints, as they have both more Grace
Prov. 31. 29. and alſo Gifts than others; ſo too they are more laborious and painful in the Work of
1 Cor. 15. 10. 41. God than their Fellows, and therefore he ſaith, *ALL MANNER of precious Stones.*

Verſ. 20. *The firſt Foundation was a Jaſper, the ſecond a Saphir, the third a Chalcedony, the fourth an Emerald, the fifth Sardonyx, the ſixth Sardius, the ſeventh Chryſolite*, &c. Thus having ſhewed you the garniſhing and beautifying of the twelve Foundations, he now comes to diſcover the Foundations themſelves, with reference to their order of placing and lying.

Touching which order, he ſaith the *firſt and bottom Foundation is a Jaſper.*

I have hitherto ſaid that this Jaſper in both the two afore-mentioned Places, both as to the Light of this City, and alſo of the Wall, it was Jeſus *Chriſt*: Chriſt illuminating, and Chriſt defending: But here the *Jaſper* is ſaid to be one of the twelve Foundations, even one of thoſe Foundations in which are *writ the Names of the twelve Apoſtles of the Lamb*, which one would think did put this *Jaſper* now into another State, even to be a Repreſentation of one of the twelve Apoſtles, and not of the Lord and Saviour Jeſus Chriſt himſelf: To which I ſhall yet ſay, that the *Jaſper* here in the Order of the Foundations, is to be underſtood of Chriſt, as well as in the other two Places in this Diſcourſe; I ſay it is yet to be underſtood of repreſenting the Lord Jeſus, though it alſo doth bear the Name of one of the twelve Apoſtles of the Lamb: And in this very thing there is an infolding Myſtery wrapped up and incloſed.

The Jaſper does repreſent the Lord Chriſt upon ſeveral Accounts.

For Firſt, In that the Name of an Apoſtle is writ in this Stone, and yet that this *Jaſper* ſhould repreſent Chriſt, it ſheweth unto us the Agreement that is between the *Doctrine* of the *Apoſtles*, and Chriſt himſelf, to wit, That they are one and the very ſame; and hence it is that the Apoſtle ſaith, *We preach Chriſt crucified*: Chriſt in all his Benefits is the very Marrow, Life and Sum of all their Teaching; *Other Foundation can no man lay than that is laid which is Jeſus Chriſt.* Wherefore the Doctrine of the Apoſtles being Chriſt it ſelf, no marvel though the Name of an Apoſtle be writ upon this *Jaſper*; and again, no marvel through this *Jaſper* go yet under that Name that repreſents him.

The firſt Account. 1 Cor. 1. 23, 24. 1 Cor. 3. 11

Secondly, In that it is ſaid the Names of the twelve are in theſe twelve Foundations, and yet that the firſt of them ſhould be the *Jaſper, Chriſt*; it argueth alſo, that whoſoever receiveth the Doctrine of the Twelve, they muſt needs with that receive the Lord Chriſt himſelf: Receive the Doctrine of the Goſpel, as it is held forth by the Twelve in the Word, and thou canſt not miſs of the Lord Jeſus Chriſt himſelf; he will be found in the bottom of their Doctrine: *Ye are built upon the Foundation of the Apoſtles and Prophets, Chriſt Jeſus himſelf being the chief Corner-ſtone.*

The ſecond Account. Eph. 2. 19, 20.

Thirdly, In that he ſaith in theſe twelve Stones are the Names of the twelve Apoſtles, and yet that the firſt ſhould be the *Jaſper, Chriſt*; It argueth alſo that where-

The third Account.

ever

ever the Doctrine of the Twelve is preached, there is therewith the Preſence of Chriſt: the Preſence of his Spirit to teach and enlighten the ignorant and blind Hearts of the unconverted; the Preſence alſo of his Power to overcome them, and to make them fall under the Glory and Truth of his heavenly Word: *Lo*, ſaith he, *I am with you always even to the end of the World: And they went forth and preached every where, the Lord working with them, and confirming the Word with Signs following.*

Matt. 28. 19, 20. Mark 16. 20.

The fourth Account.

Fourthly, In that he ſaith the Names of the Twelve are in the Foundations, and yet that Chriſt ſhould be one of the twelve himſelf: It ſheweth to us the Union that is between Chriſt and his holy People: Mark in the twelve Foundations are placed all, even all manner of precious Stones: Again, in the twelve is placed the *Jaſper*, *Chriſt*; by which we may ſee the Nearneſs that is between Chriſt and his whole Body: *I in them, and thou in me*, ſaith Chriſt, *that they may be made perfect in one.* Chriſt and his Saints make but one Temple, one Man; being but one Fleſh, one Nature, &c.

Joh. 17. 23 1 Cor. 12. 12.

The fifth Account.

Fifthly, In that this *Jaſper* is ſaid to be one of the Foundations, and that too the firſt and undermoſt; He ſheweth farther, that Chriſt is the Foundation of them before God, that are the Foundation of him before Men: The Twelve do bear up Chriſt before the World, as the twelve brazen Oxen did hold up the molten Sea in the Temple; and Chriſt doth bear up the twelve before his Father, as the High Prieſts did carry the twelve Stones on their Breaſt-plate of Judgment, when they went to make an Atonement for the Sins of the People, into the Holieſt.

1 Kings 7. 25.

Exod. 28. 29.

The ſixth Account.

Sixthly, It ſheweth us further, That tho' the Apoſtles ſhall be adorned with the Converſion of thoſe that they ſhall win to the Lord Chriſt; yet they will never be able to ſtand under that Glory and Honour unleſs they are ſupported and upheld by Chriſt, as their Foundation. Sirs, As Chriſt is the Strength of his People in their Work for him in this World, ſo he muſt be their Strength by which they muſt ſtand under the Reward they ſhall have for their Labour when this World is ended: And hence it is, that the Prophet ſaith, *They ſhall hang upon him all the Glory of his Father's Houſe, the Off-ſpring and the Iſſue; all Veſſels of ſmall Quantity, from the Veſſels of Cups, even to the Veſſels of Flagons*; and again, *He ſhall build the Temple of the Lord, and he ſhall bear the Glory.* He ſhall bear the Glory of our Salvation from Sin, Preſervation in the midſt of all Temptations, and of our going to Glory; alſo he ſhall bear the Glory of our Labour in the Goſpel, of our Gifts and Abilities, of making our Labour and Work effectual to the ſaving of Sinners, *that in all things he might have the Pre-eminence.*

Iſa 22. 24. Zech. 6. 13

Col. 1. 18.

Seventhly, In that the Foundations are twelve, and Chriſt the undermoſt of them; it ſignifieth, that all that are converted by the twelve, as they ſhall be for the garniſhing of the twelve, ſo alſo both the twelve, with all that they are garniſhed with, ſhall be for garniſhing of Chriſt; we ſhall ſtick like Pearls in the Crowns of the twelve Apoſtles, and they again with all their Glory ſhall ſtick in the Crown of Chriſt. And hence it is that you find the four and twenty Elders, which four and twenty do (as I conceive) hold forth the twelve, both in the firſt and ſecond *Jeruſalem*; I ſay, hence it is that you find them take their Crowns from off their Heads, and caſt them down before the Throne of God and of the Lamb, crying, *Bleſſing, and Honour, and Glory and Power be unto him that ſits upon the Throne, and to the Lamb for ever and ever.*

The ſeventh Account.

Rev. 4. 9. 10, 11. Rev. 5. 11, 12, 13, 14.

Laſtly, One thing more of this goodly *Jaſper*, and then to the reſt; which thing is this, that Jaſper that here you find to be the firſt in the twelve Foundations, even that Jaſper you find to be the laſt of all among the Stones in the *Breaſt-Plate of Judgment: from whence you may note, 1. That Chriſt as he is to be the † Author, or firſt of our Faith, ſo alſo he is to be the Finiſher, or laſt of our Faith. 2. That as he is to be the * Captain and Leader of his People, ſo he is to be the Rereward and bringer up of his People; *He is to go before them to lead them the way*; *and to come behind them to bring them all up.* 3. Again, foraſmuch as he is ſaid to be laſt before he is firſt; that is, laſt in *Exodus*, and after that, firſt in the *Revelations*, it may be to ſhew us, that Chriſt was firſt to be leaſt, loweſt and laſt, and then to be greateſt, higheſt and firſt. He firſt humbled himſelf to the Death, even to the ſhameful Death of the Croſs; and then was by God his Father exalted and placed above every Name: As he alſo himſelf doth witneſs, ſaying, *Ought not Chriſt to have ſuffered theſe things, and to have entered into his Glory.*

The eighth Account.

* Exod. 28. 20.

† Heb. 12. 12.

* Heb. 2. 10. Iſa. 52. 12. and 58. 8.

Exod. 14. 19.

Phil. 2. 6, to 12. Luke 24. 26.

The firſt Foundation was a Jaſper, the ſecond a Saphir, the third a Chalcedony, the fourth an Emerald, the fifth Sardonix, the ſixth Sardius, the ſeventh Chryſolite, the eighth Beryl, the ninth Topaz, &c. Touching the Jaſper, you ſee what I have ſaid. Now all I have to ſay to the reſt of them, it is in general theſe three things.

Touching the reſt of the Foundations.

Firſt, In that the Foundations are all and every one of them *Precious Stones*, it ſignifieth that all the Doctrine of the *New Jeruſalem*, will be only the precious Doctrine of the twelve Apoſtles; not common Stuff, not raked out of the Dunghils and Muckheaps of this World, and from among the Toys of Antichriſt, but ſpiritual, heavenly, and glorious. He that hath his Word, ſhall then ſpeak it faithfully, *For what is the Chaff to the Wheat, ſaith the Lord?*

Jer. 23. 32.

Secondly, In that they are called after the

the Names of *Precious Stones*; it ſignifieth alſo, that at that Day none ſhall be uſed or put into the Miniſtry, but thoſe that have received ſpiritual and heavenly Gifts from above. 'Tis not every babling Fellow, not thoſe that look for their Abilities from the Rudiments of the World, that then ſhall be of any Value or Account. He muſt be a coſtly Stone, a Stone about which the Lord Jeſus hath beſtowed the Coſt of his heavenly Abilities, even he *whom the Lord Jeſus ſhall appear unto for that very Purpoſe, to make him a Miniſter*: He ſhall be a Mininiſter, and none elſe at that Day. The other ſhall be aſhamed every one of his Viſion; yea, and ſhall in thoſe Days be ſo contemptible, that their Father and their Mother ſhall reprove them, and count them Liars; yea, and ſhall be ready to run them through, while they are propheſying in their rough Garments to deceive.

Zech. 13. 3, 4, 5.

Thirdly, In that theſe precious Stones are not all of one and the ſame Nature, but every one of them ſeveral, and diverſe one from another: It argueth that the Gifts of the Apoſtles, and ſo of the Miniſters of the *New Jeruſalem*, ſhall be † differing one from another in Glory and Operation; yet mark, as in theſe Stones, ſo in every one of them ſhall be perfect Glory, according to the Nature of God's working by his Spirit; as the Nature of the *Jaſper* is perfect in his kind, and the Nature of the *Saphire* is perfect in his. Theſe Stones, ſome of them are of greater Light and Clearneſs than others; and ſo ſome of the Apoſtles are chiefeſt. Some of theſe Stones again, they are of a more fiery and burning Colour than others, they being bright alſo, out of a more mild Brightneſs. Therefore ſome of the Miniſtry are called the *Sons of Thunder*, when others are ſtiled by the Name of the *Sons of Conſolation*. The Gifts are differing, being diverſe, their Adminiſtrations are differing, and the Operations of them alſo are differing, *though all theſe things are from that one and the ſelf-ſame Spirit, working in every one ſeverally as he pleaſes*. All theſe things will ſpangle in the *New Jeruſalem*, and carry their full Breadth and Sway as in the Days of old.

† The differing Nature and Operations of theſe Stones, do hold forth the differences of Adminiſtrations and Operations that were, and will ever be among the true and holy Miniſters of the Lord Jeſus.

2 Cor. 11. 5. Rom. 12. 6 Mark 3. 17. Acts 4. 36. 1 Cor. 12. 4, 5, 6.

To conclude this, In that he here ſaith, That the Foundations of the Wall are theſe twelve Stones; he doth it to ſhew that now alſo the former Miniſtration that was in the Apoſtles Days will be the ſame, and in full Force again: For their Gifts of Knowledge, Judgment and Authority, they are ſuch as have to this Day lain buried, as it were with the Apoſtles themſelves; but now they ſhall ſhew themſelves again, even theſe Foundation-ſtones, *Stones that are great Stones, Stones of ten Cubits, and Stones of eight Cubits*. Thus much of the Glory of the Foundations.

1 Kings 7. 10.

Verſ. 21. *And the twelve Gates are twelve Pearls, every ſeveral Gate was of one Pearl; and the Street of the City was pure Gold, as it were tranſparent Glaſs.* Having thus ſhewed us the Glory of this City, Wall and Foundations, he now comes to ſhew us the Glory of the Gates, and of the Street of the City.

And the twelve Gates are twelve Pearls---- The *Gates*, I told you before, they ſignifie Chriſt, both as he is the way to Communion with the *God* of this City, and with the Inhabitants thereof, that ſo they may have a Share in the Privileges of the ſame. I told you alſo then, that though he tells us exactly of the Meaſure both of City and Wall, yet he tells us nothing of the Meaſure of theſe twelve *Gates*, and goings in thereat; and the Reaſon is, becauſe Chriſt as he is the way to *Grace*, he is beyond all meaſure, both as to *Fulneſs and Freeneſs*. And now again, he puts us to the ſame Plunge with the unſearchable Riches of the Lord Chriſt; for who can count the worth of a Pearl as big as the *Gates* of a City? as indeed, when Chriſt himſelf doth ſpeak of the Parable of the Pearl in the Field, he only telleth us that there is ſuch a one, but never valueth the worth thereof, only he ſaith, *a Pearl of great Price*, and ſo leaveth it. Now when he ſaith that the *Gates* are Pearls, he thereby inſinuates ſeveral things. As

The Glory of the Gates.

Eph. 3. 8.

Matt. 13. 35, 36.

First, To ſhew us how rich a Treaſure *Chriſt Jeſus* our Lord is, and will be to all thoſe that by him ſhall enter in through the *Gates* into this *City*, *Riches and Honour are with me*, ſaith he, *even durable Riches and Righteouſneſs. My Fruit* (or the Fruit of entering in by me) *it is better than Gold, and my Revenues than choice Silver. I lead in the way of Righteouſneſs, in the midſt of the Paths of Judgment; That I may cauſe them that love me to inherit Subſtance, and I will fill their Treaſures.*

Chriſt a rich Chriſt to all that enter here.

Prov. 8. 18, to 22. Eph. 3. 8.

Chriſt is rich indeed, both in his Blood, Reſurrection, Interceſſion, and all his Offices, together with his Relations, and all his Benefits; all which he beſtoweth upon every one that receiveth him, and maketh them unſpeakably wealthy.

Secondly, the Pearl, as it is rich, and ſo worth much, ſo again it is beautiful and amiable, even to take the Eyes of all Beholders; It hath, I ſay, a very ſweet and ſparkling Light and *Glory* in it, enough to take the Eye, and affect the Heart of all thoſe, that look upon it. And thus is *Chriſt* to all that come to him, and by him to the Father, &c. *My Beloved*, ſaith ſhe, *is white and ruddy, the chiefeſt of ten thouſand; his Mouth is moſt ſweet, he is altogether lovely.*

Chriſt is beautiful to all that enter here.

Cant. 5. 10. 16.

The *Mother of Harlots* had ſome Knowledge of the Beauty and Glory of this Stone, and knew that it had a very taking and drawing Glory in it; and therefore ſhe gets it for ſome time to adorn her ſelf withal; *She was decked with Gold and precious Stones and Pearls*, and was therefore called

Rev. 18. 4. Ezek. 16. 17. Nah. 3. 4.

called the *well favoured Harlot*: by which means ſhe hath drawn into her Lewdneſs the Kings and Kingdoms of the World; who have in ſuch ſort been entangled with her Beauty, and with her Fornication, that they have been adulterated from God and their own Salvation: For indeed ſhe uſed this Pearl but for to get them to drink of her Fornication, that they might drink and ſpue, and fall and never riſe more. But now when he ſaith, *the Gates are Pearl*, it is as if he had ſaid, This Woman is ſtript of her
* Rev. 18. 21, 22, 23. * Beauty and delicate Ornaments; the Pearl is taken from her, and is ſet in its right Place, even to be for the Gates of *Jeruſalem*. Wherefore it is to be expected, that many ſhould be taken with the way of En-
Prov. 8. 35 & 3. 35. 1 Cor. 2. 8. Joh. 17. 24. trance into this beloved *City*, in the Day that ſhe ſhall be ſet up, and appear in her heavenly Beauty. The Glory of that *City* muſt needs be great, whoſe Wall is Jaſper, and Gates are Pearl.

And the twelve Gates are twelve Pearls. Not Pearls and other precious Stones com-
Chriſt only can let in Souls to the Priviledges of his Church. mixed, but Pearl only: To ſignifie that *Chriſt* only can let in Souls into this *City*, that they may partake of the Goodneſs and Privileges thereof. 'Tis not he and Saints together, neither is it all the Saints and Angels in Heaven without him, he a-
Rev. 22. 22. & 3. 7. lone *hath the Key of David, and that openeth, and no Man ſhutteth; and that ſhutteth, and no Man openeth.*

Secondly, As he ſaith, The ſeveral Gates are each of them Pearls: So he ſaith, that every ſeveral Gate was *of One Pearl*; of one entire Pearl. By which he would have us underſtand alſo, that as none can enter in but by Chriſt, ſo none can enter in but
As none can enter in but by Chriſt, ſo none can enter in but by WHOLE CHRIST by whole Chriſt. Chriſt muſt be helpful to thee every way, or he will be helpful to thee no way; thou muſt enter in by every whit of Chriſt, or thou ſhalt enter in by never a whit of him. Wherefore look not to have him thy Saviour, if thou take him not for King and Prophet; nay, thou ſhalt not have him in any one, if thou doſt not take him in every one of theſe. Wherefore
Zech. 6. 12, 13. the Prophet ſaith, *He ſhall build the Temple of the Lord* (that is, by his prophetical Office) *and he ſhall ſit and rule upon his Throne, and he ſhall be a Prieſt upon his Throne, and the Counſel of Peace ſhall be between them both.*

And the Street of the City was pure Gold, as it were tranſparent Glaſs. In theſe Words there are four Things to be enquired into.

Of the glory of the Street. Firſt, What this Street is?

Secondly, Why he ſaith not [*Strects*] but [*Street*] as of one?

Thirdly, Why this Street is called by the Term of *pure Gold?*

Fourthly, And why it ſhould look like *tranſparent Glaſs?*

For the firſt, A Street ordinarily is the Place of common Concourſe, and the Place of continual open Salutation, and taking Acquaintance one of another; and as touching this *Street*, we are alſo to underſtand it of the open and common Place or Way of God's Worſhip, in which Saints ſalute each other, and acquaint themſelves together; alſo here the World are converted, Saints built up and edified, &c. *Wiſdom crieth without, ſhe uttereth her Voice in the Streets*, ſaith Solomon, *ſhe crieth in the chief Places of Concourſe, in the opening of the Gates: in the City ſhe uttereth her Words*; that is, in the publick and righteous Ordi-
Prov. 1. 20, 21. What is meant by Street. nances of the Lord Jeſus, which he hath ordained in his Church, for Men to travel and trade in, for the good and wholeſome Merchandize of Heaven, as the Men of
Prov. 8. 1, 2, 3. and 9. 1, 2, 3. this World do for the Things thereof, in the Streets and open Places of their Cities and Places of Privilege.

Thus it was in the Figure when the City *Jeruſalem* was built after the Captivity (as ours ſhall be at, and after the Overthrow and Downfall of Antichriſt) for then it is ſaid that the People, to hear the Law, were gathered together in the Street, even in the *Water-Street*; there they heard the Sence given, and there they were convinced of their Wickedneſs: alſo there they received the Knowledge of Goodneſs to them, and there they received Power to eat the Fat, and drink the Sweet, to eat and drink and be merry, and to caſt away Sadneſs and Fear. This by way of
Neh. 8. Allegory is called *the Way for the wayfaring Men, even the Way of Holineſs*, over which the Unclean ſhall not in any wiſe paſs: The Way in which they learn to know God and themſelves, and the Way of Newneſs of Life, in which every one walks that entereth in by the Gates of New *Jeruſalem*. And it is moſt ſuitable to the Matter that went before, to underſtand the *Street* to be the Way of God, the Way of Holineſs and Newneſs of Life: becauſe as it is natural for the Stranger, ſo ſoon as ever he is entred the Gates of a City, to have his Feet in the Streets of the City; ſo it is natural for the Sinner, ſo ſoon as ever he is entered into the Church by
The Gate Chriſt, to have his Feet treading in the Way and Paths of Holineſs. Wherefore it
Pſal. 86. 11 & 143. 8. Ezra 11. 20. Ezek. 37. 24. Gal. 5. 25. Rom. 4. 12 is uſual in the Holy *Scripture* to call the Transformation of the Sinner from Satan to God, *a Holy Way*, and alſo to admoniſh him that is ſo transformed, *to walk* in that way, ſaying, *Walk in the Faith, Love, Spirit, and Newneſs of Life*, and *walk in the Truth, Ways, Statutes and Judgments of God.*

He that entreth not by theſe Gates into the City, he cannot walk in Newneſs of
Eph. 5. 1, 2 2 John 4. Rom. 6. 4. Life; but he that hath entered in by them, he cannot but walk in Newneſs of Life. The next thing then that a Man paſſeth into, when he is entered into the *New Jeruſalem, is to walk in the STREET thereof*, the

the Way of Holiness, even the Way in which Men learn to fear God, and to believe in, and love the Lord Jesus, &c.

Why this Street is called not many, but one. Dan. 9. 25.

Secondly, Now the Street or Way of Holiness, it is on purpose called, not *many*, but *one*, to shew us the Perfection of Light, Grace, Faith and Spiritual Comfort that the Inhabitants of this City shall then enjoy. *Daniel* also calleth it *ONE Street*, to signifie the same thing. Wherefore from hence I gather, that then all Saints shall walk (as before I have made appear) even in *one Street*, in *one Way*, and in *one Light*. It is Antichrist that hath brought in all those Crossings, By-Lanes, and odd Nooks, that to this Day many an honest Heart doth greatly lose it self in; but at this Day they shall be otherwise minded, that is, made all to savour one thing, and to walk one way, not biting and devouring each other as now. And indeed there is all reason it should be thus, for the Street it self

Eph. 4, 5, 6. Acts 2. 24. & 32. 33. Phil. 1. 27. Rom. 15. 6

is but *one*: There is *but ONE God, ONE Lord Jesus, ONE Spirit, ONE Faith, ONE Baptism*, even as we are also called in *ONE Hope of our Calling*: Now therefore when Saints have the Rubbish of Antichristian Darkness and Trumpery removed; then they shall have, as they also had of old, but *one* Heart, *one* Soul, *one* Judgment, *one* Mind, and shall with *one* Heart and Mouth glorifie God. The which also shall be prayed for of all the Saints, even of all that have received the pure Language be-

Zeph. 3. 9.

fore these things come to pass. *They shall call upon the Name of the Lord with ONE Lip, to serve him with ONE Consent.* Oh! the heavenly spiritual Harmony that will

*2 Chron. 5. 13. 1 Kings 6. 30. Cant. 3. 10.

be in the City of God in those Days, * when the Trumpeters and Singers shall be as *one*, to make *one* Sound, then the House shall be filled with a Cloud.

Why the Street is called Gold.

Thirdly, When he saith, that the Street of the City was *pure Gold*; he alludes to the Floor in *Solomon*'s Temple, which was *overlaid with Gold*; he alludes to *Solomon*'s Chariot also, whose Bottom was *paved with Love*, and *overlaid with Gold*. By the Floor of the Temple, we are to understand the way of Holiness; and by the Chariot of *Solomon*, the Triumphant Glory of that way. Again, in that he saith this *Street is Gold*, he would have us to understand the worth and treasure that is laid up in the Ways of God, and of a truly gracious Heart. First for the worth and treasure that is laid up in the Ways of God. They *beget*

Psal. 119. 130. & 119 9. Prov. 2. Isa. 64. 5.

Light, they change the Heart, they lead from Death, the Devil and Hell, to Life, God and the Kingdom of Heaven: in them God walks, and those that walk there also are sure to meet with him. O this way, *It is*

Job 28. 7, 15, 16, 17, 18, 28.

the way which no Fowl knoweth, and which the Vultures eye hath not seen; it cannot be gotten for Gold, neither shall Silver be weighed for it; the Gold and the Crystal cannot equal it, and the Exchange of it shall not be for Jewels of fine Gold. No mention shall be made of Coral, or of Pearls; for the price of Wisdom is above Rubies. All the ways of God they are pleasantness, and all his Paths are Peace, and ought to be preferred before our necessary food.

Prov. 3. 17.

Again, As the Ways of God are thus rich, and so far above the *Gold* and *Rubies* of the World; so also is that sanctified and gracious heart, without which no Man can walk in this *Golden Street*. It is not every Clown with his clumping dirty shoes that is admitted into Kings Privy-Chambers, and private Palaces: Neither doth, or will God at the Day of *New Jerusalem* suffer any to trace about this *Golden Street*, but such as have *Golden feet*, and that beautified with *goodly shoes*. For, as for this Street all that walk in it, they must be [*golden men*] with [*golden hearts*] and with Graces *that are much more precious than Gold that perisheth.*

Cant. 7. 1. 1 Pet. 1. 7. Rev. 3. 18.

Further; In that he saith, this Street is *Gold, pure Gold*; he giveth us to understand also, what great delight and pleasure the Lord's People will take in his Ways and Ordinances in that Day: There will not then be that Backwardness to do good, and to receive God, as there is in these more dry and empty Days of the Gospel. As Gold is pleasing to the covetous Man and worldling, so shall the Ways of God be to the Saints and godly at that Day. Now we have strong Corruptions and weak Grace, but then we shall have strong Grace, and weak, withered Corruptions. You that are spiritual, you know what an high and goodly lifting up of Heart one small gale of the good Spirit of God will make in your Souls, how it will make your lusts to languish, and your souls to love, and take pleasure in the Lord that saves you. You know, I say, what a Flame of Love, and Bowels, and Compassion, and Self-denial, and endeared Affection to God and all Saints, it will beget in the soul. O! *it is good to be here*, saith the gracious Heart: Well, and so thou shalt be always, if thou live to see *New Jerusalem* settled in her own place.

Isa. 65. 17, to 25.

And the Street of the City was pure Gold, as it were transparent Glass. Mark, a Street of Gold like Glass, a Street of Gold, *as it were transparent Glass.* By *Glass* here, as also in the eighteenth Verse, we are to understand the Word. Wherefore when he saith, *the Street, the golden Street was like unto Glass*; he means, that the walking and carriage of the Saints at this Day, shall be like unto, or according to the Word, the Life of the Saints answering the Life of the Word, and Rule of the Lord Christ.

What is meant by Glass.

Jam. 1. 23, 24, 25.

Again, in that he doth add to Glass, the word Transparent, he would have us to understand thereby these two Things.

First, That the walking and ways of Holiness of the Saints shall be more in the Power and Spirit of the Word, than all a-

The first Reason why transparent Glass.

long

long in the Reign of Antichriſt they have been. For tranſparent Glaſs, it is the moſt clear and excellent Glaſs, and goeth as far beyond other Sorts of Glaſs, as he that walks in the Spirit and Power of the Commandment, goes beyond him that only walks in the Letter and outward Word thereof. Alas, the Churches of Chriſt at their firſt aſſembling, will be like the coming together of *Ezekiel's Bones*, cloathed much with Fleſh and Sinews, but greatly void of Spirit and Life. Wherefore the Spirit, Power, Holineſs and Majeſty that now will appear in the Church, it will greatly tranſcend and go beyond the Spirit, Power and Holineſs that hath accompanied her in former Days: *Then ſhall the Sun be aſhamed, and the Moon confounded, when the Lord ſhall reign in Mount Zion*, &c. *Then ſhall the Sun be aſhamed*, that is, then ſhall that little light and underſtanding of the Word, that hath been in the Church in the Days when a third part of the glory of the Goſpel was hid by the Smoak of the Pit, be as it were laid aſide and be uſeleſs; every Saint ſhall be under the Light of a Sun that ſhines *ſeven-fold brighter*, even *as the Light of ſeven days*. We ſee it is ſo in ſome meaſure at this Day; what Light, and with what Clearneſs do the Saints in this Day ſee the Things pertaining to the Kingdom of God, beyond what the holy and goodly Martyrs and Saints did in the Days that were before us, *Hus*, *Bilny*, *Ridly*, *Hooper*, *Cranmer*, with their Brethren, if they were now in the World, would cry out and ſay, *Our Light and Knowledge of the Word of the Teſtament of Chriſt, was much inferior to the Light that at this Day is broken forth, and that will yet daily, in deſpite of Men and Devils, diſplay its Rays and Beams amongſt the Sons of Men!* When the Children of *Iſrael* were to depart the Land of *Egypt*, the Lord made known himſelf to them, otherwiſe than ever he made known himſelf * either to *Abraham*, *Iſaac* or *Jacob* their Fathers. *The Book alſo*, at the recovering the Church from under Antichriſt, is to be unlocked and unſealed gradually, firſt one Seal, and afterwards another, and laſt of all the ſeventh, before which time the Book will never quite be opened, according to that of the Angel, *Go thy way, Daniel, for the Words are cloſed up, and ſealed until the time of the end*; in which time (which is the time of New *Jeruſalem*) they ſhall be opened, and *Men ſhall conſider it perfectly*. Wherefore,

Ezek. 37. 7, 8.

Iſa. 24.23.

Rev. 8.12. & 9. 2.

* Exod. 6. 3.

Rev. 5th and 6th chapters.

Dan. 12.9. Jer. 30.24. Jer. 23.20.

Secondly, It muſt needs be that the Church return to her old and primitive Love: for what is the Cauſe of the want of Love to Chriſt, and one another now, but our want of Light in the Things, Myſteries and Privileges of the glorious Goſpel of the Son of God? Wherefore this being come, then Love will reign, and have her perfect Work among the godly. Love is the very Quinteſſence of all the Graces of the Goſpel, and is as tranſparent to them; *the greateſt of theſe is Charity*; it is *the fulfilling of the Law*, the *Bond of Perfectneſs*, and the *moſt excellent Way*: Wherefore the Holy Ghoſt doth mean by this Word *TRANSPARENT Glaſs*, that the Height of Light, and the Height of Love will be found in this City; all their Things ſhall be done without confuſed Smoak and Darkneſs, and alſo without ſpiritual Pride and Deſire of Vain-glory: then ſhall they indeed do all their Things in Charity, and in the feeling Bowels and Fellowſhip of the Goſpel: *Then ſhall the Offerings of Judah and Jeruſalem be pleaſant to the Lord, as in the Days of old, and as in former Times.*

The ſecond Reaſon why Tranſparent Glaſs.

1 Co. 13. 13. 1 Cor. 12. 31. Rom. 13. 10. 1 Cor. 16. 14. Col. 3. 14.

Mal. 3. 4.

Alas! though now through Grace, the Saints of God have attained to more Light and Knowledge in the Myſteries of the Kingdom of God, than heretofore they had; yet their Light is far inferior to that which will be, when this City is built: Our ſpiritual Union and Fellowſhip in the very Bowels of the Grace and Goſpel of the Lord Jeſus Chriſt alſo is yet greatly defective. It is ſaid that *no Man was able to enter into the Temple of God, until the ſeven Plagues of the ſeven Angels were fulfilled*: but when the ſeven laſt Plagues are ſpent, and when all the Adverſaries of the Church, *which cauſed Terror in the Land of the Living*, ſhall be laid with the uncircumciſed in the Pit, then look for golden Days, and not till then; then ſhall this golden Street be finiſhed; that is, then ſhall the Light, Faith, Love, and Holineſs of the Goſpel be walked in and embraced, in a tranſparent and tranſcending way: *He ſhall cauſe them that come of Jacob to take Root, Iſrael ſhall bloſſom and bud, and fill the Face of the World with Fruit.*

Rev. 15.8.

Ezek. 32. 18, &c.

Iſa. 27. 6.

Verſ. 22. *And I ſaw no Temple therein: for the Lord God Almighty, and the Lamb, are the Temple of it.* Theſe Words do, in my preſent Light, point at the end of the Days of this *Jeruſalem* here in this World; and in ſo doing, they ſignifie to us, that when ſhe is built, ſhe ſhall ſtand and continue in this her glorious State afore-mentioned, even until that Glory be ſwallowed up of that which doth excel.

The time when this City ſhall have no Temple.

That they do point at the end of her Day in this World, I do gather from theſe Particulars:

Firſt, Becauſe they are the laſt Words of the Deſcription of her Glory, (that is, theſe and the Words enſuing, which is but one and the ſame continued Speech) and it is eaſy to conclude that *John* in *this* Deſcription of this City, doth from firſt to laſt, even from the firſt appearing of her as ſhe cometh out of *Babylon*, till ſhe be perfect in Glory give us the Relation of it: firſt, I ſay, ſhewing us her deſcending, then her building, and afterward the Glory of that Building;

Building; at the end of which alſo he ſheweth to us with what Glory he will crown this City, even by ſwallowing of her up *with a far more exceeding and eternal Weight of Glory.*

Secondly, Becauſe in theſe Words he doth abſolutely cut off all and every whit of her outward and external Glory; that is, as to outward Ordinances, and Temple-Worſhip, which yet was to be moſt famous for a long time in this new and goodly City; which he verifies in the eleventh Chapter of this Prophecy (which Chapter is a ſummary collecting of the Church in her Fall and Riſe under Antichriſt, which Church *there in her Riſe*, is this City *here in her Glory in this World*) he tells us there, I ſay, that when *the Kingdoms of this World were become the Kingdoms of the Lord, and of his Chriſt, that THEN THE TEMPLE OF GOD WAS OPENED IN HEAVEN*; that is, Temple-Worſhip under the Goſpel recovered into its former and primitive State and Purity, in which it was before the Coming in of the Man of Sin: which Temple he here utterly ſhutteth out, ſaying, *I ſaw no Temple therein*; in the room of which he ſetteth the Preſence of the Lord Jeſus, and God his Father, making them to ſtand and be in the room of Temple and Goſpel-Worſhip, in that manner as it is uſed while we here live in the Fleſh: *For the Lord God Almighty, and the Lamb, are the Temple of it.* 'Tis true, the Lord God Almighty, and the Lamb, are the Temple of this Church in her loweſt Condition, therefore much more when ſhe is brought into the Condition that ſhe is in at her rebuilding; but yet, neither in her low Eſtate, nor yet in her higheſt, is it proper to ſay, that ſo long as ſhe is in this World, God will be a Temple to her, *in Oppoſition to her Temple and Goſpel-Worſhip*, in outward and New-Teſtament-Adminiſtrations: Wherefore when he ſaith, *He ſaw no Temple therein*, and that from this Reaſon, becauſe *the Lord God Almighty and the Lamb are the Temple of it*; he muſt needs aim at a State to which the Church cannot attain until her Lord come: *For then will that which is perfect be come, and that which is in part be done away.*

Rev. 11. 15, 16, 17, 18, 19. compared with. Rev. 15. 8.

Zech. 11. 16.

1 Cor. 13. 10.

What this excluded Temple ſignifies.

Now that the [Temple] in this Place excluded, can ſignify nothing elſe but the outward orderly Way, of God's Worſhip, which the Saints ought with Conſcience, in Faith, to be found in till their Lord comes; Conſider,

First, That our New-Teſtament doth uſe the Word *Temple*, three ſeveral Ways:

1. For the outward Order and Worſhip or Diſcipline of the Goſpel.

Rev. 11. 1, 2, 3.

2. For the Body of Chriſt, which is his Church, &c.

3. And laſtly, For the Lord God Almighty, and the Lamb, which here are ſaid to *be the Temple of this City.*

Now then, when he ſaith, He *ſaw NO Temple therein*, he cannot exclude the Lord God Almighty, and the Lamb, for they are here ſaid to be *the Temple of it*: Neither can he ſhut out the Church, which is the Body of Chriſt, for that is the City it ſelf: yea, and the Church ſhall be God's Temple, and God and Chriſt the Temple of the Church for ever and ever: He muſt therefore by this Word [*no Temple*] exclude only the outward Way of Goſpel-*Worſhip*, in which the Saints in the times of the New-Teſtament, both meet and edifie each other; and alſo meet their God, and are bleſſed and refreſhed by him.

Again, That this outward Goſpel-Worſhip ſhould be laid aſide while the Church is in this World, before her Lord doth come to be enjoyed by her, as touching his *Perſonal* Preſence; it looks too like *Ranting Opinions*, and Contradiction to Scripture, for me to believe. For when he comes, but not till then, ſhall theſe things be laid aſide. 1 Cor. 11. 26.

Beſides, That which yet confirms me more fully in this Opinion, is, Becauſe herein this New *Jeruſalem* doth moſt exactly anſwer the City and Temple, which was built after the Captivity; which City and Temple being once built, it ſtood till Chriſt our Lord did viſit them in his own *Perſonal* coming the firſt time: as the Prophets alſo ſaid it ſhould: *The Lord whom ye ſeek*, ſaith one, *ſhall ſuddenly come to his Temple; even the Meſſenger of the Covenant, whom ye delight in, behold, he ſhall come, ſaith the Lord of Hoſts:* And again, *I will ſhake all Nations, and the Deſire of all Nations ſhall come; and I will fill this Houſe with Glory, ſaith the Lord of Hoſts: Wherefore the Glory of this latter Houſe ſhall be greater than that of the former, ſaith the Lord of Hoſts: And I will give Peace in this Place, ſaith the Lord of Hoſts.* Mal. 3. 1. Hag. 2. 6, 7, 8, 9.

Now obſerve, That from the time of the Building of the ſecond Temple, to the coming of Chriſt, the Worſhip of the Temple-Order was to be by all moſt devoutly and continually obſerved: but when the Lord Jeſus was come, and had eſtabliſhed his own more honourable and New-Teſtament Diſpenſation, then all the former Temple-Worſhip fell to the Ground, and became (with all the Inſtruments of Worſhip that thereunto belonged) null and void; yea, and it was a Derogation to his Goſpel to offer to uphold that former Way of Worſhip, after he had by his own *Perſonal* Preſence and Spirit, brought in that other Diſpenſation. All which, I ſay, will be anſwered by our ſecond and New-Teſtament New *Jeruſalem*: For as the old *Jeruſalem* was built after the Jews were come out of literal *Babylon*, ſo is our new *Jeruſalem* built after our coming out of the Antichriſtian Oppreſſion of ſpiritual *Babylon*: again, As that City did after ſhe was built, continue and retain her Temple-Worſhip, until

the Perſonal appearing of Chriſt the firſt time; ſo new *Jeruſalem* ſhall retain and hold her outward *New-Teſtament-Worſhip* till He comes in Perſon the ſecond time: After all which, as the ſecond Temple was ſwallowed up of a more heavenly, and ſpiritual Diſpenſation, by the Perſonal Preſence of Chriſt; ſo ſhall alſo the New *Jeruſalem* Temple-Worſhip be ſwallowed up by the glory of the appearing of the *Perſon* of Chriſt the ſecond time; as *Paul* ſaith, for he ſpeaks in the Perſon of Chriſt, *Till I come, give Attendance to Reading, to Exhortation, to Doctrine*, &c. 1 Tim. 4. 13.

Thus then, when this holy City doth once again appear upon the Stage, and in her own Situation, and when ſhe hath been ſhewed in the Attire of a Queen before the Face of all Nations, and their Kings: and when ſhe hath by the Glory of the Light of her New-Teſtament-Temple, gathered, as with a Net, the Number of God's Elect; then ſhe is taken into her Husbands Privy-Chamber, where ſhe and he alone ſhall be in that bleſſed Fellowſhip and Communion that ſhall not again be once eclipſed, or in the leaſt interrupted to Eternity.

Thus have I ſhewed you my preſent Light into this Portion of the holy Scripture: if any can give me further, I hope I ſhall not refuſe it; but as yet, methinks this ſhould be the genuine Senſe of this place, and is the very Track of *John* himſelf: For after he had ſeen the *Wall* for preſent Safety, the *Foundations* for Continuation, the *Gates* for Entrance, and the like; then he comes to tell us of the Glory of all, and of the Street it ſelf at laſt; which indeed is the laſt and end of all the Order of God, and to continue till an end be put to it by Mortality's being ſwallowed up of Life: As is yet more fully ſhewed you in the next Verſe of this Deſcription.

Verſe 23. *And the City had no need of the Sun, nor of the Moon to ſhine in it: for the Glory of God did lighten it, and the Lamb is the Light thereof.*

And the City had no need of the Sun] That is, after Temple-worſhip is over: this Verſe is added therefore for further clearing up, and illuſtrating of that which he ſaid before: there he tells us this City had no Temple, and here he tells us ſhe needed neither the *Light of the Sun or Moon*: There he ſaid, *The Lord God Almighty, and the Lamb, is the Temple of it*; and here he ſaith, *They are the Light thereof*: The Subſtance of which, in the Language of the Holy Ghoſt, is this: The Reaſon why Temple-worſhip is now gone and over, it is becauſe there is now no need in this City of the Light of the Sun and the Moon; and the Reaſon why ſhe hath now no need of them, is becauſe the Lord God Almighty and the Lamb are to it inſtead of both Temple and Light; *For the Lord God Almighty, and the Lamb, are the Temple of it: For the Glory of God did lighten it, and the Lamb is the Light thereof*: Whereby we may note, that though the Light in which ſhe deſcended (being the Purity of Temple-Worſhip) was glorious, yet this City ſhall, when ſhe is once built, ſo advance from *Glory* to *Glory*, that at the laſt ſhe ſhall be more happy without the Help of that Light, without which ſhe had been for ever unbuilt, than ſhe was by it in the midſt of the Fulneſs of it.

And the City had no need of the Sun, &c. The Word *Sun* is in Scripture taken divers Ways; ſometimes for the true and natural *Sun* in the Firmament; ſometimes again for Perſecution, and the Rage of the Enemy, &c. but I take *Sun* here not to be any of theſe, but for the good and pure Word of the Goſpel of Chriſt, unfolded, opened, and explained by the Servants of Chriſt; which Sun is the ſame that before you find to be darkened by the Antichriſtian Fog and Miſt, which was darkened, I ſay, even *to a third Part of it*. This Sun, or Word of the Goſpel, *Paul* ſaith it is ſhadowed forth even by that which ſhineth in the Firmament of Heaven, becauſe as that by its Light and Shining, giveth to thoſe that have Eyes, to ſee the Glory and Excellency of this World; ſo by the Shining and Light of the Goſpel, is *given the Light of the Knowledge of the Glory of God in the Face of Jeſus Chriſt*, and a View of the Excellency of the things of the World to come. Now, I ſay, though while the Church is in this World, and on this ſide the State of Glory, ſhe cannot live and flouriſh without the Shining of this Sun, but would be lifeleſs and lightleſs, and without all Heat and Comfort (*For it is the Entrance of the Law that giveth Light* here, *and that lightneth the Eyes, making wiſe the ſimple*) yet at the Day of the Coming of her Lord in Perſon, ſhe ſhall ſee far more clearly without the thus ſhining of this Sun, than ever ſhe did, or could ſee with and by it. *And the City had no need of the Sun*: For when by the Light of it the whole Body of the Elect have found out the Way to this City, and when they have alſo by this Light accompliſhed and fulfilled all their Work; yea, when the Lord himſelf is come, and doth immediately communicate far more glorious Light to this City without it, than ever he did by it; What need is there then of the Light of this Sun? for that is to be of uſe but for the time preſent, even until the whole of the Body of the Lord Jeſus is come to the perfect Meaſure, even *to the Meaſure of the Stature of the Fulneſs of Chriſt*: So then, when the Body of Chriſt is in every Senſe compleated in this Life by the Light of the Sun-ſhine of his holy Goſpel, what need of this Sun? And hence it is that the Word of the Goſpel is called, *The Word of Reconciliation*, the *Word of Faith*, and the *Word of this Life*. Wherefore I ſay, it ceaſeth when

Joſh. 10. 12. Mat. 13. 10. Rev. 8. 12. Rev. 9. 2. 2 Cor. 4. 3, 4. Pſal. 19. 7, 8. & 119. 130. Eph. 4. 10, 11, 12. 2 Cor. 5. 9. Rom 10. 8. Acts 5. 20

when there is no more to be reconciled, and when Faith in all is perfected, and when this Life is put an end unto by the coming in of another: *For when that which is per-*
1 Cor. 13. 8, 9, 10. *fect is come, then that which is in part ſhall be done away.*

The Miniſters of the Goſpel are of uſe ſo long as there is either Elect to be converted, or any converted Soul to be perfected by that Meaſure of Perfection that God hath appointed on this ſide Glory; but when this Work is done, their Miniſtry
2 Kings 4. 1, 2, 3, 4, 5, 6. ceaſeth: Wherefore, though like the Widow's Son, they are buſy to borrow Veſſels for the Oil ſo long as it is running, and emptying itſelf out of the great and principal Barrel; yet when it ceaſeth, as it will do, when there are no more Veſſels to be found, then let them ſit down as they, and receive of the Fruits of their Labour, for the Reward of their Work is then only to be enjoy'd by them.

Joſh. 10. 1. Rev. 12. 1. Pſal. 121. 6 *And the City had no need of the Sun, neither of the Moon to ſhine in it.* This Word *Moon* alſo, as well as that of the *Sun*, is to be taken divers Ways in the Scriptures of Truth; ſometimes for the natural one, ſometimes for the *World* and *Perſecutors*, &c. but *Moon* here, is to be taken for the Church of God, with reference to her Life, Converſation, Duties, and exemplary Behaviour, in which ſhe is converſant on this
Song 6. 10 ſide Glory; according to that of the *Song*, *Who is this that looketh forth as the Morning, fair as the Sun, clear as the Moon, and terrible as an Army with Banners?* When he ſaith then, that at this Day there ſhall be here no need of the ſhining Light of the Moon, he means that this City at this Day, in the State ſhe is in when ſhe hath the Perſon of the Lamb in her, then ſhe ſhall have no need of the Growth of Chriſtianity, for they *ſhall be all perfect*; nor no need of Mortification, for there ſhall be no Sin: they ſhall not need now as in Time paſt, to exhort and encourage one an-
2 Cor. 5. 4. other to ſtick faſt to the Promiſe, for they ſhall be ſwallowed up of Life and open Viſion: Here ſhall be no need either of Prayer, of Repentance, of Faith, or of good Works, as afore: *And the City had no need of the Sun, neither of the Moon to ſhine in it.*

Now, I ſay, the Holy Ghoſt is pleaſed to bring in here the ſhining Virtues of the Church, under the Notion of a ſhining Moon; becauſe as the Church herſelf is compared to the Moon, ſo her Virtues are as naturally compared to a ſhining Light; as Chriſt ſaith, *Let your Light ſo ſhine*; and
Mat. 5. 16. Luke 12. 35. again, *Let your Loins be girded, and your Lights burning*: for indeed while we are
Phil. 1. 15 here, that Church and Congregation of the Lord doth moſt ſhine, and moſt ſend forth the golden Rays and pleaſant Beams of Chriſtianity, that is moſt in the Exerciſe of the afore-mentioned Virtues: take away the Moon and the Night is doubtful; or though the Moon be in the Firmament, if ſhe hath loſt her Light, the Night is not thereby made more comfortable: And thus I ſay, it is firſt with the World, where there is no Church to ſhine, or where there is a Church that doth not *ſo ſhine* that others may ſee and be lighted: for while the Day of time doth laſt, even the World itſelf hath need of the ſhining of the Church; but at this Day, this time will be no longer, becauſe the Day of Eternity will break, and by that means cauſe the World that now is, even the World of the Ungodly, to ceaſe to have a Being here any longer. Therefore now no need of the Moon, or of the Light thereof, to ſhine before that which is not.

The Life of the Church compared to the Light of the Moon upon a double Account.

Secondly, Again, as the Church is in her Sight before Men as the Moon is in her Light in the Night to the World; ſo as I ſaid before, this City which is called alſo Heaven, ſhe even ſhe, ſhall have no need of theſe things, for ſhe ſhall be taken up in open Viſion and ſhall be compleatly delivered from all Imperfection; ſhe ſhall not need now the Light of her Children to provoke her and to ſtir her up to this or the other Act of Holineſs, all ſhall be done, all ſhall be compleat, the Lord himſelf is come. Indeed while Chriſt is abſent as touching his Perſon, and while the Work of God as not yet compleatly done in the Church, there will be need both of the Light of Sun and Moon, but when the Work is done, and he come, then theſe Things will be out of uſe. Thus *The path* Prov. 4. 18 *of the Juſt is as the ſhining light, which ſhineth more and more unto perfect Day.*

For the Glory of God did lighten it, and the Lamb is the Light thereof. This is rendred as the Reaſon, why at this Day both the Light of Sun and Moon are needleſs; it is, becauſe *the Glory of God did lighten it*, and becauſe *the Lamb is the light thereof.* Now the Glory of God muſt be underſtood in this Place, not of that Glory that doth attend the Church in this world, for that Glory doth attend the Church upon the account of her Purity of Worſhip of Temple-Worſhip, and doth either abide on her, or withdraw it ſelf, according to her exact obſerving the Rule, or declining from it, as I have ſhewed you in the * beginning of this diſcourſe. But the Glory that here you read of it is a *Glory* that ſupplieth this *City* without thoſe Ordinances; yea, therefore, thoſe Ordinances (as the Temple and the Light of the Sun and Moon) do ceaſe becauſe of the Glory of this Glory that now is come into this City: *The City had no need of the Sun, neither of the Moon to ſhine in it* (mark) *for the Glory of God did lighten it, and the Lamb is the Light thereof.*

* See the Expoſition of the 11th verſe.

Wherefore, I ſay, this Glory that now he ſpeaks of, it is the Glory that ſhall poſſeſs this City at the end of her *Glory* in this

World

World; wherefore, as ſaith the Holy Ghoſt by *Iſaiah* the Prophet, from this Day for-
Iſa 60. 19. ward, *The Sun ſhall be no more thy Light by Day, neither for Brightneſs ſhall the Moon give Light unto thee; but the Lord ſhall be unto thee an everlaſting Light, and thy God thy Glory.*

For the Glory of God did lighten it, &c. Thus it was at the finiſhing of the Tabernacle in the Wilderneſs, and of the *Temple* at *Jeruſalem*; both which were figures in their finiſhing, of the finiſhing of the ſtate of the Church in this world: and it is ſaid of them, that in the Day when they in all things were accompliſhed, according to the Faſhion that was revealed before concerning their Order and Accompliſhment, that then the Glory of God [ſo] *appeared*
Exod. 4. 33, 34. 1 Kings 8. 9, 10. 11. *upon them, that neither Moſes nor Aaron was able to enter in, or to ſtand therein, becauſe of the Cloud, and of the Glory of the Lord that at that time filled the Houſe.* Thus you ſee this City deſcends in one meaſure of Glory, and is conſummate in another meaſure of Glory. The Glory of the Lord was upon the Mount *Sinai* while the Pattern of the Tabernacle was giving: but it reſted on the Tabernacle when the Work thereof was finiſhed; to ſignifie, I ſay, that the Glory of God will reſt in his Ordinances and in his Church by them, ſo long as *Ordinances* are in uſe: but when they are needleſs, then it will reſt in the Church without them, and that more glorioufly than ever it therein did reſt by them.

For the Glory of God did lighten it, and the Lamb is the Light thereof. Mark; Though now there ſhall be no need of Temple, Sun, or Moon: yet Chriſt the Lamb, *or the Man who was offered in ſacrifice for our Redemption*, ſhall be of uſe and benefit; for, *the Glory of God did lighten it, and the Lamb is the Light thereof.* Wherefore, all that we (who are the ſaved) ſhall enjoy of Glory and Sweetneſs in another World, though we ſhall not enjoy it from God through Chriſt, by and in the *Ordinances*, yet we ſhall enjoy it through Chriſt the Lamb, without them; *for the Lamb is the Light of it.* By this word [*Lamb*] he would have us underſtand that when we are in Glory, *the Blood*, Death and bloody conqueſt that the Man Chriſt did get over our infernal Enemies, will be of *eternal* uſe to us; becauſe that benefit of Chriſt ſhall not only for ever be the Foundation of our eternal felicity, but the Burden of our Song of Glory in all our raptures among the Angels. It will be
Rev. 9. 5. and 5. 13. Zech. 3. 9. Rev. 5. 6. the *Blood, the Blood, the redeeming Blood of the Lamb, Bleſſing, Glory, Honour and Power be to him that ſits upon the Throne, and to the LAMB for ever and ever.* 'Tis he in whom will be found the ſeven Eyes, the ſeven Spirits of God, in whoſe light we ſhall ſee the Heights and Depths of thoſe Springs and everlaſting Fountains and Depths of Glory for ever; and indeed the conceit of the contrary is fooliſh. Is not Chriſt the Head, and we the Members? and do not the Members receive their whole Light, Guidance and Wiſdom from it? Is not he alſo the Price, the ground and bottom of our Happineſs, both in this World and that which is to come? And is it poſſible it ſhould be forgotten, 1 Sam. 25. 29. or that, by it, our Joy, Light and Heaven ſhould not be made the ſweeter to all Eternity. Our Soul is now bound up in him, Col. 3. 3, 4. as in a bundle of Life; and when we come thither, he is ſtill the Chriſt, our Life; and John 17. 24. it is by our being where he is that we ſhall behold his Glory and our Glory, becauſe he is glorified; *For the Glory of God did lighten it, and the Lamb is the light thereof.* As he ſaid, *Ye now therefore have ſorrow; but I will ſee you again, and your heart ſhall rejoyce, and your Joy no Man taketh from you.* John 15. 22.

Thus much of this City, her deſcending, her Faſhion, her Glory, and of her wading thorow glory, from glory to glory.

Verſ. 24. *And the Nations of them that are ſaved ſhall walk in the Light of it; and the Kings of the Earth do bring their Glory and Honour to it.* After this long and pleaſant Deſcription of this Holy and *New Jeruſalem*, the Holy Ghoſt now falleth upon a Relation of the People that ſhall be the Inhabitants of this City, and of their Numerouſneſs and Quality.

And the Nations, &c. The Nations of the World, both of the *Jews* and *Gentiles*.

Every one knoweth what the *Nations* are, wherefore I need not ſtay upon the Explication of that, for it doth in general include the Multitude of the Sinners of the Eph. 2. 1, 2, 3. World: Therefore when he ſaith, *the Nations ſhall walk in the Light of this City*, it 1 Cor. 6. 9, 10. is as if he had ſaid, that at this Day, when Tit. 3. 3. ſhe is here in her Tranquillity, the *Sinners* and diſobedient among the Sons of Men, ſhall by Multitudes and whole Kingdoms come in and cloſe with the Church and Houſe of God. *Theſe Spiders ſhall take Hold with their Hands, and be in Kings Palaces.* Prov. 30. 28.

And the Nations, &c. For this Word, *the Nations*, is a great word, and it compre- How the Nations ſhall flock to New Jeruſalem hendeth much; mark, it doth not ſay a Nation, or ſome Nations, neither doth it ſay few or ſmall Nations, but indefinitely, *the Nations*, *Many* Nations, *Strong* Nations, the Nations *in general*; only he ties them up with this Limit, *the* Nations *of them that are* [ſaved:] which yet is not ſo Iſa. 52. 15. & 60. 22. & 2. 2. much ſpoken to clip off the *Multitude* that we ſuppoſe may then be converted, as to ſhew us their Qualifications and Happineſs: as he ſaith by the Prophet in another place, *Thy Children ſhall be all holy, or righteous,* Iſa. 60. 21. *and great ſhall be the Peace of thy Children. And the Nations of them that are ſaved ſhall walk in the Light of it.* Surely the Holy

Holy Ghoſt would never have ſpoken at ſuch a rate as this, if he had not intended to ſhew us, that at the Day of the ſetting up of this *Jeruſalem*, a great Harveſt of Sinners ſhall be gathered by the Grace of the Goſpel. But the Truth is, the Scriptures go with open Arms towards the latter End of the World, even as if they would graſp and compaſs about, almoſt *all People* then upon the Face of the whole Earth, with the Grace and Mercy of God. *The Earth*, ſaith God, *ſhall be filled with the Knowledge of the Glory of the Lord, as the Waters cover the Sea.* As he ſaith, alſo, for the Comfort of the Church in another Place: *Behold, I have graven thee upon the Palms of my Hands, thy Walls are continually before me. Thy Children ſhall make haſte; thy Deſtroyers and thoſe that made thee waſte ſhall go forth of thee. Lift up thine Eyes round about, behold all theſe gather themſelves together to come unto thee: as I live, ſaith the Lord, thou ſhalt ſurely cloath thee with them all, as with an Ornament, and bind them on thee as a Bride doth. For thy waſte and deſolate Places, and the Land of thy Deſtruction, ſhall even now be too narrow by reaſon of the Inhabitants, and they that ſwallowed thee up ſhall be far away. The Children which thou ſhalt have, after thou haſt loſt the other, ſhall ſay again in thine Ears, The Place is too ſtrait for me, give place that I may dwell. Then ſhalt thou ſay in thine Heart, Who hath begotten me theſe, ſeeing I have loſt my Children, and am deſolate, a captive and removing to and fro? Who hath brought up theſe? Behold, I was left alone, theſe where have they been?* Thus the *Multitudes* of the Nations ſhall at this Day be converted to the Lord, and be made the Inhabitants of this *Jeruſalem*; as he ſaith again, *The Kingdoms of this World are become the Kingdoms of the Lord and of his Chriſt.* And again, *The Kingdom and Dominion, and the greatneſs of the Kingdom under the whole Heaven ſhall be given to the People of the Saints of the Moſt High, whoſe Kingdom is an everlaſting Kingdom, and all Dominions ſhall ſerve and obey him.*

Iſa. 11. 9. Hab. 2. 14.

Iſa. 49. 14, 15, &c.

Rev. 11. 15. Dan. 7. 26, 27.

Iſa. 2. 1, 2. & 14. 4, 5, 6, &c. Pſal. 102. 20, 21, 22. Rev. 11. 15, to 18, &c.

Deut. 32. 43.

And obſerve it, theſe Promiſes are to be fulfilled in the *laſt Days*, at the Time of the pouring forth of the laſt Vial, which is the Time of the ſounding of the laſt of the ſeven Trumpets; for then this City ſhall be built, and Lucifer fallen from Heaven; then the Priſoners ſhall be ſet at Liberty, *and the People be gathered together, and the Kingdoms to ſerve the Lord. Rejoyce, O ye Nations, with his People, for he will avenge the Blood of his Servants, and will render Vengeance to his Adverſaries, and will be merciful to his Land, and to his People.* Alas it is now towards the end of the World, and therefore now *all* is going, if the Lord ſteps not in with the Riches of his Grace. Wherefore now at laſt before *all* be turned into *Fire and Aſhes*, behold the Lord caſts the Net among the Multitude of Fiſh, and the *Abundance of the Sea ſhall, without fail, be converted to Jeruſalem.* Though Satan and Antichriſt have had their Day in the World, and by their *Outrage* have made fearful Havock of the Souls of Sinners from time to time, yet now at length God will ſtrike in for a Share with them, and his *Son ſhall divide the Spoil with the ſtrong.* Wherefore he now ſets up this City, puts the Glory of Heaven upon her, provides a New Heaven and a New Earth for her Situation; drives Prophaneneſs into the Holes and Dens of the Earth; giveth Righteouſneſs Authority to reign in the World; and takes off the Vail from all Faces, that none may hereafter be for ever beguiled by Blindneſs and Ignorance. Now ſhall they make merry with the Things of God; now ſhall all eat the fat and drink the ſweet: *For in this Mountain ſhall the Lord make a Feaſt of fat Things to all People, a Feaſt of Wine on the Lees, of fat Things full of Marrow, of Wine on the Lees well refined.*

Iſa. 60. 5. Iſa. 53. 12. Iſa. 66. 22. 2 Pet. 3. 13. Iſa. 25. 7. 1 Kings 4. 20. Neh. 8. 10, 12. Iſa. 25. 6.

And the Nations of them that are ſaved ſhall walk in the Light of it. They ſhall walk in the Light of it.] That is, in the Light that is in it while it is in its Purity in this World, and in the Glory of it when it is in its Perfection and Immortality in another: whence note by the way, that in the midſt of all this Glory, or while the glorious Light of the Goſpel ſhall thus ſhine in the World, yet even then there will be ſome alſo that will not ſee and rejoyce in the Glory hereof: But as for thoſe, whoever they are, they are excluded from a Share in the bleſſed and goodly Privileges of this City: *The Nations of them that are [SAVED] ſhall walk in the light of it.*

And the Kings of the Earth do bring their Glory and Honour to it. By theſe words are great things held forth. He told us before that *the Nations of them that are ſaved ſhall walk in the light of it*; and here he tells us, that even their Kings alſo, *the Kings of the Earth do bring their Honour and Glory to it.* The People of the Nations they are but like to ſingle-pence and half-pence, but their Kings like Gold-Angels and Twenty-ſhilling-pieces. Wherefore when he ſaith, *that the Kings of the Earth do bring their Glory and Honour unto it*; It argueth, that the *Goſpel* and the Grace of God, when it is diſplayed in its own Nature, and ſeen in its own Complexion, even then they that have moſt of the Honour and Glory of the World will yet ſtoop their Top-gallant unto it: *Becauſe of thy Temple which is at Jeruſalem, ſhall Kings bring Preſents to thee. The Kings of Tarſhiſh, and of the Iſles, ſhall bring Preſents to thee: The Kings of Sheba and Seba ſhall offer Gifts, yea, all Kings ſhall fall down before him, and all Nations ſhall ſerve him.*

How the Kings of the Earth ſhall flock into New Jeruſalem.

Pſa. 68. 29. Iſa. 49. 22, 23. Pſal. 72. 10, 11, 12, Iſa. 47. 6, 7. & 60, 1, to 6. & 62. 2.

him. The Kings ſhall ſee and ariſe, and Princes ſhall worſhip becauſe of the Lord, &c. The Kings ſhall come to thy Light, and Princes to the Brightneſs of thy riſing. The Kings ſhall ſee thy Righteouſneſs, and all the Kings thy Glory. Yea, that which hath not been told them ſhall they ſee, and that which they have not heard ſhall they conſider. All the Kings of the Earth ſhall praiſe thee, O Lord, when they hear the Words of thy Mouth; Yea, they ſhall ſing in the Ways of the Lord; for great is the Glory of the Lord. Thus we ſee, that though in the firſt Day of the *Goſpel*, the *Poor*, the Halt, the Lame and the Blind are chief in the embracing of the tenders of Grace, yet in the latter Day thereof God will take hold of *Kings*.

Iſa. 52.15. Pſal. 138. 4, 5.

And the Kings of the Earth do bring their Glory and Honour to it. To it] That is, to *Jeruſalem*. Wherefore this City muſt be built before they all of them will fall in Love with her. Indeed, I do conceive, that ſome of them will lay their Hand to help forward the Work of this City, as did *Hiram* with *Solomon*, and *Darius*, *Cyrus*, and *Artaxerxes*, with *Ezra* and *Nehemiah*, at the building and repairing the City, in the letter, in the Days of old: But yet, I ſay, the great Conqueſt of the *Kings* will be by the Beauty and Glory of this City, when ſhe is built. *Thou ſhalt ariſe, O Lord, and have Mercy upon Zion, for the Time to favour her, yea, the ſet time is come: for thy Servants take pleaſure in her ſtones, and favour the Duſt thereof: ſo the Heathen ſhall fear the Name of the Lord, and all Kings thy Glory.* And indeed, before this City is ſet up, and eſtabliſhed in her own Place, moſt of the *Kings* and great ones of the Earth will be found imployed and taken up in another Work, than to fall in Love with Mount *Zion*, and with the Hill thereof. They will be found in Love with Miſtreſs *Babylon*, the Mother of Harlots, the Miſtreſs of Witchcrafts, and Abominations of the Earth. They will, I ſay, be committing Fornication with her, and will be as the Horns upon the Heads of the Beaſt, to defend the riding Lady from the Gunſhot that the Saints continually will be making at her by the Force of the Word and Spirit of God. They will be ſhaking the ſharp End of their Weapons againſt the Son of God, continually labouring to keep him out of his Throne, and from having that Rule in the Church, and in the World, as becomes him who is the Head of the Body, and over all Principality and Power. *Theſe ſhall make War with the Lamb*: but I ſay, it ſhall ſo come about, at the laſt, by the illuminating Grace of *God*, and by the Faithful and Patient enduring of the Saints, together with the Glory that every-where ſhall now be abiding on the Church and Congregation of Jeſus, that they ſhall begin to receive a

2 Chron. 2. 11, to 16.

Ezra 1. 1, to 5. & 16. 2, 3. & 7. 21.

Pſal. 102. 13, 14, 15.

Rev. 17. 2, 12, 13, 14. & 18. 3, 9.

Rev. 17. 14.

Man's Heart, and ſhall conſider *things* that *have not been told them*: wherefore at laſt they ſhall withdraw themſelves from the Love of this Miſtreſs, and ſhall leave her to ſcape for herſelf in the World, and ſhall come with Repentance and Rejoycing to *Zion*; nay, not only ſo, but to avenge the Quarrel of God, and the Vengeance of his Temple; and to recompenſe her alſo for the Deluſion and Inchantments wherewith ſhe hath entangled them: *They ſhall hate her, they ſhall make her deſolate and naked, they ſhall eat her Fleſh, and burn her with Fire.* Rev. 17. 16.

Now, Madam, What ſaiſt thou? the Kings muſt come to *Jeruſalem*. *Jezebel*, thy Chamber-Companions will ſhortly, notwithſtanding thy painted Face, caſt thee down headlong out at the Windows. Yea, they ſhall tread thee in Pieces by the Feet of their prancing Horſes, and with the Wheels of their jumping Chariots. They ſhall ſhut up all Bowels of Compaſſion towards thee, and ſhall roar upon thee like the Sea, and upon thy fat ones like the Waves thereof. Yea, when they begin, they will alſo make an end, and will leave thee ſo harbourleſs and comfortleſs, that now there will be found for thee no Gladneſs at all, no not ſo much *as one Piper to play thee one Jig. The Delicates that thy Soul luſted after, thou ſhalt find them no more at all. Babylon the Glory of Kingdoms, and the Beauty of the Chaldees Excellency, ſhall be as when God overthrew Sodom and Gomorrha. It ſhall never be inhabited, neither ſhall it be dwelt in from Generation to Generation; neither ſhall the Arabian pitch Tent there, nor Shepherds make their Folds there, but wild Beaſts of the Deſart ſhall lie there, and their Houſes ſhall be full of doleful Creatures. And the * Satyrs ſhall dance there, and the wild Beaſts of the Iſlands ſhall cry in their deſolate Places, and Dragons in their pleaſant Places; and her time is near to come, and her Days ſhall not be prolonged.* Thus wilt thou come down wonderfully: For in thee have they ſet light by Father and Mother; in the midſt of thee have they dealt by Oppreſſion with the Stranger: in thee have they vexed the Fatherleſs and Widow: in thee Men carry Tales to ſhed Blood: in thee they eat upon the Mountains, and in thee they commit Lewdneſs. *God hath ſmitten his Hands at thy diſhoneſt Gain, and all the Blood which hath been in the midſt of thee*; God will be avenged of thee, *but will not meet thee as a Man. You have caſt Lots for my People, ſaith God; you have given a Boy for a Harlot, and a Girl for Wine, that you may drink.* You have made Havock of my young Converts to ſatisfy your Luſts; therefore, *What have you to do with me, O Tyre and Sidon, and all the Coaſt of Paleſtina? Will ye render me a Recompence? And if ye recompence me ſwiftly and ſpeedily, I will return your Recompence upon*

2 Kings 9. 30, 31, 32, 33. Jer. 50. 41, 42.

Rev. 18. 12, 14, 22. Iſa. 13. 19, to 24.

* That is, the Hobgoblins, or Devils.

Ezek. 22. 6, 7, 8, 9, 10, &c.

Iſa. 47. 1, 2, 3.

Joel 3. 1, 2, 3, 4.

upon your own Head: I will throw it as Dirt in your Face again. And never talk of what thou waſt once, for though thou waſt full of Wiſdom, and perfect in Beauty, though thou haſt been in *Eden*, the *Garden of God*, yea, though every precious Stone for ſome time was thy Covering, and thou the very anointed Cherub that covereth, walking upon the Mountain of God, and in the midſt of the Stones of Fire; yet becauſe (by reaſon of the Multitude of thy Merchandize) thou haſt ſinned, and art filled with Violence, *Therefore God will caſt thee, as profane, out of the Mountain of God, and will deſtroy thee, O covering Cherub, from the midſt of the Stones of Fire*; yea, he will caſt thee to the Ground, and lay thee before Kings, that they may behold thee: *And all they that know thee among the People, ſhall be aſtoniſhed at thee: thou ſhalt be a Terror, and never ſhalt thou be any more. And when thou art ſpoiled, what wilt thou do? Though thou cloatheſt thyſelf with Crimſon, tho' thou deckeſt thee with Ornaments of Gold, tho' thou painteſt thy Face with Painting, in vain ſhalt thou make thyſelf fair; thy Lovers will deſpiſe thee, they will ſeek thy Life.*

Ezek. 28. to 20. Jer. 4. 30.

And the Kings of the Earth do bring their Glory and their Honour to it. Mark, they do not only forſake the crimſon Harlot, neither do they content themſelves with eating her Fleſh, and burning her with Fire, but they come over, they come over to *Jeruſalem*; they are conquered by the Grace of Chriſt, and Wiſdom of the Son of God. *They ſhall make War with the Lamb, but the Lamb ſhall overcome them; for he is the King of kings, and Lord of lords; and thoſe that are with him, are Called, and Choſen, and Faithful.* Now they ſhall all give * Way to the Government of the King of kings, the Governor of the *Jews*, and ſhall with Gladneſs delight to ſee him rule his Spouſe with his own Law, Rules and Teſtament; they ſhall play the Pranks of *Jeroboam* no longer, in making Calves to keep the People from going up to *Jeruſalem* to worſhip. Now they ſhall count him alſo *King of Nations*, as well as King of Saints; and he ſhall wear the Crowns, and they ſhall ſeek to him.

* Ezra. 6. 7.

Rev. 19. 12. & 15. 5.

Jer. 10. 7. Iſa. 52. 15. 2 Chron. 9 23.

Verſe 25. *And the Gates of it ſhall not be ſhut at all by Day, for there ſhall be no Night there.*

This is the effect of what you read before, namely, of the Coming in of the Kings and great Ones of the Earth to this *Jeruſalem*: For when the Whore is made deſolate and naked, and burned with Fire, and when the Kings alſo that loved her, and that maintained her, are come in, and have cloſed with the Glory and Beauty of this City, then what need is there to ſhut the Gates? Alas, all the Injuries that the Kings and great Ones of the Earth have done to the Church and Spouſe of Chriſt in theſe Days of the New-Teſtament, it hath been through the Inſtigation and Witchcraft of this *Miſtreſs of Iniquity*. *The Horſeman hath lift up both the bright Sword, and the glittering Spear againſt the Saints of God, by reaſon of the Multitudes of the Whoredoms of the well-favoured Harlot, the Miſtreſs of Witchcrafts, who ſelleth Nations thro' her Whoredoms, and Families though her Witchcrafts.* Wherefore I ſay, *this Gentlewoman* being laid in her *Grave*, and all her fat Ones gone down to the ſides of the Pit; theſe Kings will change their Mind, and fall in love with the true and chaſte Matron, and with Chriſt her Lord: Now when this is thus, this *City muſt needs be ſafely inhabited as Towns without Walls*, and as a Place near to which there is neither Thief nor ravenous Beaſt.

Neh. 3. 3, 4.

Iſa. 2. 4. Jer. 33. 16. Zec. 2. 4. & 14. 11.

Perſecutors, while they remain in their Spirit of Outrage againſt the Church and People of *God*, they are frequently in the Scripture compared to the venemous Dragons, fierce Lions, and ravenous *Wolves*; all which at this Day, ſhall be driven out of the *World*: that is, ſo out, as never to moleſt the *Church* again, or to cauſe a *Gate* of this City to be ſhut, through fear againſt them; as he ſaith by the Prophet, *In the Habitation of Dragons where each lay, ſhall be Graſs, with Reeds and Ruſhes.* *In the Habitation of Dragons*, that is, even in the Places of Perſecutors, where each lay, ſhall be Food for the Flock of Chriſt. The Dragon is a venemous Beaſt, and poiſoneth all where he lieth! he beats the Earth bare, and venoms it, that it will bear no *Graſs*: as do the Perſecutors where they inhabit and lie. But behold, the Days do come in which theſe Dragons ſhall be removed, and the *Ground* where they lay be made fruitful and flouriſh, ſo that even there ſhall be Places for the Flocks to lie down in; *In the Habitation of Dragons, where each lay, ſhall be Graſs with Reeds and Ruſhes. No Lion ſhall be there nor any ravenous Beaſt ſhall be found thereon; but the Redeemed of the Lord ſhall walk there, and the Ranſomed of the Lord ſhall return and come to Zion with Songs, and everlaſting Joy ſhall be upon their Heads; they ſhall obtain Joy and Gladneſs, and Sorrow and Sighing ſhall flee away*: according to that of *Moſes*, *The Lord will give Peace in his Land, and his People ſhall lie down, and none ſhall make them afraid: For he will rid the evil Beaſt out of the Land, and the Sword ſhall not go through it more. And my People ſhall dwell in a peaceable Habitation, and in ſure Dwellings, and in quiet reſting Places.*

Jer. 51. 34, 37.

Iſa. 35. 7.

Iſa. 35. 9. 10.

Lev. 26. 6. Iſa. 32. 18.

And the Gates ſhall not be ſhut at all by Day, for there ſhall be no Night there. This Word *Day*, we may underſtand two ways; either for the Day of bringing in to fill this City, or for the Day of her Perfection and Fulneſs. Now if you take it with reference to the Day in which her Converts are coming in (as indeed it ought) why then,

then, the *Gates* ſhall not be ſhut at all. *Thy*
Iſa.60.11. *Gates ſhall be opened continually, they ſhall not be ſhut Day nor Night, that Men may bring unto thee the Forces of the Gentiles, and that their Kings may be brought.*

But again, This Day of Grace, and of Converſion of Sinners, it muſt be looked upon, either as the Church is in Captivity and Perſecution, or as ſhe is out: now as ſhe is in Captivity, ſo her longeſt Day is uſually accompanied with a black and doubtful Night of Temptation and Affliction. Wherefore this Day here being ſpoken of, it is the Day of *Grace* that ſhe ſhall have even when ſhe is abſolutely delivered from the Rage of the *Beaſt*, *Falſe Prophet*, and *Whore*. Wherefore he is not content to ſay, the *Gates* ſhall not be ſhut at all, *by Day*, but adds withal, *for there ſhall be no Night there*: as who ſhould ſay, I know that commonly in the Day of the Churches Affliction, ſhe is ac-
Iſa.60.20. companied with *Nights* as well as *Days*, but it ſhall not be ſo here, *Thy Sun ſhall go no more down, neither ſhall thy Moon withdraw it ſelf; for the Lord ſhall be thine everlaſting Light, and the Days of thy Mourning ſhall be ended.*

Wherefore *John* conſidering this, doth quite exclude the Night, ſaying, *There ſhall be no Night there.* Indeed after this *New Jeruſalem* hath had her golden Day in this World, I ſay juſt towards the ending there-
Ezek. 28. & 29. of, ſhe will yet once again be beſet with raging *Gog* and *Magog*, which Enemies will after the long Safety and Tranquility of this City, through the Inſtigation of the Devil, *come upon the Breadth of the Earth, and encamp about this holy City.* But behold in the midſt of this Intention to ſwallow her up, *The Lord rains Fire and Brimſtone from Heaven, and deſtroys them all*: So that *Gog*, I ſay, though he may bring one only *Evening* upon this holy City after her long Peace and Reſt among the Sons of Men, yet he ſhall not bring one *Night* up-
Joſ. 10, on her, nor cauſe a Gate thereof to be ſhut for ever. *The Sun ſhall now ſtand ſtill in*
Zec. 14.7. *the midſt of Heaven*, and this Night ſhall be thus prevented by this marvellous Judgment of God; as another Prophet ſaith, *At Evening Time it ſhall be light*: that is, though her Enemies will at laſt ſtill make, through their Enmity, one only Attempt to ſwallow up all in everlaſting Oblivion: yet they themſelves ſhall fall down dead upon the Mountains of *Iſrael*, and be a Prey to this *Jeruſalem*. Thus there will be only Day accompanying the Inhabitants of this City: *For there ſhall be no Night there.*

Verſe 26. *And they ſhall bring the Glory and Honour of the Nations to it.* This, as I ſaid before, is to ſhew us how heartily, and how unfeignedly, both the Nations and their Kings ſhall now come over to *New Jeruſalem*. They come hand in hand, not the People without their Prince, nor the Prince without his People; though it will, and muſt be ſo in the Times of Perſecution: But now, together *THEY ſhall bring the Glory and Honour of the Nations to it.*

Again, I told you before, that the *Jews* ſhall at this Day be converted to the Chriſtian Faith, and ſhall have a great Name, and much of Heaven upon them in this City. For indeed they are the Firſt-born, the natural Branches, and the like. Now when he ſaith, They ſhall bring the *Glory and Honour of the Nations to it*: I cannot think that by this ſhould be underſtood only, or yet principally, the outward Pomp and Treaſure of the World, but that rather by *Honour* and *Glory* we are here to underſtand the heavenly Treaſure and Glory that the Saints ſhall continually pour forth into one another's Boſoms in this City: in this City, I ſay, for at this Day, as I have formerly ſhewed you, there will be found no Treaſure any where but at *Jeruſalem*; every Saint ſhall be here, every Grace ſhall be here, the precious Stones of the Sanctuary, the precious Sons of *Zion* ſhall not then, as now, lie ſcattered, ſome in the Rev. 18. World, and ſome in Miſtreſs *Babylon*'s Lap; 22, 23. neither ſhall any thing pertaining to the Church's Privileges, be found in her at all for ever. *There ſhall be heard no more at all in her any Harpers, Trumpeters, Pipers, or any other heavenly Muſick in her; neither ſhall there be any more the Sound of a Milſtone to grind us Bread, nor the Light of a Candle to* 2 Chron. *guide us in the Houſe, nor yet the Voice of the* 36.7. *Bride-groom* [Chriſt] *nor of the Bride his Wife*, to tempt or allure any that are ſeeking the Way of Life, to ſtay with her: all theſe things ſhall be brought to *Jeruſalem*. Chriſtians, you muſt underſtand that there is a Time when all the Treaſures of the Church are to be found in *Babylon*, as in the Days of old; but at this Day, when this Ezra 6.1. City is built, not any of them ſhall be found to 6. & 7. there, but all ſhall be brought and delivered to 17. up to *Jeruſalem* again, as was alſo foreſhewn in the Type; and all Places ſhall be void of the Treaſure of Heaven, but *Jeruſalem*.

Wherefore by the Glory and Honour of the Nations in this Place, I underſtand, That all the Treaſures of the Church, and all the Graces that at this Day lie ſcattered here and there, ſome in one Place, and ſome in another, they ſhall be found no where at that Day but in this City, *in the Church that walks according to Rule*. Now the Reaſons why I take this Honour and Glory to be meant of theſe Things are,

Firſt, Becauſe thus it was in the Time of the building of *Jeruſalem* after the Captivity; the Treaſure of the *Jews*, which was become the Treaſures of the Provinces of *Babylon*, was again reſtored and brought to *Jeruſalem*, as you may ſee by the Scriptures now cited.

Secondly, Becauſe I find indeed, that *the Milk and Honey* of the Land of *Canaan* Ezek. 20.6 (which are in our Goſpel-Language, the 25.

Gifts,

Gifts, Graces and Treaſures of the Church) it is called, *The Glory of all Lands.* Now, I ſay, ſeeing the Milk and Honey, which is the Comforts of the Church and her Treaſure, is called, *the Glory of all Lands*; I take Glory and Honour in this Place to ſignify the ſame thing alſo. Cant. 4. 11.

Thirdly, Becauſe alſo I find, by comparing the Prophets, that the Chriſtians Glory and Honour lieth moſtly, even principally, in heavenly and ſpiritual Things; as in Faith, Love, Experience of God, of Grace, of Chriſt, and ſpiritual Life. I read, that at the building of this City, the *Jews* and *Gentiles* ſhall meet together, and that at that Day they ſhall mutually be Partakers of each others Glory. *The Gentiles ſhall milk out, and be delighted in the Abundance of the Glory of the Jews: and the Glory of the Gentiles ſhall be again extended unto the Jews, like a mighty flowing Stream:* But I ſay, that this Glory and Honour ſhould conſiſt in outward things, or that the Glory that is meerly carnal, ſhould be principally here intended, I confeſs it grates too near the Ground for me to believe or rejoyce in. Alas, I find that thoſe Souls that have not now the tenth part of the Spirit and Life of heavenly Things, that ſhall then be poured forth; I ſay, I find that theſe Things are trampling on the World, and diſdain the Thoughts of being taken with its Glory: Wherefore much leſs will it be eſteemed in that Day, when the Glory and Goodneſs of God ſhall in that manner break forth. Again, Can it be imagined that the Chief of the Glory that the *Gentiles* ſhould bring to the *Jews* after a ſixteen hundred years Warming in the Boſom of Chriſt: I ſay, is it imaginable that the great Crop of all they have reaped, ſhould conſiſt in a little outward Trumpery? Or if it ſhould, would it be a ſuitable Medicine in the leaſt to preſent to the Eyes of a broken and wounded People, as the *Jews* will be at that Day? or if the Glory that the *Gentiles* at that Day ſhall ſuck from the *Jews* were ſuch as this, would it at all be as Life from the Dead to them in a Goſpel Senſe; The Church of the *Gentiles* ſhall be a Wall to the *Jews* at their Return, but ſuch a Wall as will chiefly conſiſt in ſpiritual and heavenly Safeguard, and in outward, becauſe of that: *I am a Wall,* ſaith ſhe, *and my Breaſts are Towers,* on which the *Jews will build upon her a Palace of Silver.* But muſt this Wall, I ſay, conſiſt chiefly in outward Glory, in the Glory of earthly Things? or muſt this Silver Palace be of that Nature either? no verily, but when God hath built the City *Jeruſalem,* and put his Church into ſuch a State, that *upon all her Glory ſhall be a Defence* of Heaven, then ſhall the *Jews,* by their coming into this City, build by their Experience a Palace for ſpiritual and heavenly Pleaſure, Iſa. 66. 10. 11, 12, 13. Rom. 11. 13, 14, 15 Cant. 8. 8. 9, 10.

to ſolace and comfort their Brethren withal. In a word then, *by Glory and Honour* in this Place, we are chiefly to underſtand the ſpiritual and heavenly Things of this *City,* which in the Times of the Reign of Antichriſt have lain, ſome among the Potſherds of the Earth, ſome again under the Stairs, ſome under this Abuſe, and ſome under that; all which ſhall be brought by the Souls that ſhall be converted, forthwith to this City the *Church,* where will be the Treaſury of God, into which every one at that Day ſhall throw in of their abundance; but as for the Glory of the World, the Saints ſhall be above it, it ſhall be with them, as Silver and Wood was in the Days of *Solomon,* even as little worth as the Stones in the Street *in their account.* Pſal. 61. 13. Cant. 3. 14. Iſa. 27. 13. 1 Kin. 10. 21.

Verſe 27. *And there ſhall in no wiſe enter into it any thing that defileth, neither whatſoever worketh Abomination, or maketh a Lie, but they which are written in the Lamb's Book of Life.*

I am not yet convinc'd that the higheſt *Church-ſtate* that ever was, or ever will be in this World, could poſſibly be *ſo* all of them the Elect of God, but that there would get in among them ſome that had not ſaving Grace; the ſame alſo I believe touching the State of this *Jeruſalem*: But yet this I do believe again, that the right and Goſpel-pattern is, *That none be admitted into Church Communion, but ſuch who are viſible Saints by Calling*; the Subſtance of which theſe words import, *There ſhall not enter into it any thing that* [*defileth*] *or that* [*worketh*] *Abomination, or that* [*maketh a Lye*;] which words do principally ſtrike at a People that appear to be looſe, wicked or ungodly; of which ſort indeed, not one ſhall here at any time, no, not in any wiſe, be admitted Entrance: for now ſhall all the Forms, and all the Ordinances, and all the Forms of the Goings out of the *Church* of God, and the Comings into it, be ſo exactly opened to theſe People, and they ſo punctual and diſtinct in the Obſervation of them, *that it will not be poſſible that a Canaanite ſhould be here for ever again found any more: This is the Law of the Houſe upon the Top of the Mountains, the whole Limit thereof ſhall be holy; behold, this is the Law of the Houſe.* 1 Cor. 1. 1. 2 Cor. 1. 1. Eph. 1. 12. Phil. 1. 1. Ezek. 43. 10, 11. Joel. 3. 17. Zec. 14. 21 Ezek. 43. 12. Ezek. 44. 6, 7, 8.

And as there ſhall at this Day be none *admitted* here, but ſuch as are in truth viſible Saints; ſo none muſt here *continue,* but they that continue ſuch: If any of thoſe Stones that are put in for building into the Houſe of God, ſhall afterwards have the Plague found on them; *then the Prieſt ſhall command that ſuch Stones be taken away, and caſt into the unclean Place that is without the City.* And obſerve it, that Congregation on Earth that admits only of ſuch Perſons as are viſible Saints by Calling and Profeſſion (though poſſibly ſome of them, as in the caſe of *Judas* and Lev. 14. 40. Num. 19. 22. Eph. 5. 11

Heb. 12. 15. 2 Theſ. 3. 6, 14. 1 Cor. 5. 6. 11, 12, 13.

Demas, may be known to God to be Non-elect, yet) *that Church is holy round about the Limits thereof*: Provided alſo, that if at any time after that the Plague appears, they orderly proceed to deal with them (as here things will be done to a tittle, and a Hairs breadth.) Now the reaſon why the Church may be ſaid to have ſome within her that are Non-elect, and yet be counted Holy ſtill, it is becauſe the *Church* is to judge of Perſons by their Words and Lives; they know not the Heart abſolutely: and therefore if in Word and Life a Man be as he ought, he is to be accounted a viſible Saints, and orderly ought to be received of the *Church* as ſuch: So that I ſay, as I ſaid before, theſe Words of barring out Sinners out of the *Church*, they are not to be underſtood as if they intended that thoſe ſhould be debarred viſible Communion, that in Word and Life appeared viſible Saints that are ſo judged by the Rules of Chriſt's Teſtament; but that ſuch ſhould be from it ſhut out, that appeared viſible Sinners: Thoſe that are *Defilers, Workers of Abomination, and Makers of Lies*, none of theſe ſhall enter.

But thoſe that are written in the Lamb's Book of Life. Theſe Words explain the Matter: thoſe, and thoſe only, ſhall enter here, that are found written in the Lamb's Book of Life. Now by *Book of Life* we are to underſtand two Things in the Scriptures of Truth: Firſt, either the Book of God's eternal Grace and Mercy through Chriſt, in which all the Elect are recorded for ever: Or, Secondly, That Book of Life in which the Lord Jeſus hath all recorded that are viſible Saints by calling; for, for both theſe there is a Book of Life. For the firſt of theſe, I judge theſe Scriptures do ſuit; and for the ſecond theſe with that in the Text.

Luke 10. 20. 2 Tim. 2. 19. Phil. 4. 3. Exod. 32. 32, 33. Rev. 22. 19.

Now the Book of Life in this Place muſt not be ſo ſtrictly taken, as if it included thoſe only that were elect of God to eternal Life, but muſt be underſtood of that Book wherein are recorded the Rules and Bounds of viſible Church-communion; and ſo all thoſe that thorough the Gifts and Operations of ſpecial or common Grace do fall within the Compaſs of thoſe Rules and Bounds. Thus it was in the Type at the Return out of Captivity, none were to be admitted Entrance into the Church, but thoſe that could ſhew their Privileges by Genealogy, and the Records of the Church; and to others it was ſaid, That they *had neither Portion, nor Lot, nor Memorial in Jeruſalem.*

Ezra 2. 62, 63. Nehem. 7. 64, 65, & 2. 20.

Now that by *Book of Life* in this place we are to underſtand that Book that hath in it the Bounds and Liberties of this City, and ſo every one that falleth within the Compaſs of theſe Bounds and Privileges viſibly; conſider,

Firſt, They that are viſible Matter for viſible Church-Communion, they ſhall be found within this City, and yet there ſhall not enter any, *but thoſe that are written in the Lamb's Book of Life.*

Secondly, Now viſible Church-communion doth not abſolutely call for only inviſible Saints, neither can it: for if the Church were to joyn with none but thoſe whom they knew to be the very Elect of God (as all inviſible Saints are) then ſhe muſt joyn with none at all; for it is not poſſible that any Church ſhould be ſo infallible to judge in that manner of the Elect, as to diſcern them always, and altogether from the Non-Elect, which cannot be an inviſible Saint.

Thirdly, By *Book of Life* therefore in this Place, we are to underſtand, I ſay, that Book that hath written in it every viſible Saint, whether they be Elect or not; and ſo ſuch a Book that is capable of receiving in a Man at one time, and of blotting of him out again, as Occaſion doth require at another: which Thing is only applicable to that Book that binds and looſes on the account of a Man's being a viſible Saint or a viſible Apoſtate: which thing is only applicable to the viſible Rules of receiving or ſhutting out of viſible Church-communion; which Rules being the Rules of Chriſt's New-Teſtament, it is proper to call it the Book of Life; and is about the Matter of going in or going out of this very City ſo called: *If any Man ſhall take away from the Words of the Book of this Prophecy, God ſhall take away his Part out of the Book of Life, and out of the Holy City, and from the things that are written in this Book.* O how happy is he who is not only *a viſible*, but alſo *an inviſible* Saint! He, he ſhall not be blotted out of the Book of God's eternal Grace and Mercy; when others are liable to loſe a Share, not only in Heaven, but to be for ever blotted out of the Book that approveth of viſible Believers alſo.

Rev. 22. 18, 19. Rev. 3. 5.

Fourthly, But again, to explain the Matter yet more: In the viſible Church there are not only Sons but Servants, that is, not only thoſe that are truly Elect, but ſuch as have received a Gift for the perfecting the Church under * Chriſt, in his Service here in this World: Now, I ſay, the Servant for the Time preſent hath his Place in the Church as well as the Son, though not the Place of a Son, but of a Servant, even a Place of Service, as of Preaching, Propheſying, Adminiſtring the Ordinances that are given to the Church, and the like; all which a Man that hath not Grace may do, and that by the Appointment of Chriſt; thus was *Judas*, *Demas*, *Hymeneus*, *Phyletus*, and others, who ſometimes were the Servants of Chriſt in the Church, and did miniſter for him to them; yet themſelves, notwithſtanding, ſuch as were all that time Strangers and Aliens to the Life and Power, and ſaving Operations of the juſtifying and preſerving Grace of the Goſpel: as he

*Ezek. 46. 16, 17. 1 Cor. 12. 7. Eph. 4. 9, to 13. 1 Cor. 13. 1 to 6. Mat. 25. 14, to 19.

ſaith

ſaith alſo by the Prophet *Iſaiah*, *Strangers*
Iſa. 61. 5. *ſhall ſtand and feed your Flocks, and the Sons of Aliens ſhall be your Ploughmen, and your Vine-dreſſers.* For verily Chriſt will give to thoſe that have not his ſaving Grace, yet great Knowledge and Underſtanding in the Myſteries of the Kingdom of God, and will alſo make them for Profit and Advantage in his Church, to feed their Flocks, to plough up the fallow Ground of their Hearts, and to dreſs their tender Vines: Yet, I ſay, they themſelves ſhall not be everlaſtingly ſaved, for they want
John 8. 35. his ſaving Grace. As Chriſt ſaith, *The Servant abideth not in the Houſe for ever, but the Son abideth for ever.* As he ſaith again
Ezek. 46. 16, 17. in another Prophet, *If the Prince give a Gift to any of his Sons, the Inheritance thereof ſhall be his Sons; it ſhall be their Poſſeſſion by Inheritance; but if he give a Gift of Inheritance to one of his Servants, then it ſhall be his to the Year of Liberty; after it ſhall return to the Prince; but his Inheritance ſhall be his Sons for them.* Some indeed have Grace as well as Gifts; now they that are ſuch, the Profit of their Gifts ſhall be rewarded by virtue of their Grace; but as for them that have only a Gift, when the Work of a Gift is done, then they ceaſe to be any longer of Uſe in the Church, and therefore are forthwith ſhut out of the ſame, *but the Son abideth for ever.* Thus you ſee that as viſible Church-communion doth not abſolutely call for the Elect only, but admits, and that by the Book of Rules, all that are viſible and open Saints by calling: So alſo the Lord Jeſus himſelf doth, and will uſe ſome in his Church as his Officers and Servants, that yet in a ſtrict Senſe are neither his Sons nor Members; who yet are within the Bounds of that Book of Life that here he ſpeaks of, as is evident, becauſe with Chriſt's Allowance they are admitted into Communion with his Church, and by him alſo furniſhed with Gifts and Abilities to profit and edify withal. Now obſerve, ſuch a one is admitted, though but a Servant, yet not by the Church, becauſe but ſuch a one. The Church receiveth no Man upon the account of Gifts alone, but upon the account of the Appearance of Grace; as of Goſpel-Repentance, of the Confeſſion of Faith, and of a Converſation ſuitable to the ſame: All which a Man that is not Elect
* Heb. 6. 4, 5. may have the Notion of, yea, the *Power, though not the *ſaving Power*.

Fifthly, Further, this which I have ſaid about the viſible Church-communion, and ſo conſequently about the Book of Life, it muſt needs be a Goſpel-Truth; yea, a thing for Truth in this *New Jeruſalem*: becauſe, beſides what hath been ſaid, there will be found in this City, even at the coming of the Lord Jeſus (which coming of his, will not be for ſome time after the Building and ſetting of it up) I ſay, there will be then found among them *Fooliſh Virgins*, and ſuch who have not the Saving Grace of God in their Souls: But yet, 1. Theſe very Souls ſhall be counted by the Church, yea, by Chriſt himſelf, for *Virgins*; that is, ſuch as had not defiled their Profeſſion. 2. And will be ſuch Virgins as have, and hold every one her Lamp, even as the Wiſe themſelves. 3. Such Virgins as were, every one of them gone forth from the Pollutions of this evil World. 4. And ſo ſuch as continued viſible Saints, even till the Bridegroom came; for then 'tis ſaid in the Margent, they cried, *Our Lamps are going out.* Matt. 25. 1 to 10. Theſe, I ſay, be thoſe gifted People that will have Place in the Church, and ſo Place in the Book of Life here mentioned, which yet will (though they continue hid from the Church) be diſcovered in the Day of the Lord to be ſuch, as had only a Gift, but not Grace, and ſhall for their ſecret Sins be cut off and caſt away, notwithſtanding they were viſible Saints all their Days.

To conclude then; If the Scripture ſaith, that none that *defileth*, or that *worketh Abomination*, or maketh *a Lie*, ſhall enter into this Holy City, which yet is but the Church on Earth; with what Face can defilers think and ſay, they ſhall poſſeſs a Part among the Church which is in Heaven. Again, If many that have received Gifts from God, and that may be ſerviceabe in his Houſe, ſhall yet be put out of Doors at the coming of the Lord, What will they do that have been, and yet continue both giftleſs and graceleſs, as viſibly as the Light that ſhineth? and that inſtead of being the Plough-men and Vine-dreſſers of the Church, prove Thieves, Robbers, Perſecutors, and the like! yea, if many that are within the Bounds of that Book of Life that hath the Records and Rules of a rightly conſtituted viſible Church, may yet periſh, what will become of them that never were ſo much as written *therein?* muſt they not periſh rather? *And whoſoever were not found written in the Book of Life; was caſt into the Lake of Fire.* Rev. 20. 16.

Chap. 22. Ver. 1. *And he ſhewed me a pure River of Water of Life, clear as Cryſtal, proceeding out of the Throne of God, and of the Lamb.*

Having thus ſhewed us this City, her Faſhion, Glory, Inhabitants, and the like: he now comes to ſhew us her Proviſion and Maintenance, wherewith ſhe is kept in Safety, Life, Peace and Comfort, &c.

And he ſhewed me a pure River of Water of Life. This *Water of Life*, is nothing elſe but the manifold Grace of *God* in Chriſt, let forth to the Inhabitants of this *Jeruſalem*, wherewith ſhe is watered and repleniſhed, as the Earth with rain from Heaven, for the good of thoſe that drink thereof. For both the Word *Water*, and that of *Life*, they are but Metaphorical ſayings, under which is held forth ſome better

Zac. 13.1. 2. Mic. 7.18, 19. better and more excellent thing. And indeed it is frequent with *God* in Scripture to ſpeak of his Grace and Mercy under the Notion of Waters, of a Fountain, a Sea, and the like.

Now it is called *Water*.

Firſt, Becauſe no Soul can be cleanſed, or effectually waſhed from its *Guilt* and Filth, but by the *Grace* of *God*. *I waſhed thee with Water, yea, I throughly waſhed away thy Blood from thee, and thou becameſt mine.*

Eph. 7. 1. Ezek. 16. 8. 9.

Secondly, It is called *Water*, becauſe it alſo quencheth the ſpiritual Thirſt of them that by Faith do drink thereof: *I will give*, ſaith Chriſt, *to him that is a-thirſt, of the Fountain of the Water of Life freely.* And again, *He that drinketh of the Water that I ſhall give him, ſhall never thirſt.*

Iſa. 41.18. Rev. 2.16. John 4.14.

Further, as it is called *Water*, ſo it is called the *Water OF LIFE*, and that upon a diverſe Account.

Firſt, Becauſe it is that which recovereth the Soul that drinketh thereof, from the Death of Sin, and the Curſe of *God*, to a Principle of Life and heavenly Bleſſing. *And it ſhall come to paſs that every one that liveth, that moveth whitherſoever the Waters ſhall come, ſhall live.*

Ezek. 47. 9.

Secondly, It is called the *Water of Life*; becauſe, that from it come all thoſe heavenly and ſpiritual Quicknings and Revivings, that (like *Aqua Vitæ*) do fetch again, and chear up the Soul that was ſinking, and giving up the *Ghoſt* in this World. *There is a River, the Streams whereof make glad the City of God.*

Pſal. 46. 4.

Thirdly, It is called the *Water of Life*, becauſe it healeth the Soul of all its ſpiritual Infirmities and Diſeaſes, wherewith by reaſon of the Remainders of Sin, the Creature is moſt ſadly annoyed and infected. *And there ſhall be a great Multitude of Fiſh* (of Men he means) *becauſe the Waters ſhall come thither, for they* (the Fiſh) *ſhall be healed, and every thing ſhall live whither the Waters come.*

Mat. 4. 19. Ezek. 47. 9

Fourthly, and laſtly, It is called the *Water of Life*, becauſe that whoſoever doth effectually drink thereof, ſhall *die no more, but the Water that Chriſt ſhall give him, ſhall be in him a Well of Water, ſpringing up in him to eternal Life*; wherefore he calleth it in another Place, the *Living Water*, becauſe the Quality and Nature of it is to beget, to increaſe, to maintain, and preſerve Life.

John 4. 10, 14.

And he ſhewed me a pure River of Water of Life, clear as Cryſtal, &c. Mark, It is *Water*, *Water of Life*, *pure Water of Life*, and *clear as Cryſtal*. Theſe Words, *Pure* and *Clear*, and that *as Cryſtal*, they are added upon a double Account.

Firſt, To ſhew you that it is *Grace* alone that ſaveth the Sinner.

And Secondly, To ſhew you, that at this Day the Doctrine of this *Grace* will be by it ſelf alone without the Commixture of that Dirt and Traſh that for a long time, even to this Day, hath been thrown into it.

Firſt, It ſheweth us, that it is *Grace* alone that *ſaveth* the Sinner, pure Grace, Grace that admits of nothing of ours to be in the leaſt a Helper in the Matter of our Happineſs; we *are juſtified freely by his Grace*, through the Redemption that is in Jeſus Chriſt. As he ſaith by the Prophet, *I will pour* [*CLEAN*] *Water upon you, and you ſhall be clean, and from all your Idols will* [*I*] *cleanſe you. Not for your Sakes do I this, ſaith the Lord. Be ye aſhamed and confounded for all your own evil Ways, O Houſe of Iſrael.* It is clean Water indeed, it is clear in the Nature of it, clear in the Gift of it, and clear in the Working of it: It waſheth freely, throughly and perfectly: *From all your Idols will I cleanſe you.*

Ezek. 36. 25, to 34. Rev. 21. 6. Ezek. 16. 9 Ezek. 36. 25, 26.

Secondly, This Word *Pure, and clear as Cryſtal*: It alſo ſheweth us, that at the Day of *New Jeruſalem*, the Doctrine of *Grace* ſhall be cleanſed from all thoſe dirty and muddy Inventions, that Sin, Satan, and the Wiſdom of this World hath thrown into this River, and into its goodly Cryſtal Streams; I ſay at this Day they ſhall not come near it, neither ſhall the Rubbiſh they have already caſt into it any more be there for ever. *I will deſtroy all the Beaſts thereof* (the beaſtly Men he means) *from beſide the great Waters, neither ſhall the Foot of Man trouble them any more, nor the Hoofs of Beaſts trouble them. Then will I make the Waters deep, and cauſe their Rivers to run like Oyl, ſaith the Lord God.*

Ezek. 32. 13, 14.

And he [*ſhewed*] *me a pure River of Water of Life, clear as Cryſtal*, &c. In that he ſaith, he *ſaw* this River, he giveth us in a Myſtery alſo to underſtand how openly and plainly this River ſhall in all its Cryſtal Streams and Currents be apprehended and ſeen by the *Children* of this City; for in this Viſion he doth as it were repreſent in his Perſon, the *Children* of New *Jeruſalem*; as God ſaid to *Ezekiel* in another caſe, *Thou ſhalt be a Sign, and they ſhall do as thou haſt done.* So here, *I SAW*, ſaith *John*, *a pure River of Water of Life.* I am in this a Sign to the Houſe of the *Iſrael* of God, and to the Inhabitants of this City; they ſhall do as I have done, and ſhall alſo ſee as I have ſeen. As ſaith the Church and People of this City, *As we have heard, ſo have we SEEN, in the City of the Lord of Hoſts.* And hence it is called an *OPEN Fountain*, becauſe it ſhall be no more ſhut up or kept cloſe for ever.

Ezek. 24. 22, 27. Pſal. 48. 8. Zech. 13. 1, 2.

And he ſhewed me a pure River of Water of Life, clear as Cryſtal [*proceeding*] *out of the Throne of God.* This Word, *Proceeding*, hath alſo in it two things.

Firſt, An implicit Declaration whither it goes. And,

Secondly, A Diſcovery of its gradual Extenſion to thoſe to whom it goes.

Firſt,

Firſt, Touching to whom, or whither it goes; it is let out both to the *Jews* and *Gentiles* indifferently; and ſo it never yet was ſince the Foundations of the *Jewiſh* Church; for in the time of the Old Teſtament it did run to the *Jews* in ſpecial, and in the Times of the New-Teſtament hitherto, unto us the *Gentiles* in ſpecial. O but now it ſhall in this manner be extended to Sinners no longer; not now to the *Jews* without the *Gentiles*; nor again, to them wiihout the *Jews*, but equally and alike to both and on them both it ſhall work alike effectually: *It ſhall be at that Day*, ſaith the Prophet, *that Living Waters ſhall go out from Jeruſalem*; *half of them towards the former Sea, and half of them towards the hinder Sea.* By *Living Waters* here, you are to underſtand the ſame with this in the Text; by the former Sea, the People of the *Jews*, for they were God's former People; and by *Hinder Sea*, the People of the *Gentiles*, for they are the younger Son: And becauſe the whole World conſiſteth of theſe two People, therefore *Ezekiel* in his Viſion puts them both together, calling them *the Fiſh of one great Sea*, to which this Water of Life ſhall run, and upon whoſe Fiſh it ſhall have a like Operation, even to heal them, and make them live without reſpect either to this or that Party.

Zec. 14.8.

It ſhall come to paſs that the Fiſhers (that is, the Goſpel-Miniſters) *ſhall ſtand upon the Rivers from Engedi, even to Eneglaim, they ſhall be a place to ſpread Nets, their Fiſh ſhall be according to their Kinds, as the Fiſh of the great Sea, exceeding many*; as another Prophet ſaith, *The abundance of the Sea ſhall be converted to thee.*

Ezek. 47. 10.

Iſa. 60. 5.

Thus much touching whither this Water goes.

And now to come to the Manner of the Extenſion of it in the way of its proceeding. A thing that proceeds, it doth what it doth gradually, that is, by degrees. Firſt, it comes or goes ſo far, and then further, and afterwards further than that, till at laſt it aſcends to the height and uppermoſt Degree that is allotted for its Perfection: All which the Holy Ghoſt would have us gather out of this Word, it *proceedeth*, or that *John* ſaw this *Holy Water proceeding*: The which, the Prophet *Ezekiel* in a Myſtery unfoldeth to us, ſaying, the firſt time he paſſed over this Water, *it was up but to his Ankles*; the ſecond time he paſſed through, *it proceeded to his Knees*; the third time *to his Loyns*; and laſt of all, became *a River to ſwim in.*

Ezek. 47. 3, 4, 5.

Firſt, It is but up *to the Ankles*, that is, but ſhallow, and ſignifies that, firſt, the Soul is but a little Child in God's things, ſuch as the Apoſtle calls *Babes, Children, little Children.*

1 John 2. 12.

Secondly, Then from the *Ankles* it proceeds to the *Knees*, that is, ſomewhat higher than the Ankles, and ſignifieth that the Chriſtian groweth from a Child to a young and ſtrong Man, one that is now gotten deeper into the things of God, and that is able to tug with, and *overcome the wicked ones.*

Thirdly, After this, it proceeds higher, *even up to the Loins*; this ſignifies, that as Grace makes Men *Children* of God, and his *Young Men*, ſo alſo it maketh them *Fathers*, and *Ancients* in his Church; it makes them grave, knowing, ſolid Guides, and Unfolders of the Myſteries of the Kingdom; theſe are ſuch as are inſtructed into the Kingdom of God, and that can bring out of their Treaſury *things new and old.*

1 John 2. 13.

Fourthly, It yet proceeds higher, even to be above the Head, *a River to ſwim in*, and that ſuch a River as can by no means *be paſſed over.* This ſignifieth our launching into Eternity; our being beyond all Heights, Depths, Lengths and Breadths, in the open Viſion and Enjoyments of Grace. *For there the glorious Lord ſhall be unto us a Place of Broad Rivers and Streams, wherein ſhall go no Gally with Oars, neither ſhall gallant Ships paſs thereby.* Thus we begin Children, and wade *up to the Ankles* in the things of God, and being once in, it riſeth and proceeds to come *up to our Knees*, then to our *Loins*, and laſt of all to be *a River to ſwim in*, a River ſo wide, ſo deep, and every way ſo large, *that it can in no wiſe be paſſed over.*

Iſa. 33. 21.

And he ſhewed me a pure River of Water of Life clear as Cryſtal, proceeding out of the Throne of God, and of the Lamb. Having thus ſpoken to the Water what it is, as alſo to whom it extends itſelf, and how it proceeds: He now comes to ſhew us from whence and from whom it doth come. *It proceeds*, ſaith he, *from the Throne of God, and of the Lamb. Out of the Throne of God*; This *Throne of God*, it is in another Place called the *Mercy-Seat*, and *Throne of Grace*, from which, as always, ſo now in a ſpecial Manner he will iſſue forth of himſelf in the Glory of the Goſpel of the Grace of the Lord and Saviour Jeſus Chriſt to the Inhabitants of this City. When he ſaith therefore, that it doth proceed out of the Throne of God, it is as if he had ſaid, I ſaw, that from the yerning Bowels of the great God did flow continually the living Streams of the everlaſting Fountains of Grace, and that not only to, but in the midſt of this City, wherewith her Inhabitants are continually watered, and their Paſtures kept always green and flouriſhing. *Ho, every one that thirſteth, Come ye to the Waters.*

Exod. 25. 22. Heb. 4. 16.

Iſa. 55. 1.

Proceeding out of the Throne of God, and of the Lamb. In that this Water of Life is ſaid to proceed not only *out of the Throne of God, but alſo of the Lamb*: It ſignifieth and holdeth forth unto us two ſpecial Things.

Firſt, That the Throne of God is alſo made the Throne of the Lord Jeſus Chriſt, upon which he (as a Reward of his Sufferings and Victory over Sin, Satan, and

Heb. 1. 2. & 10. 12. & 12. 2. Rev. 3. 21. all Evils) is ſet down, and upon which he ſits and rules as Lord and Chief of all Worlds. He is ſet down on the right hand of Power, on the right Hand of the Majeſty on high; as he ſaith, *To him that overcometh will I grant to ſit down with me on my Throne, even as I overcame, and am ſet down with my Father upon his Throne.* This being thus, it ſignifieth that this City ſhall have her Enjoyments of Life, Peace, and Joy in the Holy Ghoſt, by Virtue of the Kingſhip of the Lord Jeſus Chriſt, as well as by the Virtue of his Prieſtly and Prophetical Office. The Church doth in our Days know a little what Joy, Peace and Life is to be enjoy'd from Chriſt, even through that dark and glimmering Sight that ſhe hath of the Offices of Chriſt in a Miſt; but ſhe feels not yet what Joy ſhe ſhall have, and what Peace ſhe ſhall enjoy when her Lord in all his Offices is manifeſt before her, and when he in the Glory of them doth reign in the midſt of this *Jeruſalem.* There are none of the Offices of the Lord Jeſus yet upon the *Throne in his Church on Earth*, though they be all upon the Throne in Heaven: O! but the Day is coming that they ſhall be all upon the Throne in the Church on Earth, when they ſhall each of them in its full Length, Breadth, Heighth and Depth, bear Sway among his People, and before all Men: *Then ſhall the* Iſa. 24. 23. *Moon be confounded, and the Sun aſhamed, when the Lord of Hoſts ſhall reign in Mount Zion, and in Jeruſalem, and before his Ancients gloriouſly.*

O that thou wouldeſt rend the Heavens, that thou wouldeſt come down, and that the Mountains might flow down at thy Preſence! O that the Day were come that the Smoak ſhould go forth of the Temple of God, that Men might enter into it, and there meet with God upon the Throne, and with Jeſus in him upon the Throne in all his Offices. Iſa. 61. 1. It will be thus thou *Zion*, ſhortly, and *great ſhall be the Peace of thy Children.*

The ſecond thing obſervable, is, That as all Grace comes from out of the Throne of God, ſo it alſo proceeds, or comes out of the *Throne of the Lamb:* that is, No Grace comes to any, but through the Victory and Conqueſt of the Lord *Chriſt: We are juſti-* Rom. 3. 24 Eph. 1. 7. *fied freely by his Grace, through the Redemption that is in Chriſt Jeſus:* And again, *We have Redemption through his Blood, even the Forgiveneſs of our Sins, according to the Riches of his Grace.* By which we may gather, that when theſe things come to be in their own Purity among us; that is, when *Grace* runs clear without the Dirt and Mud of the Traditions of Men commixed therewith, then will all that hold up falſe and erroneous Opinions, be waſhed away: For this River will not only waſh away the Sins and Filthineſs of thoſe that are truly gracious, but it will alſo deſtroy the Heretick and erroneous Perſon; it will be to them at that Day as the Red Sea was to the *Egyptians* of old; which Sea, though it was a Wall on this Hand, and on that, to the Children of *Iſrael*, yet it deſtroy'd the *Egyptians* that aſſay'd to go through Heb. 11. 29. it, as *Iſrael* did. The Reaſon alſo why we are at this Day in ſuch Confuſion in Matters of Religion, it is for want of the *clear and pure Streams of this River of Water of Life*; all which will be mended when there is but one River to water this City, and that too the pure River of the Water of Life, in all its Streams as *clear as Cryſtal*; then ſhall all drink in all things into one Spirit, and be watered with the ſame Dews of Heaven.

Thus much of the *Water of Life* that belongeth to this *Jeruſalem.*

Verſe 2. *And in the midſt of the Street of it, and on either ſide of the River, was there the Tree of Life, which bare twelve manner of Fruits, and yielded her Fruit every month; and the Leaves of the Tree were for the healing of the Nations.* This *Tree of Life* is the Lord Jeſus Chriſt; and that he is here called a *Tree*, rather than by other of his Names, it is to ſhew us how fruitful and exceeding advantageous he in all his Benefits will be to the Inhabitants of this City: This is that Tree under whoſe Branches Mat. 13. 31, 32. the Fowls of Heaven ſhall now moſt ſafely lodge, and find Relief from the hot and fainting Beams of the perſecuting Sun of this world, as the Word doth there inform us.

Now before I come to ſpeak to this Tree, touching the manner of its Fruit, and its often bearing, with the Efficaciouſneſs of its Leaves, which here he ſaith do heal the Nations; I will take Notice of one or two general Things that lie before me, from the ſtanding of the Tree in the *midſt of the Street of this City.*

Firſt then, In that he ſaith this City hath a *Tree of Life* in it; he alludes to the Garden of *Eden*, the pleaſant Paradiſe that God began the World withal; whereby he ſignifieth, that as the World began with a *Paradiſe*, ſo alſo it ſhall end with a Paradiſe, when Sin and Satan have done their worſt: This New *Jeruſalem* ſhall be the Wind up of the World, and in it ſhall ſtand the Tree of Life, as well as there ſtood one in the goodly Garden, which was the Beginning thereof. In which Paradiſe there ſhall be no Tree of Knowledge, or the Law of Works to bear Sway, and to cauſe that the Sons of God ſhall be thruſt out thence for their eating of its forbidden Fruits; no, the Tree of Life alone ſhall here bear Sway and Rule, whoſe Fruit is only healthful, and the Leaves thereof for Medicine.

Now this *Tree of Life* being in the midſt of this City, it ſignifieth that the Inhabitants of it ſhall be ſweetly ſhadowed, refreſhed and defended with its Coolneſs, and alſo ſweetly nouriſhed and comforted with its

its Dainties: And hence it is that the Scriptures do hold him forth in his Benefits to his Church under theſe very Notions: *As the Apple-tree is among the Trees of the Wood,* Cant. 2.3. *ſo is my Beloved among the Sons. I ſate down under his Shadow with great Delight, and his Fruit was ſweet to my Taſte.* Indeed the Shadow of this Tree of Life, as always it is refreſhing to the Tempted and Weary, ſo now it will be far more: *They that dwell under his Shadow ſhall return;* Hoſ. 14.5. *they ſhall revive as the Corn, and grow as* 6, 7. *the Vine, and the Scent thereof ſhall be as the Wine of Lebanon.* Mark, 1. His Shadow will make us *return*, that is, *to our firſt Love*; to the Days of our Youth, to our young, freſh, tender, and flouriſhing Faith, Love and Self-denial, that we received in the Days of our Eſpouſals. 2. As it will make us return *to* theſe, ſo it will make us revive *in* theſe; they ſhall *return and revive*; they ſhall revive *as the Corn*; as the Corn doth when in the Heat of Summer after long Scorching, it is covered with cool Clouds, and watered with the Bottles of Heaven. 3. As it ſhall make them return and revive, ſo it ſhall make them grow; they ſhall *grow as the Vine*, that is, ſpeedily, fruitfully, and ſpreadingly. 4. This is not all, but the Smell of Saints in thoſe Days ſhall be excellent, *They ſhall revive as the Corn, they ſhall grow as the Vine, and ſhall ſend forth their Scent as the Wine of Lebanon.* This Tree is a perfuming Tree, and makes them alſo that abide under the Shadow thereof, to ſmell as ſweet ſmelling Myrrh; it makes them ſmell as the Wine of thy Grace, O Lord, and as the fragrant Ointments of Heaven. When the Spouſe did but touch where her Lord had touched afore her, *it made her Hands drop with Myrrh, and her Fingers with ſweet-ſwelling Myrrh.* O they will be green, ſavoury, reviving, flouriſhing, growing Chriſtians, that ſhall walk the Street of *New Jeruſalem! I am*, ſaith he, *a green Fir-Tree, from me is thy Fruit found.*

Hoſ. 14.8. But again, As he ſhall be thus profitable to his People for Shadow and Reviving, ſo he will be in the midſt of the Street of it for Food, for refreſhing and repleniſhing that way. *I ſate down under his Shadow with great delight*, ſaid ſhe, *and his Fruit* Ezek. 47. 12. *was ſweet to my Taſte.* *Ezekiel* tells us, that this Tree is all Trees; *And on the Bank of the River, on this ſide, and on that, were* [*all Trees*] *for Meat.* Indeed Chriſt is all Trees; yea, there is more to be found in him for the Food Hoſ. 14.8. of the Soul, than there can be on all Trees Rom. 11. 12. for the Food of the Body. He is a Fir-John 15. 1, 2. tree for Tallneſs, Greenneſs and Strength; He is an Olive for Fatneſs, a Vine for Cant. 2.13. Sweetneſs and Goodneſs, *for therewith is refreſhed the Heart both of God and Man.* What ſhall I ſay, he is the Almond-Tree, the Fig-Tree, the Apple-Tree, all Trees; The *Tree of Life alſo in the midſt of the Paradiſe of God.*

To conclude, Seeing Chriſt is ſaid to be in the midſt of the Street of this City, it ſheweth unto us with what, at all Occaſions, the Actions of the Saints of this City, ſhall be ſeaſoned. The Street, you know I told you, is the Way of Holineſs in this City, the Place of Spiritual Recreation and Solace. Now in the very midſt of this Street there ſtands this Tree, which being thus, it ſheweth us how wonderfully Chriſt, as a Tree of Life, will be in all the Words and Deeds of the Inhabitants of this *Jeruſalem*; they will walk in Chriſt, they will talk in Chriſt, they will do all they do in Chriſt, or rather Chriſt will be found in all their Ways, *even as* Zec. 10.12. *the Tree of Life is found in the midſt of the Street of this City: they ſhall walk up and down in my Name, ſaith the Lord.*

Again, In that this Tree is ſaid to ſtand in the midſt of the Street, it ſheweth unto us how common and free his Benefits will now be alſo. The Plumbs, and Figs, and Grapes, and Apples of this Tree, will be open to every Paſſenger; not a Boy nor a Girl that now ſhall play in thy Street, O *Jeruſalem*, but ſhall eat of the Fruits of the Tree that ſtands in the midſt of thee, as of common * things. * Jer. 31. 4, 5.

And in the midſt of the Street of it, and [*on either ſide*] *of the River was there the Tree of Life.* As this Tree doth ſtand in the *midſt of the Street* of this City, ſo it alſo ſtandeth *on each ſide* of the River of the Water of Life, of which you have heard before. Now when he ſaith, *the Tree is on either ſide of the River*; whence by the Way note yet again, That both the Water of Life, and alſo the Tree of Life, they are both to be enjoyed by the Inhabitants of this City in the Way of Holineſs; the Tree is in the midſt of the Street, and the River runs *thorow* or between the very Tables of the Heart of this Tree of Life; *on either ſide of the River was there the Tree of Life.*

Again, In that it is ſaid that this Tree of Life is on either ſide of the River; it argueth that they who come at any time at this River for Water to quench their Thirſt, and to make them live, they muſt come to it by the Tree of Life, which is Chriſt. In more eaſie terms, read it thus; there is Col. 2.3, 9. none can partake of the Grace of God but Joh. 1. 16. by the Man Chriſt Jeſus, which is this Tree of Life; for this Tree, this Chriſt, doth ſtand on either ſide of the River, to ſignifie that all Grace to us comes thorow his bloody Wounds, Death and Victory. *I am the Way*, ſaith Chriſt, *the Truth and* Joh. 14. 6. *the Life, no Man cometh to the Father but by me.*

And on either ſide of the River was there the Tree of Life. Mark, But one Tree, and yet ſuch a Tree whoſe Body reached as far as the River reached; indeed *Ezekiel* ſaith

ſaith this Tree is *all Trees for Meat*, yet not to ſhew that there are more Trees of Life than one, but to ſhew that all that can be thought of that is good for Soul-nouriſhment, is to be found in this one, that is, in Chriſt Jeſus: and it is further evident, that though he ſaith *all Trees*, as if he meant many, yet he ſpake but Metaphorically, to ſhew thereby the Fulneſs of Chriſt; becauſe *John* doth underſtand him ſo, calling it *the Tree*, to wit, *the Tree of Life*. But mark again, ſo far as the River goes, ſo far the Tree goes, ſo that where you cannot find the Tree of Life, be ſure there is none of the Water of Life. No Chriſt, no *Grace*; *He that hath the Son hath Life, but he that hath not the Son ſhall not ſee Life, but the Wrath of God abides upon him: For on either ſide of the River was* [*there*] *the Tree of Life.*

Joh. 3. 36. 1 Joh. 5. 12.

Which have twelve manner of [*Fruits.*] This word *FRUITS*, it may be taken two ways, either as it relates to God, or as it relates to Man (for, as I ſaid before, the Fruit of this *Tree refreſhes the Heart both of God and Man.*)

Judg. 9. 9. 13.

Now if it be taken with reference to *God*, then it ſignifieth the compleat Satisfaction that by the Worthineſs of the Fruits of the Paſſion of Chriſt is given to God for the Salvation of the Church, this City of God. *He ſuffered to finiſh Tranſgreſſion, to make an end of Sin, and to bring in everlaſting Righteouſneſs*; by this, I ſay, is the Heart of *God* refreſhed, and in this doth it reſt.

Dan. 9. 24. 26. Mat. 3. 17.

2. If Fruit here be taken with reference to Men, then it ſignifieth the *Happineſs* and *Glory* that thoſe for whom he died and roſe again, ſhould receive by this means. His Fruit I have ſhewed you is ſweet to the Taſte of his Church, which Fruit is the Effect of his undertaking for Sinners and the comfortable Savour of it in the Soul.

Which bare [*twelve*] *manner of Fruits.* In that he ſaith, the Fruits are *twelve*, he herein alludeth to the twelve Tribes of the *Iſrael* of *God*; for which twelve Tribes here will be found a ſuitable Meaſure of Food, healing Food: *I will multiply the Fruit of the Tree*, ſaith *God*, *and alſo the Encreaſe of the Field, that you may receive no more Reproach of Famine among the Heathen.*

Ezek. 36. 30.

Again, Theſe that *John* calleth *twelve manner of Fruits*, the Prophet *Ezekiel* calleth, *all manner of Fruit for Meat*: For indeed, as I ſhewed before, there is that to be found in Chriſt, both for Fulneſs and Variety, that is not to be found in Heaven and Earth beſide. Here is Fruit for Body, Fruit for Soul, Fruit for Babes, Fruit for ſtrong Men, Fruit for Fathers, yea, for glorified Saints and Angels: Fruits, variety of Fruits, even *twelve manner of Fruits.*

2. By *twelve manner of Fruits*, he doth alſo allude to the Apoſtles, who are called *twelve*, and are thoſe who have made Proviſion for the Houſe of *God*, according to the twelvefold manner of the Diſpenſation of *God* unto them, and of the twelvefold manner of Operation of that holy Spirit, *which wrought in every one of them ſeverally as he pleaſed*: which *twelve* were before figured unto us by the *twelve Officers* of King *Solomon* (the Type of Chriſt) *which twelve were to make Proviſion for the Houſe of the King, according to the Seaſon of the Year, and each Man his Month in the Year.* Which very thing the *Holy Ghoſt* alſo doth here caſt his Eye upon, and that makes him bring in the Words of *every Month*, ſaying, it yields its *Fruit every Month*: For indeed, whatſoever you read of concerning this City, in this Deſcription of *John*, you find ſomething or other in the Writings of the Prophets that giveth ground for ſuch Expreſſions. Wherefore ſeeing the Officers of *Solomon* were twelve, and the Apoſtles of Chriſt twelve alſo; and ſeeing the Officers of *Solomon* made Proviſion for his *Houſe*, each Man his Month in a Year, and the Fruits of this Tree of Life are called *twelve manner of Fruits*: I do take the twelve manner of Fruits here to be ſignified by the Proviſion of *Solomon*'s Officers according to the twelve Seaſons of the Year, and they a Type of the twelvefold Doctrine of the twelve Apoſtles of the Lord Chriſt, for it is their Doctrine that is the Bread of the Church, yea, *the Milk for the Babe, and the ſtrong Meat for Men.*

1 King. 4. 7. 1 Theſſ. 2. 7. 1 Cor. 3. 2. Heb. 5. 11, 12, 13, 14.

And yielded her Fruit every Month. As this confirmeth what I have ſaid before; ſo it further ſheweth us theſe three things.

Firſt, That the effectual Fruits of Chriſt for the ſaving of the World, they are to be had eſpecially at certain Seaſons: It yielded her Fruit every Month.

Secondly, It ſheweth alſo that at the Building of this *Jeruſalem*, theſe Seaſons will be very thick and quick; ſhe yielded her Fruit *every Month.*

Thirdly, It ſheweth us alſo, the abundance of Proviſion that this Holy City ſhall then enjoy from the Tree of Life, even *all manner of Fruit every Month.*

1. For the firſt, That the *Goſpel* hath and will be eſpecially effectual at certain Seaſons for the ſaving of the Sons of Men: it is ſhewed us by the deſcending of the Angels into the Pool of *Betheſda* to trouble the Water, which as it was at certain Seaſons, ſo he that in thoſe Seaſons firſt ſtepped in, he only was made whole of whatſoever Diſeaſe he had. It is ſhewed us alſo in that Parable of the Lord's hiring Men to work in his Vineyard; which time of hiring, tho' it laſteth in general from the firſt hour to the eleventh, yet ſo, as that there were vacant Seaſons between hireing-times and hireing-times, quite thorow the whole Day; he went out

Joh. 5. 4. Mat. 20. 1, 2, to 7.

at

at the *firſt, third, ſixth, ninth and eleventh*
Gal. 1. 15, 16. *Hour, and not at every hour to hire La-*
Hoſ. 6. 11. *bourers.* For as *God* hath appointed out
Jer. 2. 24. before hand the Number of his Elect, ſo alſo he hath determined in his good Pleaſure the Day of their bringing in, and will then have them as certainly as the wild Aſs is found in her Month. Of which Times and Seaſons, becauſe Men are ignorant, therefore they ſhould with all Faith-
Joh. 5. 8. fulneſs wait upon *God* in all the Seaſons of his *Grace* for their Souls, even as he did for his Body; who becauſe he would be there at all Seaſons, brought thither his Bed and Couch to reſt there.

Secondly, As by the Fruit of this Tree, being yielded at certain Seaſons, we may gather that there are certain Seaſons, in which the Word in an eſpecial manner ſhall be bleſſed and made ſucceſsful to the Salvation of many Souls. So again, in that he ſaith, *This Fruit is yielded every Month*, it ſignifieth that in the Days of the Building of the City, the *New Jeruſalem*, theſe Seaſons will be very thick and quick. *Lift up thine Eyes*, ſaith God to this City, *all theſe gather themſelves together, to come unto thee; thy Sons ſhall come from far, and thy Daughters from the Ends of the Earth. All the Flocks of Kedar ſhall be gathered together unto thee* (ſo that thou wandringly ſhalt ſay) *Who are theſe that fly as a Cloud,*
Iſa. 49. 11, 12. *and as a Dove to the Windows. For I will*
Iſa. 60. 7, 8. *make thy Mountain a Way, and my Highways ſhall be exalted. Behold theſe ſhall come from far, and lo theſe from the North and the Weſt, and thoſe from the Land of Sinim.*

Thirdly, In that ſhe is ſaid to yield not only *Fruit*, but *all manner of Fruit*; and that not only one manner of Fruit now, and another then, but *all manner of Fruit*, and that *every Month*: it argueth alſo that at this Day *Jeruſalem* ſhall have Abundance of heavenly and ſpiritual Proviſion, and of Variety of Dainties for her Solace and Refreſhment; always new, I ſay, and imme-
Jer. 31. 5. diately from the Tree. *The Fruits of the Vine ſhall at that Day be upon the Mountains of Samaria, and ſhall be eaten as common Things*, ſaith the Prophet. *Fear not, O Land, be glad and rejoice, for the Lord will do great Things. Be not afraid, ye Beaſts of the Field, for the Paſtures of the Wilderneſs do ſpring: for the Tree beareth her Fruit; the Fig-tree and the Vine do yield their Strength. Be glad ye Children of Zion, and rejoice in the Lord your God; for he hath given you the former and the latter Rain moderately, and he will cauſe it to come down*
Joel 2. 21, to 26. *to you, the Rain, the former and the latter Rain in the firſt Month; and the Floors ſhall be full of Wheat, and the Fats ſhall overflow with Wine and Oil. And I will reſtore unto you that which the Canker-worm, the Caterpillar, and the Palmer-worm hath eaten, and you ſhall eat in Plenty, and be ſatisfied, and ſhall praiſe the Name of the Lord. And then ſhall every one,* not only
Zec. 3. 10. *ſit under his own Vine, and under his own Fig-tree, but from thence they ſhall call each to other, to give to each other their Dainties, and none ſhall make them afraid.*

And the Leaves of the Tree were for the healing of the Nations. By *Leaves* here, we may underſtand the bleſſed and precious Promiſes, Conſolations and Encouragements, that by virtue of Chriſt's undertaking for us, we have every where growing upon the New Covenant; which Promiſes and Encouragements, they are and will be moſt freely handed to the wounded Conſcience that will be toſſed upon the reſtleſs Waves of Doubt and Unbelief, as was the Olive-Leaf by the Dove brought home to *Noah*, when he was toſſed upon the Waves
Gen. 11. of that outragious Flood that then did drown the World.

But again, by this Word, *the Leaves*, you may conceive, that ſtill he hath his Eye to the Paradiſe, in which at firſt God placed *Adam* and his Companion, for 'twas to Leaves they fled for Covering, after they had tranſgreſſed againſt their Maker.
Gen. 3. 7. Now then, in his ſaying the *Leaves are for healing*, it is as if he had ſaid, the Paradiſe that will be towards the latter End of the World, will far outſtrip the Paradiſe that firſt was planted in the Beginning thereof; for as the Tree of Life, which is the Chriſt and Saviour, ſhall ſtand where did the Tree of the Knowledge of Good and Evil, which is the old Covenant and Law of Works: So the Leaves of this Tree ſhall be for healing, and for covering the Nakedneſs of poor Tranſgreſſors; though the Leaves that *Adam* found in the firſt Paradiſe, do what he could, did leave him naked.

Chriſt's Leaves are better than Adam's Aprons. Ezekiel ſaith, that theſe Leaves are *for Medicine*, that is, *they are for healing*, ſaith *John*; the which may moſt fitly
Ezek. 47. 12. be applied to the bleſſed Promiſe of Grace: For as a Leaf for Medicine, when applied to a Sore in the Body, doth ſupple, mollify and heal the Wound; ſo the Word of Promiſe, when rightly applied to the Soul, it doth ſupple, mollify and heal the wounded Conſcience: *He ſent his Word and healed them, and delivered them from their Diſtractions. O that Men would praiſe the*
Pſal. 107. 20, 21. *Lord for his Goodneſs, and for his wondrous Works to the Children of Men!*

And the Leaves, &c. There is yet another Myſtery lieth in theſe Words.

He doth not ſay, *And the Fruits thereof are for the Healing of the Nations*; but *the Leaves*, by which he would have us to underſtand, that all the Benefits and Privileges that we do here receive from Chriſt, they are as inferior to the Glory we ſhall have from him when we come to Heaven, as inferior, I ſay, as the Leaves are to the Fruit.

Again, The Comfort and Sweetneſs that at any time we reeeive from the Lord, it is not before, but after a Promiſe is ſuitably applied, even as the Fruit of the Tree with which the Body is comforted, is not before, but after the Leaves have put forth themſelves. Wherefore Chriſt might well ſay to *Nathaniel* (and that after he had received ſome Refreſhments from a Leaf) John 1. 50 2 Cor. 4. 17. *Thou ſhalt ſee greater things than theſe*; and *Paul, That yet a far more exceeding and eternal weight of Glory is laid up for all Believers*: for indeed, indeed, the Glory that God hath prepared for us againſt the Day of God, it doth, and will more outſtrip the moſt high Enjoyment of the higheſt Saint in *New Jeruſalem* (notwithſtanding their Enjoyment will be ſo eminent) than doth the ſweeteſt Fruit outſtrip the Leaf that hangeth on that Tree. *And the Leaves of the Tree were for the Healing of the Nations.*

If the Leaves be ſo good, O Lord, let us enjoy the Fruit; and not a little, or earneſt, but the whole Harveſt thereof in thy Kingdom.

Thus much touching this Water and Tree of Life.

Ver. 3. *And there ſhall be no more Curſe, but the Throne of God ſhall be in it, and his Servants ſhall ſerve him.* This is the Concluſion of the whole Diſcourſe, and it ſheweth unto us the bleſſed Effect of the bleſſed Recovering of this City to her firſt and primitive State. Theſe Words therefore, they are only applicable to this ſtate of the Church.

For there hath no State of the Church been yet in the World, but that State hath been liable to a *Curſe*; but this State, to wit, the State ſhe will be in at her building again, will be a State without parallel, a State properly her own. *And there ſhall be no more Curſe.*

By *Curſe* in this Place we are chiefly to underſtand, not the taking away of the Curſe, the eternal Curſe which ſeparates between God and the Soul for ever, for ſo the Curſe in this Senſe hath always been taken away, by vertue of the Terms, the general Terms of the New Covenant, and that in common for every Saint in all Ages: Gal. 3. 13. Zeph. 1. 12, to 18. Iſa. 43. 28. Jer. 29. 18. & 44. 8. 12 Amos 8. 9, to 14. But by *Curſe* here, we are to underſtand that, or thoſe Curſes that do, and have frequently befallen the Church for her Sin and Apoſtacy; as namely, the giving up his People to their own Darkneſs and Ignorance; his ſuffering them to ſwerve from his true Worſhip and Ordinances; his giving them up into the Hand of thoſe that hate them, to become among them a Hiſſing, a Taunt, a Reproach, and a By word, as it is at this Day: his taking away from them the Means, to wit, the outward Word of the Goſpel, and ſuffering them to be even at the point to famiſh for the want thereof. Theſe and other things are the Curſes that he here ſaith ſhall be no more among his People; for indeed they ſhall not, becauſe the Goſpel-pattern ſhall never be removed more, nor their Light to ſee, nor their Love to practiſe, never be diminiſhed more; *Their Defence*, alſo, *ſhall be the Munition of Rocks*; *Bread ſhall be given them, and their Waters ſhall be ſure*: As here, you find the *Tree and River of the Water of Life*, are fixed now in the midſt of this City. Wherefore now the Church (as I have all along ſhewed you) ſhall have her Sun at the height, her Light as the Light of ſeven Days, and ſhall go no more down for ever: Alſo ſhe ſhall never be pulled down: *She ſhall be a Tabernacle that ſhall never be pulled down, neither ſhall one of the Cards thereof be looſed, or one of her Stakes again removed. There ſhall be no more Curſe.* Iſa. 33. 16.

But the Throne of God ſhall be in it. Indeed, here lieth the Reaſon of all Bleſſedneſs to any People, even the Preſence of God. Now the Preſence of God is with his People, either at Times and Seaſons, or all together: He will not be to this City a God of Times and Seaſons, even *like a wayfaring Man that tarries but for a Night*, as he uſed to be to his People of old, but here he will abide, reſt and dwell, *I will dwell in the midſt of Jeruſalem, and my Houſe ſhall be built in it*, ſaith the Lord: And again, *I will dwell in the midſt of Jeruſalem for ever*: wherefore *John* conſidering this, he ſaith, there ſhall be here *no more any Curſe, but the Throne of God.* God will now, when he returneth to *Jeruſalem*, bring his Seat with him, to ſignifie his ſitting down in the midſt of his People, to be their Company-keeper for ever. Zeph. 3. 17. Jer. 14. 8, 9. Zech. 2. 10, 11. Ezek. 43. 9.

But the Throne of God ſhall be in it. By this Word *Throne*, we are to underſtand, yet further, theſe particular things.

Firſt, How bleſſed a State this City will be in at all times, for the Anſwer of Prayer; the Throne of God will be in the midſt of them: *the Throne of Grace, the Mercy-Seat*, they will be open now to all the Inhabitants of this City; yea, the Fame thereof ſhall ſo ſpread that it ſhall be rumoured among all Nations, that *in Jeruſalem God will be found ſpeedily*; that in *Jeruſalem* the God of Heaven and eternal Mercy *is found* at all times by them that ſeek his Face. *My Houſe*, ſaith he, *ſhall be called a Houſe of Prayer for all Nations.* Yea, many People, and ſtrong Nations ſhall at that Day come to ſeek the Lord at *Jeruſalem*, and to pray before the Lord. And at that Day, the very Faſts of the Houſe of God, *ſhall be to the Houſe of Judah, Joy and Gladneſs, and chearful Feaſts*; therefore Love, Truth and Peace. Iſa. 56. 7. Zech. 8. 19, to 23.

Secondly, The Throne of God being now eſtabliſhed in this City, what a Government, what Rule, what a Life of Holineſs and Godlineſs, what Dread and Majeſty

jeſty will now be in the Hearts of all the
Iſa. 8. 17. Sons of this City! How to an Hairs breadth will he command and guide them with his Eye at all times, when they ſhould either turn to the Right hand or to the Left: What Wiſdom (I ſay) what *Holineſs*, what Grace and Life will be found in all their Words and Actions? The Throne of God is among them, from which there will come continual Influence, Light and Splendor into all their Hearts. *Hear the Word of the Lord, O ye Nations, and declare it in the Iſles afar off. He that ſcattered Jacob will gather him, and keep him as a Shepherd doth his Sheep: for the Lord hath redeemed Jacob, and ranſomed him from the Hand of him that is ſtronger than he. Therefore they ſhall come and ſing in the Height of Zion, and ſhall flow together to the Goodneſs of the Lord, for Wheat, and for Wine, and for Oyl, and for the young of the Flock, and of the Herd; and*
Jer. 31. 12, to 14. *their Soul ſhall be as a watered Garden, and they ſhall not ſorrow any more at all.*

Thirdly, The Throne of God being in this City, there is alſo thereby diſcovered what Sway and commanding an Authority this City will have at this Day, (as I have already ſhewed you) over all the Earth: *The Lord ſhall roar out of Zion, and ſhall utter his Voice from Jeruſalem, and the Hea-*
Iſa. 2. 9, 10 Joel 3. 16. *vens and the Earth ſhall ſhake; but the Lord ſhall be the Hope of his People, and the Strength of the Children of Iſrael.* This was figured forth by the Throne of *Solomon*, in the Days when that City was in its Proſperity; which Throne, to ſhew the Majeſty and commanding Awe that then that City had over all both far and near; it had for the Bearers of the Steps twelve
1 Kings 10. 18, 19, 20. Lions, ſix on this ſide, and ſix on that ſide of the Throne. This City ſhall then be the Head and Chief, but the Tail and Reproach no more: *Glorious things are ſpoken of thee,*
Pſal. 87. 3. *O City of God.*

And his Servants ſhall ſerve him. That is, *him only*: Indeed his Servants ſerve him always, but yet withal they do too too often ſerve with the Wills and Luſts of Men even in their Service and worſhipping God; that is, they ſerve him in much Affliction, Temptation, Fear and Perſecution; but then they ſhall ſerve him without any of theſe: Yea, *they ſhall take them Captives; whoſe Captives they were, and they ſhall rule over their Oppreſſors. And it ſhall come*
Iſa. 14. 23. *to paſs in that Day* (O City) *that the Lord ſhall give thee* [*REST*] *from thy Sorrow,*
Luke 1. 74, 75. *and from the hard Bondage wherein thou waſt made to ſerve, and thou ſhalt ſerve the Lord thy God without fear, in Holineſs and Righteouſneſs before him all the Days of thy Life.*

And they ſhall ſee his Face. This alſo
Deut. 31. 17. Jer. 33. 5. argueth a very great Diſpenſation of Grace and Mercy to this *Jeruſalem*. When God did deliver up his People into the Hand of the King of *Babylon*, he ſaid, it ſhould be done in fury and in anger, and that for their wickedneſs he would hide his Face from his City. Wherefore by the ſight of his Face here, we are to underſtand that glorious viſible appearance of God that then will be for this City and People in the Face of all the World. For by the Face of God, we are to underſtand the Diſcovery of his
1 Pet. 3. 12 Job 6. 8, to 14. Heb. 1. 1, 2, 3. 2 Cor. 4. 6. Severity, Providences, and wonderful Outgoings among the Sons of Men; as alſo the glorious breaking forth of Grace, Mercy and Forgiveneſs thorow Chriſt Jeſus, all which the People of God ſhall then moſt marvellouſly ſee and behold.

Firſt, They ſhall ſee his Severity and Judgments upon the Whore.

Secondly, They ſhall ſee how God by his ſtrange Judgments and Works of Wonders hath brought this about: *Who ſhall not fear*
Rev. 15. 4. *thee, O Lord, and glorifie thy Name? for thou only art holy? for all Nations ſhall come and worſhip before thee, for thy Judgments are made manifeſt.* **They that are delivered*
* Judges 5. 11. *from the Noiſe of Archers in the Places of drawing Water; there ſhall they rehearſe the Righteous Acts of the Lord, even the Righteous Acts towards the Inhabitants of his Villages in Iſrael.*

Thirdly, And as for his Mercy, they ſhall ſee that their Horn is exalted, and
Pſal. 148. 14. that they are near to him. *Praiſe ye the Lord.*

And his Name ſhall be in their Fore-heads. And his Name] That is, his Fear and Image, it ſhall appear in all their Doings. Sometimes he ſaith, he will *write his Fear and Law in their Hearts and Minds.* Which Fear and Law is all one with that which in this Place he calleth *his Name in their Foreheads.* The Forehead of a Man is the Place above all parts of the Body, that is moſt naked and plain to be beheld of all that paſs by; wherefore when he ſaith, *their Father's Name ſhall be in their Foreheads*; it is as if he had ſaid, The Profeſſion of my People ſhall now be open, and the Beauty of it apparent to all Beholders; *I will make*
Zeph. 3. 20. *them*, ſaith God, *a Name and a Praiſe among all the People of the Earth, when I turn back your Captivity before your Eyes.* Every Face ſhall then ſhine with Oyl, as well as every Heart be repleniſhed with Milk and Wine. This was held forth by the Memorial that the *Iſraelites* were to
Exod. 13. 6, 7, 8, 1 Cor. 5. 8. wear at God's Command, between their Eyes: which Memorial, was the Doctrine of *Unleavened Bread*, and of the *Paſchal Lamb* the Doctrine of Faith and Holineſs. Wherefore by *Name* here, he means the Faith and Holineſs of the Goſpel, which in thoſe Days ſhall walk openly with Honour, with Reverence and Eſteem before all Men. At this Day the World will, as I have ſaid, be ſo far off from oppoſing and perſecuting, that they ſhall wonder, and tremble, and fear before this People; yea, be taken, affected, and pleaſed with the Welfare of this Beloved.

Beloved. *The Mountains and the Hills* Iſa.55.12.
ſhall break forth before her into ſinging, and all the Trees of the Field ſhall clap their Mal. 3. 12
Hands: All Nations ſhall call them bleſſed; for they ſhall be a delightſome Land, ſaith the Lord of Hoſts. The Waters of *Noah* ſhall now be no more, the tumultuous Multitudes ſhall now be gone, *and there will* Iſa. 54. 9. Pſal.65,7. & 89. 9. Rev.21.1, 2.
be no more Sea: Now therefore the Doves may be gathering their Olive-branches, and alſo find reſt for the Soals of their Feet, Gen. 8. 4, 5, &c.
while the Ark ſhall reſt upon the Mountains of *Ararat.*

The Wolf ſhall (now) *dwell with the Lamb, and the Leopard ſhall lie down with the Kid; the Calf and the young Lion, and the Fatling together; and a little Child ſhall lead them. The Lion ſhall eat Straw like an Ox. And the little Child ſhall play at the Hole of the Aſp, and the weaned Child ſhall put his Hand* Iſa. 11. 6, 7, 8, 9. & 56. 25.
into the Cockatrice's Den. They ſhall not hurt nor deſtroy in all my Holy Mountains, ſaith the Lord.

Bleſſed is he whoſe Lot it will be to ſee this holy City deſcending and lighting upon the Place that ſhall be prepared for her Situation and Reſt! Then will be a golden World; Wickedneſs ſhall then be aſhamed, eſpecially that which perſecutes the Church: Holineſs, Goodneſs, and Truth ſhall then with great Boldneſs, Countenance, and Reverence, walk upon the Face of *all the Earth.* Mal. 1. 11
From the riſing of the Sun, even to the going down of the ſame, my Name ſhall be great among the Gentiles; and in every Place Incenſe ſhall be offered to my Name, and a pure Offering: for my Name ſhall be great among the Heathen, ſaith the Lord of Hoſts. 'Twill be then always Summer, always Sun-ſhine, always pleaſant, green, fruitful and beautiful to the Sons of God. *And it ſhall come to paſs in that Day that the Mountains ſhall drop new Wine, and the Hills ſhall flow with Milk, and all the Rivers of Judah ſhall flow with Water; and a Fountain ſhall come forth* Joel 3.18, 20.
of the Houſe of the Lord, and ſhall water the Valley of Shittim; and Judah ſhall dwell for ever, even from Generation to Generation. And the Name of the City ſhall be from that Day, THE LORD IS THERE. [Oh Bleſſedneſs!] *And he ſaid unto me, Theſe Sayings are faithful and* Rev.22.6.
true. And the Lord God of the holy Prophets ſent his Angel to ſhew unto his Servants things that MUST SHORTLY be done.

I conclude therefore with that earneſt Groan of *Moſes*, the Man of God: *O ſatisfy us early with thy Mercy, that we may rejoice and be glad all our Days: Make us glad according to the Days wherein thou haſt afflicted us, and the Years wherein we have ſeen evil. Let thy Work appear unto thy Servants, and thy Glory to their Children; and let the Beauty of the Lord our God be upon us, and eſtabliſh thou the Work of our* Pſal. 90. 14, to 18.
Hands; yea, the Work of our Hands, eſtabliſh thou it. Amen.

THE

Reſurrection of the DEAD,

AND

ETERNAL JUDGMENT:

OR,

The TRUTH of the RESURRECTION of the BODIES, both of Good and Bad at the laſt Day: Aſſerted and proved by God's Word. Alſo the Manner and Order of their coming forth of their Graves; as alſo, with what Bodies they do ariſe. Together, with a DISCOURSE of the laſt Judgment, and the final Concluſion of the whole World.

Courteous Reader,

THOUGH this be a ſmall Treatiſe, yet it doth preſent thee with things of the greateſt, and moſt weighty Concernment, even with a Diſcourſe of Life and Death to Eternity: Opening, and clearing, by the Scriptures of God, that the Time is at Hand, when,

when there ſhall be a Reſurrection of the Dead, both of the Juſt and Unjuſt; even of the Bodies of both, from the Graves where they are, or ſhall be, at the Approach of that Day.

Thou haſt alſo in theſe few Lines, the Order and Manner of the riſing of theſe two Sorts of People, wherein is ſhewed thee with what Body *they ſhall then riſe; as alſo their States and Condition at this Day, with great Clearneſs.*

For here thou ſhalt ſee the Truth and Manner of the terrible Judgment, the opening of the Books, the examining of Witneſſes, with a final Concluſion upon Good and Bad. Which I hope, will be profitable to thy Soul that ſhall read it. For if thou art godly, then here is that which will through God's Bleſſing, encourage thee to go on in the Faith of the Truth of the Goſpel; but if thou art ungodly, then here thou mayſt meet with Conviction; yea, and that of what will be, without fail, thy end at the end of the World: whether thou continue in thy Sins or repent. If thou continue in them, Blackneſs and Darkneſs, and everlaſting Deſtruction: but if thou repent and believe the Goſpel, then Light and Life, and Joy and Comfort, and Glory, and Happineſs, and that to Eternity.

Wherefore let me here beg theſe things at thy Hand.

2 Pet. 3, 4, 5. First, *That thou take heed of that Spirit of Mockery, that ſaith,* Where is the Promiſe of his Coming?

Luke 21. 34, 35. Secondly, *Take heed that thy Heart be not overcharged with Surfeiting and Drunkenneſs, and the Cares of this Life, and ſo that Day come upon thee unawares.*

Thirdly, *But be diligent in making thy Calling and Election ſure; that thou in the Day, of which thou ſhalt read more in this Book, be not found without that glorious Righteouſneſs that will then ſtand thee in ſtead, and preſent thee before his glorious Preſence, with exceeding Joy; to him be Glory in the Church by Chriſt Jeſus, World without end.* Amen.

John Bunyan.

Acts XXIV. 14, 15.

But this I confeſs unto thee, that after the Way which they call Hereſy, ſo worſhip I the God of my Father, believing all things that are written in the Law and the Prophets, and have Hope towards God, which they themſelves alſo allow, that there ſhall be a Reſurrection of the Dead, both of the Juſt and Unjuſt.

MY Diſcourſe upon this Text, will chiefly concern the Reſurrection of the Dead; Wherefore to that I ſhall immediately apply myſelf, not meddling with what elſe is couched in the Words.

You ſee here that *Paul* being upon his Arraignment, accuſed of many things, by ſome that were violent for his Blood; and being licenſed to ſpeak for himſelf by the then Heathen Magiſtrate; he doth in few Words tell them, that as touching the Crimes wherewith they charged him, he was utterly faultleſs, only this he confeſſed, That after that way which they call Hereſy, ſo he worſhipped the God of his Fathers; believing all things that are written in the Law and the Prophets, and that he had the ſame Hope towards God, which they themſelves did allow that there ſhould be a Reſurrection of the Dead, both of the Juſt and Unjuſt.

Whence note by the Way, *That an* hypocritical People *will perſecute the Power of thoſe Truths in others which themſelves in Words profeſs.* I have Hopes towards God, and that ſuch a Hope which themſelves do allow, and yet I am this Day, and that for this very thing perſecuted by them.

But to come to my Purpoſe, there ſhall be a *Reſurrection of the Dead*, &c. By theſe Words the Apoſtle ſheweth us what was the Subſtance of his Doctrine, to wit, that there ſhould be a *Reſurrection of the Dead*; and by theſe Words alſo, what was the great Argument with his Soul, to carry him through theſe Temptations, Afflictions, Reproaches, and Neceſſities he met with in this World, even the Doctrine of a *Reſurrection.* I have Hope towards God, ſaith he, and there is my Mind fixed, for there ſhall be a *Reſurrection of the Dead, both of the Juſt and Unjuſt.* The reaſon why I cannot do what theſe Jews would have me, alſo why I cannot live as do the Gentiles, it is, becauſe I have in my Soul, the Faith of the *Reſurrection.* This is the Doctrine, I ſay, which makes me fear to offend, and that is as an Under-girder to my Soul, whereby I am kept from Deſtruction and Confuſion, under all the Storms and Tempeſts I here go through. In a Word, this is it that hath more Awe upon my Conſcience, than all the Laws of Men, with all the Penalties they inflict. *And herein do I exerciſe myſelf to have always a Conſcience void of Offence, both towards God and towards Men.* Ver. 17.

Now here, ſeeing this Doctrine of the *Reſurrection of the Dead*, hath that Power

both to bear up and to awe; both to encourage and to keep within Compaſs, the Spirit and Body of the People of God: It will be requiſite, and profitable for us, to enquire into the true Meaning and Nature of this Word, *the Reſurrection of the Dead.*

And for the better compaſſing of this Matter, I ſhall briefly enquire,

Firſt, What in this Place is meant by the Dead.

Secondly, What is meant by the *Reſurrection.*

Thirdly, Why the Apoſtle doth here ſpeak of the *Reſurrection of the Dead*, as of a thing yet to come, there *ſhall be a Reſurrection of the Dead, both of the Juſt, and Unjuſt.*

For the Firſt, The *Dead* in Scripture go under a five-fold Conſideration, as,

1. Such as die a natural Death, or as when a Man ceaſeth to be any more in
Acts 2.29. this World, as *David*, whom *Peter* tells us, *is both dead and buried, and his Sepulchre remaineth with us to this Day.*

2. There is a People that are reckoned Dead in Treſpaſſes and Sins, as thoſe are who never yet were tranſlated from Darkneſs to Light, and from the Power of Satan to God. Such I ſay who yet never felt the Power of the Word and Spirit of God, to raiſe them from that State, to walk with
Eph. 2. 1, 2. John 5. 25. him in the Regeneration; making a Life out of Chriſt, and his preſent Benefits.

3. There is a Death ſeizeth Men often after ſome meaſure of Light received from God, and ſome Profeſſion of the Goſpel of Chriſt. Theſe, for the Certainty of their Damnation, are ſaid to be dead, dead;
Jude 12. twice dead, and plucked up by the Roots.

4. There is in Scripture mention made of a Death *to ſin*, and the Luſts of the Fleſh; this Death is the Beginning of true
Rom. 6, 6, to 9. 2 Tim. 2. 11. Life and Happineſs, and is a certain Forerunner of a Share in Chriſt, and with him in another World.

5. Laſtly, there is alſo in the Word, a relation of eternal Death. This is the Death that thoſe are in, and ſwallowed up of, that go out of this World Godleſs, Chriſtleſs, and Graceleſs; dying in Sin, and ſo under the Curſe of the dreadful God, who, I ſay, becauſe they have miſſed
Mark 9. 43, 44. Luke 16. 23 to 27. of the Lord Jeſus Chriſt, the Saviour in this Day of Grace; are fallen into the Gulf and Jaws of eternal Death and Miſery, in the Fire that never ſhall be quenched.

Now then, ſeeing there is Death, or to be dead, taken under ſo many Conſiderations in the Scripture; it is evident, that to be dead in Chriſt, the Text is not meant of them all: I then muſt diſtinguiſh and enquire, which of theſe Deaths it is, that here the Apoſtle did look for a Reſurrection from.

Pſal. 49. 38. Firſt then, it cannot be meant a Reſurrection from eternal Death, for from that there is no *Redemption.*

Secondly, Neither is it a Reſurrection from that double Death; for they that are in that are paſt Recovery alſo.

Thirdly, And as for thoſe that are dead to Sin, it is Nonſenſe to ſay there ſhall, or can be a Reſurrection from that; for that itſelf is a Reſurrection. Which Reſurrection alſo the Apoſtle had then paſſed through. Col. 2. 12, 13. 20.
And alſo all the Brethren, as he ſaith, *You hath he quickned, who were dead in Treſpaſſes and Sins:* And again, *If ye then be riſen with Chriſt:* And again, *Wherein alſo ye are riſen with him through the Faith of the Operation of God, who raiſed him from the Dead.* Col. 3. 1.

Laſtly, The Dead therefore in this Scripture, muſt be underſtood of thoſe that have departed this Life, that have Body and Soul ſeparated each from the other; and ſo the Reſurrection, a *Reſurrection* of the Body out of the Grave; as *Daniel* ſaith, *Many* Dan. 12. 2.
that ſleep in the Duſt of the Earth ſhall ariſe: And again, *the Hour is coming, when* John 5. 28.
all that are in their Graves ſhall hear his Voice, and ſhall come forth, &c.

The Reſurrection of the Juſt then, is the riſing of the Bodies of the Juſt, and the Reſurrection of the Unjuſt, the riſing of their Bodies at the laſt Judgment. This alſo is the Meaning of that ſaying of *Paul* to *Agrippa, I ſtand*, ſaith he, *and am Judged,* Acts 13. 32, 33.
for the Hope of the Promiſe made unto our Fathers: which Promiſe at firſt began to be fulfilled in the Reſurrection of the Body of Chriſt, and hath its Accompliſhment, when the Dead, ſmall and great, are raiſed out of their Graves: Wherefore though *Paul* ſaith, *It is already fulfilled*; yet here he ſaith, *He hopes it ſhall come. Which Promiſe*, ſaith he, *our Twelve Tribes inſtantly ſerving God Day and Night, hope to come*, as God told *Daniel*, ſaying, *Go thy way,* Dan. 12.
for thou ſhalt ſtand in thy lot at the end of 13.
the days.

Chriſt is already riſen, and therefore ſo far the Promiſe is fulfilled, but his Saints are yet in their Graves, and therefore that part of the fulfilling of it is yet to come, as he ſaith, *Why ſhould it be an incredible* Acts 26.
thing with you, that God ſhould raiſe the 6, 7, 8.
dead?

Again, That it is the *Reſurrection* of the dead Bodies of both Saints and Sinners that is here inſerted, is further evident, becauſe the Apoſtle ſaith, it is the Reſurrection, that the *very Phariſees themſelves allowed.* I have hope towards God, ſaith he, which themſelves alſo allow, then what that Hope is, he in the next Words ſheweth, namely, *That there ſhall be a Reſurrection of the Dead*, &c. Now we know, that the Phariſees did not allow of a Reſurrection from a State of Nature to a State of Grace, which is the ſame with the New Birth; but did confidently allow and teach, that they were the Children of *Abraham* according to the Fleſh. Yea, when any of them began to adhere, or incline to Chriſt's

Doctrine

John 3. 1, to 10. John 8. 31 to 36. Acts 23. 6, 7, 8.

Doctrine in some things, yet the Doctrine of the New Birth, or of being raised from a State of Nature to a State of Grace, they would very much stick at: though in the mean time, they utterly were against the Doctrine of the Sadducees, *which denied the Resurrection of the Body.*

Further, the Resurrection here spoken of must needs be the Resurrection of the Body, because it is called, *a Resurrection of the Dead, both of the just and unjust*; that is, of both Saints and Sinners, according to

John 5. 28, 29.

the Saying of Christ, *The Hour is coming, when all that are in their Graves shall hear his Voice, and shall come forth; they that have done good to the Resurrection of Life, and they that have done evil to the Resurrection of Damnation.*

Again, the Resurrection here mentioned, is a Resurrection *to come*, not already enjoyed, either by Saints or Sinners, *There shall be a Resurrection of the Dead both of the just and unjust.* Now I say, the Resurrection here being yet deferred by the just, and counted also the Resurrection of the Dead, both of the just and unjust, it must

Job 14. 12.

needs be the same Resurrection that is spoken of by *Job*, who saith, *So Man lieth down, and riseth not again till the Heavens be no more, they shall not awake, nor be raised out of their Sleep.*

Having thus in few Words opened this Scripture unto you, I shall in the next Place, for the further Satisfaction of those that are yet wavering, and for the Refreshment of those that are strong and stedfast, lay down before you several undeniable Scripture Demonstrations, *of the Resurrection of the Dead, both of the just and unjust.*

I shall first begin with the Resurrection of the Just.

The Just must arise, because Christ is risen from the Dead. Christ is the Head of the Just, and they are the Members of his Body; and because of this Union, therefore the Just must arise. This is the Apostles own Argument, *If Christ*, saith

1 Cor. 15. 12, 13.

he, *be preached, that he rose from the dead, how say some among you, that there is no Resurrection of the Dead; but if there be no Resurrection of the Dead, then is not Christ risen.* Now I say, the Reason why the Apostle thus argueth the Resurrection from the Dead, by the Resurrection of Christ: It is, because the Saints (of whose Resurrection he here chiefly discourseth) are in their Bodies as well as in their Souls,

1 Cor. 6. 15.

the Members of Christ; *Know you not*, saith he, *that your Bodies are the Members of Christ.* A very weighty Argument; for if a good Man be a Member of Christ, then he must either be raised out of his Grave, or else Sin and Death must have Power over a Member of Christ. I say again, if this Body be not raised, then also Christ is not a complete Conqueror over his Enemies; for as much as Death and the Grave, hath still power over his Members. *The last Enemy that shall be destroyed, is Death.* Now though Christ in his own Person, hath a complete Conquest over Death, &c. yet Death hath still power over the Bodies of all that are in their Graves: Now I say, Christ being considered with relation to his Members, then he hath not yet a complete Conquest over Death, neither will he, until they every one be brought forth of their Graves; for then, and not till then, shall that saying be every way fulfilled: *Death is swallowed up of Victory.* 1 Cor. 15. 26. & 53. 54.

Secondly, As there must be a *Resurrection* of the Just, because Christ is their Head, and they his Members: so also, because the *Body* of the Saints, as well as their Soul, is the purchase of Christ's Blood. *Ye are bought with a Price*, saith 1 Cor. 6. 20. Paul: *wherefore glorifie God in your Body, and in your Spirit, which are Gods.* Christ will not lose the purchase of his Blood. *O Death*, saith Christ, *I will have them; O Grave, I will make thee let them go, I will ransom them from the power of the Grave, I will redeem them from Death.* (I have bought them, and they shall be mine.) *O Death, I will be thy Plague, O Grave, I will be thy Destruction.* I say, though the Power of the Grave be *invincible*, and Death be the *King of Terrours*, yet he who hath *the Keys of Hell and of Death* at his Girdle, to him belongeth the *issues from Death. He that is our God, is the God of Salvation, and to God the Lord, belongeth the issues from Death.* And we the Price of his Blood, shall be delivered.

Hos. 13. 14. Job 18. 13. 14. Rev. 1. 18. Psal. 68. 20.

Thirdly, As the Body is the Member of Christ, and the Price of his Blood, so it is the Temple of the Holy Ghost, which is in us. *What, know you not that your Body is the Temple of the Holy Ghost which is in you? and you are not your own.* The Body is no such ridiculous thing in the account of Christ, as it was in the account of the Sadducees. *The Body is not for Fornication, but for the Lord, and the Lord for the Body*; and that not only in this World, but that which is to come: wherefore he saith, ‖ *God hath both raised up the Lord Jesus, and will raise us up also by his Power*, that is, as he hath raised up the Body of Christ, so will he raise up ours also by Christ.

1 Cor. 6. 13, 14, 19. ‖ 1 Joh. 3. 2. * Luk. 24. 3, to 9. & 35. to 43. John 20. 24, to 28. Acts 1. to 12. Acts 2. 31. Acts 17. 30, 31, 32. Mar. 16. 6, 7, 19. Heb. 7. 24, 25, 26. Heb. 8. 2, 3. Heb. 10. 12. Col. 1. 18. 1 Cor. 15. 23. 1 Cor. 15. 22, 23.

Fourthly, The Bodies of the Just must arise again, because of that Similitude, that must be betwixt the *Body* of the Lord Jesus Christ, and the Bodies of the Saints. *When he shall appear, we shall be like him* ‖. Now we have it abundantly manifest in Scripture, that the Body of the Lord Jesus was raised out of the Grave, caught up into Heaven, and that it ever remaineth in the Holiest of all, a glorified Body *.

Now, I say, it would be very strange to me if Christ should be raised, ascended, and glorified in that Body; and yet that his

his People ſhould be with him, no otherwiſe than in their Spirits; eſpecially ſeeing that he in his Reſurrection, is ſaid to be but *the firſt begotten from the Dead, and the firſt Fruits of them that ſleep.* For we know, that a firſt begotten, doth imply more Sons, and that firſt-fruits do foreſhew an after-Crop: wherefore we conclude, *that as in* Adam *all die, ſo in Chriſt ſhall all be made alive, but every Man in his own order: Chriſt the firſt Fruits, and afterwards them that are his at his coming.*

And hence it is, that the Scripture ſaith, *He ſhall change our vile Body, that it may be faſhioned like to his glorious Body.* And hence it is again, that the Day of Chriſt is ſaid to be *the Day of the Manifeſtation of the Sons of God, and of the Redemption of our Body*; for then ſhall the Saints of God not only be, but appear as their Saviour, being delivered from their Graves, as he is from his, and glorified in their Bodies, as he is in his.

Phil. 3. 20, 21. Rom. 8. 21, to 24.

Fifthly, there muſt be a *Reſurrection* of the Body of the Saints, becauſe the *Body*, as well as the Mind, hath been a deep ſharer in the Afflictions that we meet with for the Goſpels ſake. Yea, the Body is ofttimes the greateſt ſufferer, in all the Calamities, that for Chriſt's ſake we here undergo; it is the Body that feels the ſtocks, the whip, hunger, and cold, the fire and rack, and a thouſand Calamities; it is the Body in which we have the dying Marks of the Lord Jeſus: *that the Life of Jeſus, alſo might be made manifeſt in our mortal fleſh.* God is ſo juſt a God, and ſo merciful to his People, that though the Bodies of his Saints ſhould, through the Malice of the Enemy, be never ſo diſhonourably tortured, killed and ſown in the Grave, yet he will (as further will be ſhewed anon) raiſe it again in incorruption, glory and honour; as he ſaith alſo in another place, *That we who have continued with Chriſt in his Temptations, that have for his ſake underwent the reproach and malice of the World; to you,* ſaith Chriſt, *I appoint a Kingdom, as my Father hath appointed unto me. If we ſuffer with him, we ſhall reign with him, and he that hateth his Life in this World, ſhall keep it to life eternal.* All this is to be enjoyed, eſpecially at the Reſurrection of the Juſt.

Gal. 6. 17. 2 Cor. 4. 9, 10, to 15. Luk. 22. 28, 29. 2 Tim. 2. 12. John 12. 29.

But ſixthly, there muſt be a *Reſurrection* of the Juſt, otherwiſe, there will be the greateſt diſappointment on all ſides that ever was, ſince Man had a being on the Earth.

A Diſappointment I ſay,

Firſt, Of the Will of God; *for this is the Will of the Father that ſent me,* ſaith Chriſt, *that of all that he hath given me, I ſhould loſe nothing* (not a duſt) *but ſhould raiſe it up again at the laſt Day.*

Joh. 6. 39.

Secondly, A Diſappointment of the *Power* of God; *for he that hath raiſed up the Lord Jeſus, doth alſo intend to raiſe us up by his Power,* even our Bodies; as *Paul* ſaith, the Body is not for Fornication, but for the Lord, and the Lord for the Body, and God hath both raiſed up the Lord, and will alſo raiſe us up by his Power.

1 Cor. 6. 13, 14.

Thirdly, If there ſhould be no Reſurrection of the Juſt, Chriſt alſo would be wonderfully diſappointed of the Fruits of all his ſufferings. As I told you before, his People are the Price of his Blood, and the Members of his Body, and he is now at the right Hand of God (far above all Principalities and Powers, and every name that is named) *expecting till his Enemies be made his Footſtool, and brought under* the Foot of the weakeſt Saint, which will not be, until the laſt Enemy Death is deſtroyed. We know that he ſaid, when he went away, that he would come again, and fetch all his People to himſelf, even up into Heaven, that where he is, there we may be alſo. But I ſay, how will he be diſappointed, if when he comes, the Grave and Death ſhould prevent and hinder him, and with its bars, keep down thoſe, whom he hath ranſomed with his Blood, from the Power thereof?

Heb. 1. 13. John 12. 26. Joh. 14. 1, 2, 3. John 17. 24.

Fourthly, If the Bodies of the Juſt ariſe not from the Dead, then *they* alſo will be diſappointed. 'Tis true, the Saints departed, have far more Fellowſhip and Communion with God and the Lord Jeſus, than we have, or are yet capable of having. They being in Paradiſe, and we in this World; but yet, I ſay for all that, they are, though there, very much longing for the Day of the Lord's Vengeance, *which will be the Day in which they will, and muſt ariſe from the Dead.* This I ſay, is the Time that they long for, when they cry under the Altar, *How long, O Lord, holy and true, doſt thou not judge and avenge our Blood, on them that dwell on the Earth? When they dyed, they dyed in hope to obtain a better Reſurrection*; and now they are gone, they long till that Day be come. Till the Day come, I ſay, when the Dead, even all the Enemies of Chriſt, ſhall be judged; *for then will he give reward to his Servants the Prophets, and to his Saints, and to all that fear his Name ſmall and great.*

Luke 23. 43. Heb. 11. 35. Rev. 6. 10, 11. Rev. 11. 18.

Fifthly, If the Juſt ariſe not, great Diſappointment alſo will be to the Saints yet alive in this World: for, notwithſtanding they have already received the firſt-fruits of the Spirit, yet they wait, not only for more of that, but alſo for the Reſurrection, Redemption, and changing of this vile Body. *For our Converſation is in Heaven,* ſaith *Paul, from whence we look for the Saviour, the Lord Jeſus Chriſt, who ſhall change our vile Body that it may be faſhion'd like to his glorious Body.* But now, I ſay, if the Body riſeth not, then how can it be made

Rom. 8. 20, to 24. Phil. 3. 20, 21.

made like to the glorious Body of Christ Jesus; yea, what a sad Disappointment, Infatuation, and Delusion, are those poor Creatures under, that look, and that by Scripture warrant for such a thing? They look for good, but behold evil; they expect to be delivered in their whole Man from every Enemy? but lo, both Death and the Grave, their great Enemies, do swallow them up for ever; But beloved,
Psal. 9. 10. be not deceived. *The needy shall not always be forgotten, the Expectation of the*
Joh. 6. 40. *Poor shall not perish for ever*, saith Christ, *he that seeth the Son, and believeth on him that sent him, hath everlasting Life, and I will raise him up at the last Day.*

Sixthly, If the Just arise not out of their Graves, then also is every Grace of God in our Souls defeated; for though the Spirit of Devotion can put forth a feigned shew of Holiness, with the Denial of the *Resurrection*, yet every Grace of God in the Elect, doth prompt them forward to live as becomes the Gospel, by pointing at this Day: As

First, 'Tis this that Faith looks at, according as it is written, *I believed, and therefore have I spoken; we believed, and*
2 Cor. 4. 13, 14. *therefore speak, knowing that he that hath raised up the Lord Jesus, shall raise us up also by Jesus, and shall present us with you.*

Secondly, Hope looks at this: *We*, saith *Paul, which have the first Fruits of the Spirit, even we our selves groan within our selves, waiting for the Adoption, to wit, the Redemption of our Body*, that is, we expect this by Hope: *but Hope which is seen, is not Hope; for what a Man seeth, or hath in present Possession, why doth he yet hope for it.*

Thirdly, The *Grace* of Self-denial also worketh by this Doctrine, *If after the manner of Men, I have fought with Beasts*
Rom. 8. 23, 24, 25. *at* Ephesus: *what advantageth it me, if the Dead rise not? As who should say*, Wherefore do I deny my self of those Mercies and Privileges, that the Men of this World enjoy? Why do not I also, as well as they, shun Persecution for the Cross of Christ?
1 Cor. 15. 32. If the Dead rise not, what shall I be the better for all my trouble that here I met with for the Gospel of Christ?

Fourthly, Both Zeal and Patience, with all other the Graces of the Spirit of God in our Hearts, are much, yea, chiefly encouraged, animated, and supported by
Jam. 5. 7, 8. this Doctrine; as *James* saith, *Be patient therefore, my Brethren, unto the coming of the Lord* (for then shall the Dead be raised.) *Behold, the Husbandman waiteth for the precious Fruits of the Earth, and*
1 Thes. 4. 16, 17. *hath long Patience, till he receive both the early and latter Rain; be ye also patient, stablish your Hearts, for the coming of the Lord draws nigh.*

Seventhly, The Doctrine of the Resurrection of the Just, must needs be a certain Truth of God, if we consider the devilish, and satanical Errors and Absurdities that must unavoidably follow the Denial thereof: As,

First, He that holdeth no Resurrection of our Body, he denieth the Resurrection of the Body of Christ. This is the Spirit's own Doctrine; *For if the Dead rise not,* 1 Cor. 15. 16. *then is not Christ risen.* He that denieth the Resurrection of the Members, denieth the Resurrection of the Head; for seeing the Resurrection of the Saints is proved by the Resurrection of Christ: he that doth deny the Resurrection of the Saints, must needs deny the Resurrection of Christ, that proves it.

Now this Error, as it is in itself destructive to all Christian Religion; so it, like an Adder, carrieth within its Bowels many other alike devilish and filthy: As,

1. He that denieth the *Resurrection* of the Saints, he concludeth, That to preach Deliverance from Sin and Death, it is vain preaching; for how can he be freed of Sin, that is swallowed up for ever of Death and the Grave? As he most certainly is, that is always contained therein, as *Paul* saith, *If Christ be not risen* (whose Resurrection is the ground of ours) *then our preaching* 1 Cor. 15. 14. is vain, *and your Faith is also vain; then we preach Fables, and you receive them for Truth.*

2. This Error casteth the Lie in the Face of God, of Christ, and the Scriptures. *Yea,* 1 Cor. 15. 15. *and we also*, saith *Paul, are found false Witnesses of God, because we have testified of God, that he raised Christ up, if so be that the dead rise not.* Mark, before he said, Christ in his Resurrection doth prove our Resurrection; but now he saith, that our Resurrection will prove the Truth of his, and indeed both are true: for as by Christ's rising, ours is affirmed; so by ours, his is demonstrated.

3. The Denial of the Resurrection, it also damneth all those that have departed this World in the Faith of this Doctrine. *If Christ be not raised,* (as if he is not we 1 Cor. 15. 17, 18. rise not) *then is not only your Faith vain, and ye are yet in your Sins: that are alive; but then they also that are fallen asleep in Christ, are perished.*

4. He that denieth the *Resurrection* of the Just, he concludeth, that the Christian is of all Men the most miserable. Mark the Words, *If in this Life only we have Hope* 1 Cor. 15. 19. *in Christ, we are of all Men the most miserable.* First of all Men the most miserable, because we let go present Enjoyments for those that will never come, *if the Dead rise not.* Of all Men most miserable, because our Faith, our Hope, our Joy and Peace, are all but a Lie, *if the Dead rise not.* But you will say, He that giveth up himself to God, shall have Comfort in this Life. Ah! but *if the Dead rise not*, all our

Comfort that now we think we have from God, will then be found Preſumption and Madneſs, becauſe we believe, that God hath ſo loved us, as to have us in his Day, in Body and Soul to Heaven; which will be nothing ſo, *if the Dead riſe not*. If in this Life only we have Hope in Chriſt, we are of all Men moſt miſerable. Poor Chriſtian, thou that lookeſt for the bleſſed Hope of the Reſurrection of the Body, at the glorious appearing of the great God and our Saviour Jeſus Chriſt; how wilt thou be deceived, if the Dead riſe not? *But now is Chriſt riſen, and become the firſt Fruits of them that ſleep; for ſince by Man came Death, by Man came alſo the Reſurrection from the Dead.*

1 Cor. 15. 20, 21.

5. But again, he that denieth the Reſurrection of the Dead, he ſetteth open a Flood Gate to all manner of Impiety; he cutteth the Throat of a truly holy Life, and layeth the Reins upon the Neck of the moſt outragious Luſts: *For if the Dead riſe not, let us eat and drink, that is, do any thing, tho' never ſo diabolical and helliſh; let us eat and drink, for to morrow we die*; and there is an end of us, we ſhall not ariſe again, to receive either evil or good.

1 Cor. 15. 32.

6. To deny this *Reſurrection*, nay, if a Man do but ſay, It is paſt either with him or any Chriſtian; his ſo ſaying tendeth directly to the Deſtruction and Overthrow of the Faith of them that hear him; and is ſo far from being according to the Doctrine of God, that it eateth out good and wholeſome Doctrine, even as Cankers eat the Face and Fleſh of a Man: How ill-favouredly do they look, that have their Noſe and Lips eat off with the Canker? Even ſo badly doth the Doctrine of no Reſurrection of the Dead, look in the Eyes of God, Chriſt, Saints and Scripture.

2 Tim. 2. 18.

Laſtly, I conclude then, that to deny the *Reſurrection* of the Bodies of the Juſt, it argueth,

Firſt, Great Ignorance of God, ignorant of his Power to raiſe, ignorant of his Promiſe to raiſe, ignorant of his Faithfulneſs to raiſe; and that both to himſelf, Son and Saints, as I ſhewed before: Therefore ſaith *Paul* to thoſe that were thus deluded, *Awake to Righteouſneſs, and ſin not, for ſome have not the Knowledge of God; I ſpeak this to your ſhame.* As if he had ſaid, Do you profeſs Chriſtianity? And do you queſtion the *Reſurrection* of the Body? Do you not know, That the *Reſurrection* of the Body, and Glory to follow, is the very Quinteſſence of the Goſpel of Jeſus Chriſt? Are you ignorant of the *Reſurrection* of the Lord Jeſus, and do you queſtion the Power and Faithfulneſs of God, both to his Son and his Saints, becauſe you ſay, There ſhall be no *Reſurrection* of the Dead: You are ignorant of God, of what he can do, of what he will do, and of what he will by doing glorify himſelf.

1 Cor. 15. 32, 33, 34.

Secondly, As it argueth very great Ignorance of God's Power, Faithfulneſs, &c. ſo it argueth groſs Ignorance of the Tenor and Current of the Scriptures; for as touching the Dead, That they are raiſed, have ye not read in the Book of *Moſes* (ſaith Chriſt) how that God ſaid unto him in the Buſh, *I am the God of Abraham, the God of Iſaac, and the God of Jacob?* God is not the God of the Dead, but of the Living: ye do therefore greatly err.

Mark. 12. 26, 27.

To be the God of *Abraham*, *Iſaac* and *Jacob*, it is to be underſtood of his being their God, under a new Covenant Conſideration; as he ſaith, *I will be their God, and they ſhall be my People.* Now thus he is not the God of the Dead, that is, of thoſe that periſh, whether they be Angels or Men.

Heb. 8. 10, 11. John 8. 44 1 Joh. 3. 8, 9, 10. Hoſ. 5. 2. Col. 3. 4. Eph. 4. 4.

Now, I ſay, they that are the *Children* of God, as *Abraham*, *Iſaac* and *Jacob*, they are counted the Living under a threefold Conſideration.

1. In their Lord and Head, and thus all the Elect may be ſaid to live; for they are from Eternity choſen in him, who alſo is their Life, tho' poſſibly many of them yet unconverted. I ſay, yet Chriſt is their Life, by the Eternal Purpoſe of God.

2. The Children of the new Covenant, do live both in their Spirits in Glory, by open viſion, and here by Faith and the continual Communication of Grace from Chriſt into their Souls.

Gal. 2. 20.

3. They live alſo with reſpect to their riſing again; for God calleth thoſe things that are not, as though they were; to be born, dead, buried, riſen and aſcended, are all preſent with God, he liveth not by time, as we do; a thouſand years to him, are but as the Day that is paſt. And again, one Day is as a thouſand Years. Eternity, which is God himſelf, admitteth of no firſt, ſecond, and third, all things are naked and bare before him, and preſent with him, all (his) live unto him. *There ſhall be a Reſurrection of the Dead, both of the Juſt and Unjuſt.*

Rom. 4. 17. 2 Pet. 3. 8. Heb. 4. 13. Iſa. 46. 9, 10. Rom. 8. 29, to 34.

A Reſurrection, of what? of that which is ſown, or of that which was never ſown; if of that which is ſown, then it muſt be either of that Nature that was ſown, or elſe of the Corruption that cleaveth to it; but it is the Nature, and not the Corruption that cleaveth unto it that riſeth again. And verily, the very term *Reſurrection*, is a forcible Argument, to prove the Dead ſhall come forth of their Graves; for the Holy Ghoſt hath always ſpoke more properly, than to ſay, *There ſhall be a Reſurrection of the Dead, both of the Juſt and Unjuſt*, when yet neither the good, nor the bad ſhall come forth of their Graves, but rather ſomething elſe to delude the World withal.

Having thus in few Words, ſhewed you the Truth of *the Reſurrection of the Dead*, I now come to the manner of their riſing.

The

The manner of the Reſurrection of the Dead: And firſt of the Juſt.

THE Apoſtle, when he had in the fifteenth of the firſt of the *Corinthians*, proved the Truth and Certainty of the *Reſurrection*, he deſcends to the Diſcovery of the Manner of it; and to the end, he might remove thoſe fooliſh Scruples that attend the Hearts of the Ignorant, he begins with one of
Ver. 35. their Queſtions; *But ſome will ſay*, ſaith he, *how are the Dead raiſed? and with what Body do they come?* To which he anſwereth: firſt by a Similitude of *Seed*, that is ſown in the Earth. In which Similitude, he inſerteth three things.

Firſt, that our reviving or riſing, muſt be
Ver. 36. after Death, *That which thou ſoweſt, is not quickned, except it die.*

Secondly, That at our riſing, we ſhall not only revive and live, but be changed into a far more glorious ſtate, than when we
Ver. 37. were ſown. *That which thou ſoweſt, thou ſoweſt not that Body that ſhall be*, &c. *But God giveth it a Body as it pleaſeth him*, that is, he giveth the Body, more Splendor, Luſter, and Beauty, as its Reſurrection.

But thirdly, Neither its quickening, nor yet tranſcendent Splendor, ſhall hinder it from being the ſame Body, (as to the Nature of it) that was ſown in the Earth; for as God giveth it a Body, for Honour and
Ver. 38. Splendor, as it pleaſeth him, ſo *to every Seed his own Body.*

And indeed, this Similitude by which he here reaſoneth the Manner of the *Reſurrection of the Juſt*, is very natural, and fitly ſuiteth each Particular; for, as to its Burial.

Firſt, The Corn of Wheat is firſt dead, and after ſown and buried in the Earth, and ſo is the Body of Man.

Secondly, After the Corn is thus dead and buried, then it quickeneth and reviveth to Life: ſo alſo ſhall it be with our Body; for after it is laid in the Grave and buried, it ſhall then quicken, riſe, and revive.

Again, As to the Manner of its change in its riſing, this Similitude alſo doth fitly ſuit; as,

Firſt, It is ſown a dead Corn, it is raiſed a living one.

Secondly, it is ſown dry, and without Comelineſs, it riſeth green and beautiful.

Thirdly, It is ſown a ſingle Corn, it riſeth a full Ear.

Fourthly, it is ſown in its Huſk, but in its riſing it leaveth that Huſk behind it.

Further, Though the Kernel thus die, be buried, and meet with all this Change and Alteration in theſe things: yet none of them can cauſe the Nature of the Kernal to ceaſe; it is Wheat ſtill. Wheat was ſown and Wheat ariſeth, only it was ſown dead, dry and barren Wheat; and riſeth living, beautiful, and fruitful Wheat. It hath this Alteration then, that it doth greatly change its Reſemblance, though yet it hath this power, as ſtill to retain its own Nature. God giveth it Body, as it pleaſeth him; *but to every Seed his own Body.*

The Apoſtle having thus preſented the Manner of the *Reſurrection of the Saints*, by the Nature of Seed ſown, and riſing again: he proceedeth, for further Illuſtration, to three more Similitudes.

The firſt is, to ſhew us the variety and glory of Fleſh.

The ſecond is to ſhew us the difference of Glory that is between Heavenly Bodies, and thoſe that are Earthy.

The third is to ſhew us the difference that is between the Glory of the Light of the Sun, from that of the Moon: and alſo how one Star differeth from another in Glory. And then concludeth, *ſo is the Reſurrection of the dead.* As who ſhould ſay, 1 Cor. 15. 39, to 43. at the Reſurrection of the Bodies, they will be abundantly more altered and changed, than if the Fleſh of Beaſts and Fowls were made as noble as the Fleſh of Men; or the Bodies of Earth, were made as excellent as the Heavenly Bodies; or as if the Glory of the Moon ſhould be made as bright, and as clear as the Glory of the Sun; or as if the Glory of the leaſt Star was as glorious, and as ſhining, as the biggeſt in the Firmament of Heaven.

It is a *Reſurrection* indeed, a *Reſurrection* every Way. The Body ariſeth as to the Nature of it; the ſelf-ſame Nature; but as to the Manner of it, how far tranſcendent is it! There is a poor, dry, wrinkled Kernel caſt into the Ground, and there it lyeth, and ſwelleth, breatheth, and one would think, periſheth; but behold, it receiveth Life, it chitteth, it putteth forth a blade, and groweth into a ſtalk, there alſo appeareth an Ear; it alſo ſweetly bloſſoms, with a full Kernel in the Ear; it is the ſame Wheat, yet behold how the form and faſhion of that which now ariſeth, doth differ from that which then was ſown, its Glory alſo when 'twas ſown, is no Glory: when compared with that in which it riſeth. And yet it is the ſame that riſeth that was ſown, and no other: though the ſame after a far more glorious Manner, not the ſame with its *huſk*, but without it. Our *brun* ſhall be left behind us when we riſe again. The Compariſon alſo between the Bodies Heavenly, and Bodies Earthly, hold forth the ſame. The Glory of the Celeſtial is one, and the Glory of the Terreſtrial is another. Now mark it, he doth not ſpeak here of the Natures of each of theſe Bodies: but of the tranſcendent Glory of one above another. *The glory of the Heavenly is one, and the Glory of the Earthly is another.* Where- Luke 20. 36.
fore I ſay, at our riſing, we ſhall not change our *Nature*, but our *Glory*; *we ſhall be equal to the Angels*; Not with reſpect to their *Nature*, but Glory. The Nature alſo of the Moon is one thing and the Glory of the

the Moon is another: and ſo, one Star alſo differeth from another in Glory.

A *Beggar* hath the ſame Nature as a King, and Gold in the Ore, the ſame Nature with that which is beſt refined; but the Beggar hath not the ſame Glory with the King, nor yet the Gold in Ore the ſame Glory with that which is refined. But our ſtate will be far more altered than any of theſe, in the Days when we like ſo many Suns in the Firmament of Heaven, ariſe out of the Heart and Bowels of the Earth.

Theſe things thus conſidered, do ſhew you how vainly they argue, that ſay, our humane Nature conſiſting of Body and Soul ſhall not inherit the *Kingdom* of God, and alſo how far from their purpoſe, that ſaying of the Apoſtle is, which ſaith, (*That fleſh and Blood ſhall not inherit the Kingdom of God.*) And now alſo becauſe I am fallen upon the Objection it ſelf, I ſhall not paſs it, but with a ſhort daſh at it. Wherefore Reader, whoever thou art, conſider, that frequently in Scripture, the word *Fleſh* and *Blood* (as alſo in the Place alledged) is not to be underſtood of that matter which *God* made; which Fleſh cleaveth to our Bones, and Blood runs in our Veins; but is taken for that Corruption, Weakneſs, Mortality, and Evil that cleaveth to it. Which Weakneſs and Corruption, becauſe it poſſeſſeth all Men, and alſo wholly ruleth where the Soul is unconverted: therefore it beareth the Name of that which is ruled, and acted by it, to wit, our whole Man, conſiſting of Body and Soul; yet I ſay, is a thing diſtinct from that Fleſh and Blood which is eſſential to our being, and without which, we are no Men. As for inſtance, he that is Chriſt's, ſaith *Paul, hath crucified the Fleſh,*
Gal. 5.24. *with the Affections and Luſts.* Who is ſo vain as to think that the Apoſtle by theſe Words, ſhould mean our material Fleſh that hangeth on our Bones, and that is mixed with our natural Blood, Sinews, and Veins? And not rather of that inward Fountain of Sin, Corruption and Wickedneſs, which in another Place he calleth *the*
Eph.4.22. *old Man with his deceitful Luſts.* Again, *The Fleſh luſteth againſt the Spirit, and the Spirit againſt the Fleſh:* It is our Fleſh that hangeth on our Bones, which luſteth againſt the Spirit? and that alſo againſt which the Spirit luſteth? Certainly, if the Spirit luſteth againſt our material Fleſh, then it is our Duty not to nouriſh it at all, becauſe, by nouriſhing of it, we nouriſh that againſt which the Spirit of God fighteth, and warreth. Nay, if the Spirit luſts againſt the Fleſh on our bones, ſimply conſidered as fleſh; and if it be our Duty to follow the Spirit, as it is, then we muſt needs kill ourſelves, or cut our Fleſh from our Bones. For whatever the Spirit of God luſteth againſt, it muſt be deſtroyed, yea, it is our Duty with all ſpeed to deſtroy it. But wilt thou, know, O vain Man, that by Fleſh here, is to be underſtood, not the Nature that God hath made, but the corrupt Apprehenſion, and Wiſdom, with thoſe Inclinations to evil, that lodge within us. Which in another Place is called, the *Wiſdom of the Fleſh.* Yea, in plain terms, *Fleſh and Blood,* where Chriſt ſaith, *Fleſh and Blood hath*
Mat.16.16 *not revealed this unto thee, but my Father which is in Heaven.*

Nay, obſerve it, all theſe places, with many others, do rather point at a corrupt Soul, than a corrupt Body: for indeed, Sin and all ſpiritual Wickedneſs, they have their Seat in the Heart and Soul of a Man, and by their uſing this or that Member of the Body, ſo defile the Man; the Weakneſſes of the Body, or that attend our material Fleſh and Blood, they are Weakneſſes of another kind, as Sickneſs, Aches, Pains, Sores, Wounds, Defection of Members, &c. Wherefore, where you read of Fleſh and Blood, as rejected of God; eſpecially, when it ſpeaks of the Fleſh and Blood of Saints, you are not to underſtand it as meant of the Fleſh, which is their proper humane Nature; but of that Weakneſs which cleaveth to it.

Paul in another Place, reckoneth up the Works of the Fleſh, in many things, as in Witchcraft, Hatred, Variance, Strife, Emulation, Fornication, and many others. But can any imagine, that he there ſhould ſtrike at that Fleſh which hangeth on our Bones? rather at that Malignity and Re- Gal. 17.
bellion that is in the Mind of Man againſt 18, to 21.
the Lord, by reaſon of which the Members of the Body are uſed this Way, and alſo ſometimes that, to accompliſh its moſt fil- Col. 1.21.
thy and abuſive deeds. *They are Enemies in their Minds by wicked Works.*

Thus you ſee, that *Fleſh and Blood* is not to be taken always for the Fleſh that is upon our Hands and Feet, and other parts of our Body, but for that Sin, Weakneſs, and Infirmity, that cleaveth to our whole Man.

Further then, touching our real ſubſtantial Fleſh, it may be either conſidered as God's Creature purely, or as corrupted with Sin and Infirmity. Now if you conſider it as corrupted, ſo it ſhall not inherit the Kingdom of God: But yet conſider it as God's Creature, and ſo all that God hath converted to himſelf, through Jeſus Chriſt, ſhall, even with that Body, when changed, inherit the Kingdom of God. The Woman whoſe Cloaths are foul, can yet diſtinguiſh between the Dirt and the Cloth on which it hangeth; and ſo deals God with us. 'Tis true, there is not one Saint, but while he liveth here, his Body is arrayed and infected with many corrupt and filthy things, as touching Bodily Weakneſſes; yea, and alſo with many ſinful Infirmities, by Reaſon of that Body of Sin and Death that yet remains in us: But yet God, I ſay, diſtinguiſheth between our Weakneſſes, and his Workmanſhip, and can tell how to ſave the whole Man of his People, while he

he is deſtroying the Corruption of Weakneſs that cleaveth to them.

And now to return to the Place objected, Heb.2.14, 15. *Fleſh and Blood ſhall not inherit the Kingdom of God.* It cannot be truly underſtood, Heb.7.24, 25. that that Fleſh which is Man's Nature, ſhall Heb. 8. 3, 4. not enter to the Kingdom: For then, as Heb. 10. 10, 11, 12. I ſaid before, Chriſt muſt loſe his Mem- Rev. 1.18 bers, the Purchaſe of his Blood, the Veſſels Rev. 2. 8. and Temples of his Spirit; for all this is our Body. Again, then Chriſt alſo in that his Body, which is alſo our Fleſh and Blood, is not in Glory, contrary to the whole Current of the New Teſtament.

Yea it would be *Nonſenſe* to ſay, there ſhould be a *Reſurrection*, and that our vile Body ſhall be *changed, and made like to the glorious Body of the Son of God*; if this Body do not at all riſe again, but ſome other thing, which is not in us and our Nature. But to be ſhort, the Apoſtle here when he ſaith, *Fleſh and Blood ſhall not inherit*, &c. ſpeaks properly of that Mortality and Weakneſs, that now attends our whole Man, and not of our real ſubſtantial Body itſelf. For after he had ſaid, *Fleſh and Blood ſhall not inherit the Kingdom of God*; he adds, *Neither doth Corruption inherit Incorruption.* Which two Sayings are anſwerable to what he preſently adds; ſaying, Behold! *I ſhew you a Myſtery, we ſhall not all ſleep, but we ſhall all be changed in a Moment, in the twinkling of an Eye, at the laſt Trump, for the Trumpet ſhall ſound, and the Dead*, mark, the *Dead ſhall be raiſed incorruptible*; that is, the Dead ſhall be ſo raiſed, as that in their riſing, Incorruption ſhall poſſeſs them inſtead of Corruption, and Immortality, inſtead of that Mortality that deſcended to the Grave with them. For this corruptible; mark, this corruptible ſhall put on Incorruption; and this mortal ſhall put on Immortality: Mark, I ſay, it is this corruptible, and this mortal, 1 Cor. 15. 50 to 54. that muſt be raiſed, though not corruptible and mortal, as it was buried, but immortal and incorruptible: it ſhall leave its Grave-cloaths of Corruption and Mortality behind it.

The Manner of which their riſing, the Apoſtle doth more diſtinctly branch out a little above in four Particulars: Which Particulars are theſe that follow,

1. It is ſown in Corruption, it is raiſed in Incorruption.

2. It is ſown in Diſhonotur, it is raiſed in Glory.

3. It is ſown in Weakneſs, it is raiſed in Power.

1 Cor. 15. 4. It is ſown a natural Body, it is raiſed a ſpiritual *Body*.

Firſt, It is *raiſed* in *Incorruption*: We are brought into this World by Sin and Corruption; Corruption is our Father, and in Job 17.14. Pſal. 51.5. Sin did our Mother conceive us. And hence it is, that we have our Life, not only like a Span, Shadow, or Poſt, for Shortneſs, but alſo, that it is attended with ſo much Vanity and Vexation of Spirit: But now being raiſed from the Dead incorruptible, (which is alſo called a Begetting and Birth) theſe things that now in our Life annoy us, and at laſt take away our Life, are effectually deſtroy'd: And therefore we live for ever, as ſaith the Spirit; *And there ſhall be no more Death, nor Sorrow, nor Crying, neither ſhall there be any more Pain; for the former things* (that is, all our Corruptibleneſs) *are paſſed away.* Rev.21.4.

There ſhall be in our Reſurrection no Corruption, either of Body, or of Soul; no Weakneſs nor Sickneſs, nor any thing tending that way; as he ſaith, *He will preſent us to himſelf a glorious Church, not having Spot or Wrinkle, or any ſuch thing.* Therefore when he ſaith, it is raiſed in Incorruption, it is as if he had ſaid, It is impoſſible that they ſhould ever ſin more, be ſick more, ſorrow more, or die more. *They that ſhall be counted worthy of that World,* Luke 20. *and the Reſurrection from the Dead, neither* 27, to 37. *marry, nor are given in Marriage,* (though 'twas thus with them in this World) *neither can they die any more, for they are equal unto the Angels, and are the Children of God, being the Children of the Reſurrection.* Eph.5.25, 26, 27.

Secondly, It is raiſed in *Glory*; the Diſhonour that doth attend the Saint at his departing this World, it is very great, *he is ſown in Diſhonour*; he is ſo loathſome at his Death, that his deareſt Friends are weary of him, ſtop their Noſes at him, ſee no Beauty in him, nor ſet any Price upon him, (I ſpeak nothing here, how ſome of them are hanged, ſtarved, baniſhed, and ſo die, torn to Pieces, and not ſuffered to be put into Graves;) but it is raiſed in Glory. Glory is the Sweetneſs, Comelineſs, Purity, and Perfection of a thing. The Light is the Glory of the Sun, Strength is the Glo- 1 Cor. 15. ry of Youth, and grey Hairs is the Glory 40, 41. of old Age. That is, it is the Excellency Prov. 20. 29. of theſe things, and that which makes them ſhine.

Therefore to ariſe in Glory, it is firſt to ariſe in all the Beauty, and utmoſt Compleatneſs that is poſſible to poſſeſs a human Creature, I ſay in all its Features and Members, inconceivably beautiful: Sin and Corruption hath made mad Work in our Bodies, as well as in our Souls; 'Tis Sin commonly that is the Cauſe of all that Deformity, and Ill-favouredneſs, that now cleaveth to us, and that alſo rendereth us ſo diſhonourable at our Death; but now at our riſing, we being raiſed incorruptible, we ſhall appear in ſuch Perfections, and that of all ſorts belonging to the Body, that all the Beauty and Comelineſs, Sweetneſs, and Amiableneſs, that hath at any time been in this World, it ſhall be ſwallowed up a thouſand times told with this Glory. The *Pſalmiſt* ſaith Pſal. 45.2. of Chriſt, *That he was fairer than the Children of Men*, and that as I believe in his outward

outward Man, as well as in his inward Part. He was the exacteſt, pureſt, compleateſt, and beautifulleſt Creature that ever God made, *till his Viſage was ſo marred by his Perſecutions: for in all things he had and ſhall have the Pre-eminence.* Why our Bodies at our Reſurrection will not only be as free from Sin, as his was before he died; but alſo as free from all other Infirmities, as he was after he was raiſed again. In a Word, if Incorruptibleneſs can put a Beauty upon our Bodies, when they ariſe, we ſhall have it. There ſhall be no lame Legs, nor crump Shoulders, no blare Eyes, nor yet wrinkled Faces, *He ſhall change our vile Body, that it may be faſhioned like unto his glorious Body.*

Iſa. 42.14. Col. 1.18. Phil. 3.20, 21.

Again, all the Glory that a glorified Soul can help this Body to, it at this Day ſhall enjoy. That Soul that hath been theſe hundreds or thouſands of Years in the Heavens ſoaking in the Boſom of Chriſt, it ſhall in a Moment come ſpangling into the Body again, and inhabit every Member and Vein of the Body, as it did before its Departure. That Spirit of God alſo, that took its Leave of the Body, when it went to the Grave, ſhall now in all Perfection dwell in this Body again: I tell you, the Body at this Day will ſhine brighter than the Face of *Moſes* or *Stephen*, even as bright as the Sun, the Stars and Angels. *When Chriſt who is our Life ſhall appear, we ſhall appear with him in Glory.*

Exod. 34. 29. 35. Acts 6.15. Dan. 12.3. Mat. 13. 42. 53. Luk. 20. 26. Col. 3.3,4.

Thirdly, It is raiſed in *Power*. While we are here, we are attended with ſo many Weakneſſes and Infirmities, that in time the leaſt Sin or Sickneſs is too hard for us, and taketh away both our Strength, our Beauty, our Days, our Breath and Life, and all. But behold, we are raiſed in Power, in that Power that all theſe Things are as far below us, as a Graſhopper is below a Giant, at the firſt Appearance of us the World will tremble.

Job 38.17. Judg. 16. 3.

Behold the Gates of Death, and the Bars of the Grave are now carried away on our Shoulders, as *Sampſon* carried away the Gates of the City. Death quaketh, and Deſtruction falleth down dead at our Feet: What then can ſtand before us? We ſhall then carry that Grace, Majeſty, Terror, and commanding Power into our Souls, that our Countenances ſhall be like Lightning. *For this Mortal muſt put on Immortality, and this Corruptible muſt put on Incorruption: So when this Corruptible ſhall have put on Incorruption, and this Mortal ſhall have put on Immortality: then ſhall be brought to paſs that Saying which is written, Death is ſwallowed up of Victory.*

Compare Luke 20. 36. with Mat. 28. 2, 3. 1 Cor. 15. 53, 54.

Fourthly, It is raiſed a *ſpiritual* Body. This is the laſt Particular, and is indeed the Reaſon of the other three; it is an incorruptible Body, becauſe it is a ſpiritual one; it is a glorious Body, becauſe it is a ſpiritual one; it doth riſe in Power, becauſe it is a ſpiritual Body. When the Body is buried, or ſown in the Earth, it is a Body corruptible, diſhonourable, weak and natural; but when it ariſeth, it doth riſe incorruptible, glorious, powerful and ſpiritual. So that ſo far as Incorruption is above Corruption, Glory above Diſhonour, Power above Weakneſs, and ſpiritual above natural: So great an Alteration will there be in our Body when raiſed again. And yet it is this Body, not another, this in Nature, though changed into a far more glorious State; A thouſand Times further, than if a Hoggard was changed to be an Emperor. Mark, *it is ſown a natural Body*: a very fit Word; for though there dwell never ſo much of the Spirit and Grace of God in it while it liveth, yet ſo ſoon as the Soul is ſeparate from it, ſo ſoon alſo doth the Spirit of God ſeparate from it; and ſo will continue while the Day of its riſing be come. Therefore it is laid into the Earth, a meer Lump of Man's Nature: *It is ſown a natural Body*: but now at the Day, *when the Heavens ſhall be no more*, as *Job* ſaith, then *the Trump ſhall ſound, even the Trump of God, and in a Moment the dead ſhall be raiſed incorruptible, glorious and ſpiritual.* So that I ſay, the Body when it ariſeth, will be ſo ſwallowed up of Life and Immortality, that it will be as if it had loſt its own humane Nature; though in Truth the ſame ſubſtantial real Nature is every whit there ſtill. 'Tis the ſame [*it*] that riſeth, that was ſown; *it* is ſown, *it* is raiſed, ſaith the Apoſtle. You know, that Things which are *candied* by the Art of the *Apothecary*, they are ſo ſwallow'd up with the Sweetneſs and Vertue of that in which they are candied, that they are now, as though they had no other Nature than that in which they are boiled: when yet in Truth the Thing candied doth ſtill retain its own proper Nature and Eſſence; though by vertue of its being candied, it loſeth its former ſourneſs, bitterneſs, ſtinking, ſmell, or the like. Juſt thus at the laſt Day it will be with our Bodies! we ſhall be ſo candied, by being ſwallow'd up of Life, as before is ſhewed, that we ſhall be as if we were all Spirit; when in Truth, it is but this Body that is ſwallowed up of Life: And it muſt needs be that our Nature ſtill remain, otherwiſe it cannot be *Us* that ſhall be in Heaven, but *ſomething beſides Us.* Let us loſe our proper humane Nature, and we loſe abſolutely our Being, and ſo are annihilated into nothing. Wherefore *it*, the ſame *it*, that is ſown a Natural Body, it ſhall riſe a Spiritual Body.

Job 14.12. 1 Cor. 15. 52. 1 Theſ. 4. 16, 17.

But again, as I ſaid, concerning things that are candied, our Body, when thus riſen, it ſhall loſe all that Sourneſs and Stink, that now, by reaſon of Sin and Infirmity cleaveth to it; neither ſhall its Lumpiſhneſs or Unwieldineſs, be any Impediment to its acting after the manner of Angels.

gels. Chriſt hath ſhewed us, what our Body at our Reſurrection ſhall be, by ſhewing of us, in his Word, what his Body was at and after his Reſurrection: We
Luke 24. 38. to 42. John 20. 24, 25. Luke 24. 31, 32, 50. 51. John 20. 19, 26. Act. 1. 1, to 12. Mar. 16. 19. Eph. 4. 7, 8, 9.
read, that his Body after he was riſen from the Dead, though it yet retained the very *ſame Fleſh and Bones*, that did hang upon the Croſs, yet how Angelical was it at all Times, upon all Occaſions? He could come in to his Diſciples with that very Body, when the Doors were ſhut upon them: He could at pleaſure, to their amazement, appear in the twinkling of an Eye, in the midſt of them: He could be viſible and inviſible as he pleaſed, when he ſate at meat with them. In a word, he could paſs and repaſs, aſcend and deſcend in that Body, with far more Pleaſure and Eaſe, than the Bird by the Art of her Wing.

Now, I ſay, as we have in this World born the Image of our firſt Father; ſo at that Day, we ſhall have the Image of Je-
1 Cor. 15. 48, 49.
ſus Chriſt, and be as he is. *As is the Earthly, ſuch are they that are Earthly; and as is the Heavenly, ſuch are they that are Heavenly; and as we have born the Image of the Earthly, we ſhall* (at our Reſurrection) *bear the Image of the Heavenly: It is ſo in part now, but ſhall ſo be in perfection then.*

To mount up to Heaven, and to deſcend again at Pleaſure, ſhall with us, in that Day, be ordinary. If there were ten thouſand Bars of Iron, or Walls of Braſs, to ſeparate between us, and our Pleaſure and Deſire at that Day, they ſhould as eaſily be pierced by us, as is the Cobweb, or Air by the Beams of the Sun: And the reaſon is, becauſe to the *Spirit*, wherewith we ſhall be unconceivably filled at that Day, *nothing is impoſſible*. And the working of it at that Day, ſhall be in that nature and meaſure, as to ſwallow up all im-
Mat. 10. 27.
poſſibilities. *He ſhall change our vile Body, and faſhion it like unto his glorious Body*; Now mark, *according to the working, whereby he is able to ſubdue all things unto himſelf.* As who ſhould ſay, I know that there are many things, that in this World hinder us from having our Bodies
Phil. 3. 21.
like the Body of Chriſt; but when God ſhall raiſe us from the Dead, becauſe he will then have our Bodies like the Body of his Son: He will ſtretch forth ſuch a Power to work upon, and in our Body, that he will remove all Impoſſibilities and Hindrances.

Nay further, we do not only ſee what Operation the Spirit will have in our Body,
1 King. 17. 11, 12. 2 King. 2. 11. Ezek. 3. 14. Luk. 4. 14. Mat. 14. 25. Act. 8. 39. 40.
by the Carriage of Chriſt after his Reſurrection; but even by many a Saint before their Death. The Spirit uſed to catch *Elijah* away, no Man could tell whither. It carried *Ezekiel* hither and thither: It carried Chriſt from the Top of the Pinnacle of the Temple into *Galilee*; through it he walked on the Sea; the Spirit caught away *Philip* from the *Eunuch*, and carried him as far as *Azotus*.

Thus the great God hath given us a Taſte of the Power and Glory that is in himſelf, and how eaſily it will help us, by its poſſeſſing of us at the Reſurrection, to act and to do like Angels; as Chriſt ſaith, *They that ſhall be counted worthy of that World, and of the Reſurrection from the Dead, they ſhall not dye, but be equal to the Angels.* Luk. 33: 36.

Further, as the Body by being thus ſpiritualized, ſhall be as I have ſaid; ſo again it muſt needs be, that hereby all the Service of the *Body*, and Faculties of the *Soul*, muſt be infinitely inlarged alſo. Now *we ſhall ſee him as he is, and now we ſhall know, even as we are known.* 1 John 3. 2. 1 Cor. 13. 12.

Firſt, now we ſhall ſee him; to wit, Chriſt in his Glory: Not by Revelation only, as we do now, *but then Face to Face*; and he will have us with him, *to this very End.* Though *John* was in the Spirit, when he had the Viſion of Chriſt, yet it made him fall at his Feet as dead, and alſo turned *Daniel*'s Beauty into Corruption; It was ſo glorious, and ſo overweighing a Glory that he appeared in; but we ſhall at the Day of our Reſurrection, be ſo furniſhed, that we ſhall with the *Eagle*, be able to look upon the Sun in his ſtrength: We ſhall then, I ſay, ſee *Him* as he is; *who now is in the Light, that no Eye hath ſeen, nor any Man can ſee it till that Day.* John 17. 24. Rev. 1. 17. Dan. 10. 8. 1 Tim. 6. 16.

Now we ſhall ſee into all Things: There ſhall not be any thing hid from us; There ſhall not be a Saint, a Prophet, or ſaved Soul, ſmall or great; but we ſhall then perfectly know them: Alſo, all the Works of Creation, Election and Redemption, and ſhall ſee and know as throughly, all the Things of Heaven and Earth, and Hell, even as perfectly, as now we know our *A, B, C.* For the Spirit, with which we ſhall in every Crany of Soul and Body, be filled, I ſay, that ſearcheth *all things, yea the deep Things of God.* We ſee what ſtrange Things have been known by the Prophets and Saints of God, and that when they knew but in part. 1 Cor. 2. 10.

Abraham could by it, tell to a Day, how long his Seed ſhould be under Perſecution in *Egypt*. *Eliſha*, by it, could tell what was done in the King of *Aſſyria*'s Bed-chamber. *Abijah* could know by this *Jeroboam*'s Wife, ſo ſoon, yea before her Feet entred within his Door, though he ſaw her not. Gen. 15. 13. 2 Kings 6. 12. 1 Kings 14. 1, to 6.

The Prophet of *Judah* could tell by this, what God would do to *Bethel*, for the Idolatry there committed; and could alſo point out the Man by Name, that ſhould do the Execution long before he was born. What ſhall I ſay, *Enoch* by it could tell, what ſhould be done at the End of the World. How did the Prophets to a Circumſtance propheſy of Chriſt's Birth, his Death, his Burial, of their giving him Gall 1 Kings 13. 2. Jude 14, 15. Iſa. 53. John 12. 41.

and

and Vinegar, of their parting his Raiment, and piercing his Hands and Feet? Of his riding on an Aſs alſo, all this they ſaw, when they ſpake of him. *Peter* alſo, though half aſleep, could at the very firſt word, call *Moſes* and *Elias* by their Names, when they appeared to Chriſt in the Holy Mount. He is very ignorant of the Operation of the Spirit of God, that ſcrupleth theſe things: But now, I ſay, if theſe things have been done, ſeen and known by Spiritual Men, while their knowledge hath been but in part, how ſhall we know, ſee, and diſcern, when that which is perfect is come? Which will be at the Reſurrection; *It is raiſed a Spiritual Body.*

Luke 9. 33.

Thus in few words have I ſhewed you the Truth of the *Reſurrection* of the Juſt, and alſo the manner of their Riſing: Had I judged it convenient, I might have much enlarged on each particular, and have added many more: For the Doctrine of the Reſurrection, however queſtioned by Hereticks, and Erroneous Perſons; yet, is ſuch a Truth, that almoſt all the Holy Scriptures of God point at, and center in it.

God hath, from the beginning of the World, ſhewed to us, that our Body muſt be with him, as well as our Soul, in the Kingdom of Heaven. I ſay, he hath ſhew'd; firſt he hath ſhewed us, how he will deal with thoſe that are alive at Chriſt's coming, by his tranſlating of *Enoch*. And taking him Body and Soul to himſelf: As alſo, by his catching of *Elias*, up Body and Soul into Heaven, in a Fiery Chariot.

Gen. 5. 24. Heb. 1. 5. 1 Kings 2. 10, 11.

Secondly, He hath often put us in Remembrance of the Riſing of thoſe that are Dead, at that Day.

Firſt, By the Faith he gave *Abraham*, concerning the Offering of his Son: For when he offer'd him, he accounted that God was able to raiſe him up, even from the Dead; *From whence alſo he received him in a Figure.* In a Figure of the Reſurrection of Chriſt, for *Abraham*'s Juſtification, and of *Abraham*'s Reſurrection by Chriſt at the laſt Day, for his Glorification.

Heb. 11. 19.

Secondly, By the Faith he gave *Joſeph*, conſuming his Bones; which Charge the godly in *Egypt* did diligently obſerve; and to that end did keep them four hundred Years; and, at length, carried them, I ſay, from *Egypt* to *Canaan*, which was a Type of our being carried in our Body from this World to Heaven.

Heb. 11. 22.

Beſides, How oft did God give Power to his Prophets, Servants, and Chriſt Jeſus, to raiſe ſome that were now dead, and ſome that had been long ſo; and all, no doubt, to put the preſent Generations, as alſo the Generations yet unborn, in mind of the Reſurrection of the Dead. To this end, I ſay, how was the *Shunamite*'s Son raiſed from the dead? The Man alſo at the touching of the Bones of *Eliſha*. Together with the Body of *Lazarus*, with *Jairus* Daughter, and *Tabitha*, and many others, who after their Souls were departed from them, *Lazarus* lying in his Grave four Days, were all raiſed to Life again, and lived with that very Body, out of which the Soul at their Death had departed.

2 Kings 4. 2 Kings 13. 20, 21.

Luke 8. 53, to 56. John 11. 43, 44, 45. Acts 9. 40, 41.

But above all, that notable Place in *Matthew*, at the Reſurrection of the Lord Jeſus, gives us a notable Fore-word of the Reſurrection of the Juſt. Saith the Text, *And the graves were opened, and many Bodies of Saints which ſlept, aroſe, and came out of their Graves after his Reſurrection, and went into the holy city, and appeared unto many.*

Mat. 27. 50, to 54.

When the Author to the *Hebrews* had given us a Catalogue of the Worthies of the Old Teſtament, he ſaith at laſt, *Theſe all died in Faith.* In the Faith of what? That they ſhould lie and rot in their Graves eternally? No, verily, this is the Faith of Ranters, not of Chriſtians. They all died in Faith, that they ſhould riſe again; and therefore counted this World not worth the living in [upon unworthy Terms] that after Death they might *obtain a better Reſurrection.*

Heb. 11. 13, 35.

'Tis alſo worth the conſidering, that of *Paul* to the *Philippians*, where he ſaith, That *he was confident, that that God that had begun a good Work in them, would perform it unto the Day of Chriſt.*

Phil. 1. 6.

Which Day of Chriſt was not the Day of their Converſion, for that was paſt with them already, they were now the Children of God; but this Day of Chriſt, it is the ſame which in other Places is called the Day when he ſhall come with the Sound of the laſt Trump to raiſe the dead. For you muſt know, That the Work of Salvation is not at an end with them that are now in Heaven; no, nor ever will until (as I ſhewed you before) their Bodies be raiſed again. God, as I have told you, hath made our Bodies the Members of Chriſt, and God doth not count us thoroughly ſaved, until our Bodies be as well redeemed and ranſomed out of the Grave and Death, as our Soul from the Curſe of the Law and Dominion of Sin.

Though God's Saints have felt the Power of much of his Grace, and have had many a ſweet Word fulfilled on them; yet one Word will be unfulfilled on their particular Perſon, ſo long as the Grave can ſhut her Mouth upon them: But, as I ſaid before, when the Gates of Death do open before them, and the Bars of the Grave do fall aſunder; then ſhall be brought to paſs that Saying that is written, *Death is ſwallowed up of Victory:* And then will they hear that moſt pleaſant Voice, *Awake and ſing ye that dwell in the Duſt; for thy Dew is as the Dew of Herbs, and the Earth ſhall caſt forth her dead.* Thus much touching the Truth of the Reſurrection of the Juſt, with the manner of their riſing.

Iſa. 26. 19.

Now

Now you must know, That the Time of the rising of these Just, will be at the coming of the Lord: For when they arise, nay, just before they are raised, the Lord Jesus Christ will appear in the Clouds, in flaming Fire, with all his mighty Angels; the effect of which appearing will be the rising of the dead, &c. *For the Lord himself shall descend from Heaven with a Shout,* saith *Paul, and with the Voice of the Arch-Angel, and with the Trump of God, and the dead shall rise.*

1 Thes. 7, 8. 2 Thes. 4. 16. 1 Cor. 15. 52.

Now at the Time of the Lord's coming, there will be found in the World alive both Saints and Sinners. As for the Saints that then shall be found alive, they shall so soon as all the Saints are raised out of their Graves, not die, but be changed and swallowed up of Incorruption, Immortality and Glory; and have the Soul-Spiritual Translation, as the raised Saints shall have; as he saith, *We shall not all die, or sleep, but we shall all be changed in a Moment,* in the twinkling of an Eye; *For the Trump shall sound, and the dead shall be raised incorruptible, and we shall be changed.* And again, *For the Lord himself shall descend from Heaven with a Shout, with the Voice of the Arch-Angel, and with the Trump of God; and the dead in Christ shall rise first, and then we which are alive and remain, shall be caught up together with them in the Clouds, to meet the Lord in the Air, and so shall we ever be with the Lord.* As he saith also in another Place, *He shall judge the quick and the dead at his appearing, and his Kingdom.*

1 Cor. 15. 52. 1 Thes. 4. 15, 16, 17. 2 Tim. 4. 1.

Now when the Saints that sleep shall be raised thus incorruptible, powerful, glorious and spiritual; and also those that then shall be found alive, made like them: Then forthwith, before the unjust are raised, the Saints shall appear before the Judgment Seat of the Lord Jesus Christ, there to give an account to their Lord the Judge, of all things they have done; and to receive a Reward for their good according to their Labour.

They shall rise, I say, before the Wicked, they being themselves the proper *Children of the Resurrection*; that is, Those that must have all the Glory of it, both as to Preheminency, and Sweetness; and therefore they are said, when they rise, to *rise from the Dead*; that is, in their rising, they leave the Reprobate World behind them. And it must be so, because also the Saints will have done their Account, and be set upon the Throne with Christ as Kings and Princes with him, to Judge the World, when the wicked World are raised. The Saints shall judge the World; they shall judge Angels: yea, they shall sit upon the Throne of Judgment to do it. But to pass that:

Luke 20. 35, 36. Acts 3. 15. Acts 4. 10. Acts 13. 30 John 12. 1, 9, 17. 1 Cor. 6. 2, 3. Psal. 122. 5.

Now when the *Saints* are raised, as ye have heard they must give an Account of all things in general, that they have done while they were in the World. Of all things, I say, whether they be good or bad.

First, Of all their bad; but mark, not under the Consideration of Vagabonds, Slaves and Sinners, but as Sons, Stewards, and Servants of the Lord Jesus. That this shall be, it is evident from divers Places of the Holy Scriptures: First, *Paul* saith, *We must all stand before the Judgment Seat of Christ*; We Saints: *For it is written, As I live, saith the Lord, every Knee shall bow to me, and every Tongue shall confess to God. So then every one of us shall give an account of himself to God.* Again, *Wherefore we labour, that whether present or absent, we may be accepted of him: for we must all appear before the Judgment Seat of Christ, that every one of us may receive the things done in his Body, according to what he hath done, whether it be good, or whether it be evil.*

1 Cor. 5. 10. Rom. 14. 10, 11, 12. 2 Cor. 5. 10.

'Tis true, God loveth his People, but yet he loveth not their Sins, nor any thing they do, though with the greatest Zeal for him, if it be contrary to his Word: Wherefore as truly as God will give a Reward to his Saints and Children for all that they have indeed well done: So truly will he at this Day distinguish their good and bad; and when both are manifest by the righteous Judgment of Christ, he will burn up their bad; with all their Labour, Travel, and Pains in it for ever. He can tell how to save his People, *and yet take Vengeance on their Inventions.*

Psal. 99. 8.

That is an observable Place, in the first Epistle of *Paul* to the *Corinthians*, and the third Chapter, *If any Man build, saith he, upon this Foundation* (Christ) *Gold, Silver, precious Stones, Wood, Hay, Stubble, every Man's work shall be manifest, for the Day shall declare it, because it shall be revealed by Fire, and the Fire shall try every Man's Work of what sort it is. If any Man's Work shall abide that he hath built thereupon, he shall receive a Reward. If any Man's Work shall be burnt, that Man shall suffer Loss, but he himself shall be saved, yet so as by Fire.*

1 Cor. 3. 11, to 16.

Now observe, first, as I said before, the *Foundation* is Christ.

Ver. 11.

2. The *Gold, Silver,* and *precious Stones,* that here are said to be built upon him, are all the Actings in Faith and Love according to the Word, that the Saints are found doing for his sake in the World.

2 Pet. 1. 7. Rev. 3. 18.

3. To build on him *Wood, Hay, and Stubble,* it is to build, together with what is right in it self, humane Inventions and carnal Ordinances; fathering them still on God and his Allowance.

4. The *Fire* that here you read of, it is the pure Word and Law of God.

Jer. 23. 29.

5. The Day that here you read of, it is the Day of Christ's coming to Judgment, to reveal the hidden things of Darkness, and to make manifest the Counsels of the Heart.

John. 12. 48. 1 Cor. 4. 5.

6. At this Day, the Gold, Silver, Precious Stones,

Stones, Wood, Hay, and Stubble, and that of every Man, ſhall be tried by this Fire, that it may be manifeſt of what ſort it is; *the Wind, the Rain, and Floods, beat now as vehemently againſt the Houſe upon the Rock, as againſt that on the Sand.* Luke 6. 48, 49.

Obſerve again,

1. That the Apoſtle ſpeaks here of the ſaved, not of the Reprobates, *He himſelf ſhall be ſaved.*

2. That this ſaved Man may have Wood, Hay, and Stubble; that is, things that will not abide the Tryal.

3. That neither this Man's Goodneſs, nor yet God's Love to him, ſhall hinder all his Wood, Hay, or Stubble for coming on the Stage, *Every Man's Work ſhall be manifeſt: the Fire ſhall try every Man's Work, of what ſort it is.*

4. Thus, a good Man ſhall ſee all his Wood, Hay, and Stubble burnt up in the Tryal before his Face.

5. That good Man then ſhall ſuffer Loſs, or, the Loſs of all things that are not then according to the Word of God. *If any Man's Work ſhall be burnt* (or any of them) *he ſhall ſuffer Loſs; but he himſelf ſhall be ſaved, yet ſo as by Fire,* that is, yet ſo as that all that ever he hath done, ſhall be tryed, and ſquared by the Word of God.

From all which, it muſt be unavoidably concluded, that the whole Body of the Elect muſt count with their Lord for all things they have done, whether good or bad, and that he will deſtroy all their bad, with the Purity of his Word, yea, and all their Pains, Travel, and Labour, that they have ſpent about it. I am perſuaded, that there are now many things done by the beſt of Saints, that then they will gladly diſown and be aſhamed of: yea, which they have and do ſtill do with great Devotion. Alas, what groſs things do ſome of the Saints in their Devotion father upon *God*, and do reckon him the Author thereof, and ſo he alſo prompts them forward, to the doing thereof, and doth give them his Preſence in the Performance of them! Yea, and as they father many Superſtitions and Scriptureleſs things upon him; ſo they die in the ſame Opinion, and never come in this World, to the ſight of their Evil and Ignorance herein. But now the Judgment day is the principal time wherein every thing ſhall be ſet in its proper Place; that which is of God in its Place, and that which is not, ſhall now be diſcovered, and made manifeſt. In many things now, we offend all, and then we ſhall ſee the many Offences we have committed, and ſhall our ſelves judge them as they are. The Chriſtian is in this World, ſo candid a Creature, that take him when he is not under ſome great Temptations, and he will ingenuouſly confeſs to his *God* before all Men, how he hath Sinned and Tranſgreſſed againſt his Father; and will fall down at the Feet *of God*, and cry, *Thou art Righteous, for I have ſinned*; and thou art Gracious, that notwithſtanding my Sin, thou ſhouldeſt ſave me: Now, I ſay, If the Chriſtian is ſo Simple and Plain-Hearted with *God* in the Days of his Imperfection, when he is accompanied with many Infirmities and Temptations: how freely will he confeſs, and acknowledge his Miſcarriages, when he comes before his Lord and Saviour, abſolutely ſtript of all Temptation and Imperfection. *As I live*, ſaith the Lord, *every Knee ſhall bow to me, and every Tongue ſhall confeſs to God.* Every Knee ſhall bow, and reverence God the Creator, and Chriſt the Redeemer of the World; and every Tongue ſhall confeſs, that his Will alone ought by them to have been obeyed in all things; and ſhall confeſs alſo, and that moſt naturally and freely; I mean, the Saints ſhall, in how many things they were deceived, miſtaken, deluded, and drawn aſide in their intended Devotion and Honour to God. Rom. 14. 11. Phil. 2. 10, 11.

But yet take Notice, that in this Day when the *Saints* are thus counting for their Evil before their Saviour and Judge: They ſhall not then, as now, at the Remembrance and Confeſſion of Sin, be filled with that *Guilt*, Confuſion and Shame, that now through the Weakneſs of Faith attendeth their Souls: neither ſhall they in the leaſt be Grieved or Offended, that *God* hath before the Angels and the reſt of their holy Brethren, laid open to a tittle their Infirmities from the leaſt and firſt, to the biggeſt and laſt.

For firſt, the *God* to whom they confeſs all, they will now more perfectly than ever, ſee he doth love them, and free them from all, even when and before they confeſs and acknowledge them to him; and they ſhall, I ſay, have their Soul ſo full of the raviſhing Raptures of the Life and Glory that now they are in, that they ſhall be of it ſwallowed up in that Meaſure and Manner, that neither Fear nor Guilt, nor Confuſion can come near them, or touch them. Their Judge is their Saviour, their Husband, and Head; who, though he will bring every one of them for all things to Judgment, yet he will keep them for ever out of Condemnation, and any thing that tendeth that way. *Perfect Love caſts out Fear*, even while we are here: Much more then when we are with our Saviour, our Jeſus, *being paſſed from Death to Life.* John. 5. 24. 1 John 4. 18.

Secondly, The *Saints* at this Day, ſhall have their Hearts and Souls ſo wrapped up in the Pleaſure of God their Saviour, that it ſhall be their Delight, to ſee all things, though once never ſo near and dear unto them; yet now to periſh, if not according to his Word and Will: *Thy Will be done*, is to be always our Language here; but to delight to ſee it done in all things, though it tend never ſo much to the Deſtruction of what we love: To delight, I ſay, to ſee it done

done in the Height and Perfection of Delight, it will be when we come to Heaven, or when the Lord ſhall come to judge the World. Mat. 6. 10.

But thirdly, The ſole End of the counting of the *Saints* at the Day of God, it will be, not only for the Vindication of the Righteouſneſs, Holineſs, and Purity of the Word, neither will it center only in the Manifeſtation of the Knowledge and Heart-diſcerning Nature of Chriſt (though both theſe will be in it.) But their very Remembrances, and Sight of the Sin and Vanity that they have done while here; it ſhall both ſet off, and heighten the tender Affections of their God unto them; and alſo increaſe their Joy and Sweetneſs of Soul, and clinging of Heart to their God. Saints while here, are ſweetly ſenſible that the Senſe of Sin, and the Aſſurance of Pardon, will make famous Work in their poor Hearts. Ah, what Meltings without Guilt! what Humility without caſting down! and what a Sight of the Creature's Nothingneſs yet without Fear! will this Senſe of Sin work in the Soul. The ſweeteſt Frame, the moſt heart-indearing Frame that poſſibly a Chriſtian can get into, while in this World, is to have a warm Sight of Sin, and of a Saviour, upon the Heart at one time. Now it weeps not for fear, and thro' Torment, but by virtue of conſtraining Grace and Mercy, and is at this very time ſo far off of Diſquietneſs of Heart, by reaſon of the Sight of its Wickedneſs, that it is driven into an Extaſy, by reaſon of the Love and Mercy that is mingled with the Senſe of Sin in the Soul. The Heart never ſees ſo much of the Power of Mercy as now, nor of the Virtue, Value and Excellency of Chriſt in all his Offices as now, and the Tongue ſo ſweetly enlarged to proclaim and cry up Grace, as now; now will Chriſt come to *be glorified in his Saints, and admired in them that believe.* Revel. 2. 22, 23. 2 Theſ. 1. 10, 11.

Wherefore, though the Saints receive by Faith the Forgiveneſs of Sins in this Life, and ſo are paſſed from Death to Life; yet again, Chriſt Jeſus, and God his Father, will have every one of theſe Sins reckoned up again, and brought freſh upon the Stage in the Day of Judgment, that they may ſee and be ſenſible for ever, what Grace and Mercy hath laid hold upon them. And this I take to be the reaſon of that remarkable Saying of the Apoſtle *Peter*, *Repent therefore, and be converted, that your Sins may be blotted out, when the times of refreſhing ſhall come from the Preſence of the Lord, and he ſhall ſend Jeſus Chriſt, who before was preached unto you, whom the Heaven muſt receive till the Reſtitution of all things, ſpoken of by the Mouth of all the holy Prophets ſince the World began.* Acts 3. 19. 20, 21. Pſal. 19. 12.

If a Senſe of ſome Sin (for who ſees all?) and a Sight of the Love of God, will here ſo work upon the Spirit of the godly: what will a Sight of all Sin do, when together with it they are perſonally preſent with their Lord and Saviour?

Yea, if a Sight of ſome Sins, with a Poſſibility of Pardon, will make the Heart love, reverence, and fear with guiltleſs and heart-affecting Fears: what will a general Sight of all Sin, and together with them an eternal Acquittance from them, work on the Heart of a Saint for ever?

Yea, I ſay again, if a Sight of Sin, and the Love of God, will make ſuch Work in that Soul, where yet there is Unbelief, Blindneſs, Miſtruſt, and Forgetfulneſs: what will a Sight of Sin do in that Soul, who is ſwallowed up of Love, who is ſinleſs and temptationleſs; who hath all the Faculties of Soul and Body ſtrained, by Love and Grace, to the higheſt Pin of Perfection, that is poſſible to be in Glory enjoy'd and poſſeſſed? O the Wiſdom and Goodneſs of God, that he at this Day ſhould ſo caſt about the worſt of our things, even thoſe that naturally tend to ſink us, and damn us, for our great Advantage! *All things that ſhall work together for good, indeed, to them that love God.* Thoſe Sins that brought a Curſe upon the whole World, that ſpilt the heart-blood of our deareſt Saviour, and that laid his tender Soul under the flaming Wrath of God, ſhall by his Wiſdom and Love, tend to the Exaltation of his Grace, and the inflaming of our Affections to him for ever and ever. Rom. 8. 28. Revel. 5. 9. to 15.

'Twill not be thus with Devils, 'twill not be thus with Reprobates; the ſaved only have this Privilege peculiar to themſelves: (wherefore to vary a little from the matter in hand) will God make that Uſe of Sin, even in our counting for it, that ſhall in this manner work for our Advantage? Why then, let Saints alſo make that Advantage of their Sin, as to glorifie God thereby, which is to be done, not by ſaying, *Let us do Evil that Good may come*, or, *let us Sin that Grace may abound*; but by taking Occaſion by the Sin that is paſt, to ſet the Ground upon the Head of Chriſt for our Juſtification: Continually looking upon it, ſo as to preſs us to cleave cloſe to the Lord Jeſus, to Grace and Mercy through him, and to the keeping of us humble for ever, under all his Diſpenſations and Carriages to us.

Now having counted for all their Evil, and confeſſed to God's Glory, how they fell ſhort, and did not the Truth in this or that, or other Particulars; and having received their Eternal Acquittance from the Lord and Judge, in the Sight of both Angels and Saints: forthwith the Lord Jeſus will make Inquiry into all the good and holy Actions and Deeds they did do in the World. Now here ſhall all things be reckoned up, from the very firſt good thing that was done by *Adam* or *Abel*, to the laſt that will fall out to be done in the World. The good of all the holy Prophets, of all Apoſtles, Paſtors, Teachers, and Helps in the Church:

here

here also will be brought forth and to Light, all the good Carriages of Masters of Families, of Parents, of Children, of Servants, of Neighbours, or whatever good thing *any Man* doth; but to be general and short, first, here will be a Recompence for all that have sincerely laboured in the Word and Doctrine; I say, a Recompence for all the Souls they have saved by their Word, and watered by the same.

1 Cor. 3. 6, 7, 8. Now shall *Paul* the Planter, and *Apollos* the Waterer, with every one of their Companions, receive the reward that is according to their Works.

Now all the Preaching, Praying, Watching, and Labour thou hast been at, in thy Endeavouring to catch Men from Satan to God, shall be *rewarded* with spangling Glory. Not a Soul thou hast converted to the Lord Jesus, nor a Soul thou hast comforted, strengthned, or helped by thy wholesome Counsel, Admonition, and comfortable Speech; but it shall stick as a Pearl in 2 Tim. 4. 7, 8. *that Crown which the Lord the righteous Judge shall give thee at that Day.* That is, if thou dost it willingly, delighting to lift up the Name of God among Men; if thou dost it with Love, and longing after the Salvation of Sinners (otherwise thou wilt have only thy Labour for thy Pains, and no more.) If I do this willingly, I have a Reward; but if against my will, a Dispensation of the Gospel is committed to my Charge. But I say, if thou do it graciously, then a Reward followeth: *For what is our Hope, our Joy, or Crown of rejoicing? are not even ye,* saith Paul, *in the Presence of our Lord Jesus Christ at his Coming, for ye are our Glory and Joy.* Let him therefore that Christ hath put into his Harvest, take Comfort in the midst of all his Sorrow, and know that God acknowledgeth that he that converteth a Sinner from the Error of his Way, doth even save that Soul from Death, *and covereth a Multitude of Sins.* Wherefore labour to convert, labour to water, labour to build up, *and to feed the Flock of God which is among you, taking the Over-sight thereof, not by Constraint but willingly; not for filthy Lucre, but of a ready Mind; and when the chief Shepherd shall appear, ye shall receive a Crown of Glory that fadeth not away.*

1 Cor. 9. 17. Phil. 1. 15. 1 Thes. 2. 19, 20. 1 Pet. 5. 2, 4.

Secondly, And as the Ministers of Christ's Gospel shall at this Day be *recompensed*: so shall also those more private *Saints* be with tender Affections and Love looked on, and rewarded for all their Work and Labour of Love, which they have shewed to the Name of *Christ*, in ministring to his Saints, and suffering for his Sake. *Whatsoever good thing any Man doth, the same shall he receive of the Lord, whether he be bond or free.* Ah! little do the People of God think how largely and thoroughly God will at that Day own and recompense all the good and holy Acts of his People. Every Bit, every Drop, every Rag, and every Nights Harbour, though but in a Wisp of Straw, shall be rewarded in that Day before Men and Angels. *Whosoever shall give to drink, to one of these little ones, a Cup of cold Water, only in the Name of a Disciple: verily I say unto you,* saith Christ, *He shall in no wise lose a Disciples reward. Therefore when thou makest a Feast,* saith he, *call the poor, the maimed, the Lame and the blind, and thou shalt be blessed; for they cannot recompense thee, for thou shalt be recompensed at the Resurrection of the Just.* If there be any Repentance among the godly at this Day, it will be, because the Lord Jesus in his Person, Members and Word, was no more owned, honoured, entertained, and provided for by them, when they were in this World: For it will be ravishing to all, to see what Notice the Lord Jesus will then take of every Widow's Mite. He, I say, will call to mind, even all those Acts of Mercy and Kindness, which thou hast shewed to him, when thou wast among Men. I say, he will remember, cry up, and proclaim before Angels and Saints, those very acts of thine, which thou hast either forgotten, or through Bashfulness wilt not at that Day, count worth the owning. He will reckon them up so fast, and so fully, that thou wilt cry, Lord, *When did I do this? and when did I do the other? When saw we thee a hungry, and fed thee? or athirst, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and cloathed thee? or when saw we thee sick, or in Prison, and came unto thee? and the King shall answer and say unto them, Verily I say unto you, in as much as ye did it unto one of the least of these my Brethren, ye did it unto me. The good Works of some are manifest before hand, and they that are otherwise cannot be hid.* Whatever thou hast done to one of the least of these my Brethren, thou hast done it unto me. I felt the Nourishment of thy Food, and the Warmth of thy Fleece, I remember thy loving and holy Visits, when my poor Members were sick, and in Prison, and the like. When they were Strangers, and Wanderers in the World, thou tookest them in. *Well done thou good and faithful Servant, enter thou into the Joy of thy Lord.*

Mat. 10. 42. Luke 14. 13, 14. Mat. 25. 37, 38, 39, 40. 1 Tim. 5. 25. Mat. 25. 21, 22, 23, 34 to 37.

Thirdly, Here also will be a *Reward* for all that Hardness, and Christian enduring of Affliction that thou hast met with for thy Lord, while thou wast in the World. Here now will Christ begin from the greatest Suffering, even to the least, and bestow a Reward on them all: from the Blood of the suffering Saint to the loss of an Heir: nothing shall go unrewarded. *For these light Afflictions which are but for a Moment, they work out for us a far more exceeding and eternal Weight of Glory. Behold by the Scriptures, how God hath recorded the Sufferings*

Heb. 11. 36, to 41. 2 Cor. 4. 8, to 15. 2 Cor. 4. 17. Luk. 6. 22, 23.

Mat. 5. 16, 17, 18. Mat. 19. 29. *ferings of his People, and alſo how he hath promiſed to reward them. Bleſſed are they that are perſecuted for Righteouſneſs ſake, for theirs is the Kingdom of Heaven. Bleſſed are ye, when Men ſhall revile you, and ſpeak all manner of evil againſt you falſly for my Sake; rejoyce, leap for Joy, and be exceeding glad, for great is your reward in Heaven. And every one that hath forſaken Houſes, or Brethren, or Siſters, or Father, or Mother, or Wife, or Children, or Lands, for my Names ſake, ſhall receive an hundred fold, and ſhall inherit everlaſting Life.*

Fourthly, There is alſo a *Reward* at this Day, for all the more ſecret, and more retired Works of Chriſtianity: There is not now one Act of Faith in thy Soul, either upon Chriſt, or againſt the Devil, and Antichriſt; but it ſhall in this Day be found out, and *praiſed, honoured and glorified, in* 1 Pet. 1. 7. *the Face of Heaven.*

2. There is not one Groan to God in ſecret, againſt thy own Luſts, and for more Grace, Light, Spirit, Sanctification, and Strength, to go thorow this world like a Chriſtian; *but it ſhall even at the coming of* Mat. 6. 6. *Chriſt, be rewarded openly.*

3. There hath not one Tear dropped from thy tender Eye againſt thy Luſts, the Love of this World, or for more Communion with Jeſus Chriſt, but as it is now in the Bottle of God; ſo then it ſhall bring forth ſuch Plenty of Reward, that it ſhall return upon thee, with Abundance of increaſe. Pſal. 56. 8. *Bleſſed are ye that weep now, for ye ſhall* Pſal. 126. 5, 6. *laugh. Thou telleſt my Wanderings; and putteſt my Tears into thy Bottle; are they not in* Luke 6. 21. *thy Book? They that ſow in Tears, ſhall reap in Joy. He that goeth forth and weepeth, beareth precious Seed, ſhall doubtleſs come again, bringing his Sheaves with him.*

Having thus in brief ſhewed you ſomething concerning the *Reſurrection of the Saints*, and that they ſhall count with their Lord at his coming, both for the burning up what was not according to the Truth, and *rewarding* them for all their Good. It remains, that I now in few Words, ſhew you ſomething alſo of that with which they ſhall be rewarded.

Firſt then, thoſe that ſhall be found in the Day of their Reſurrection, when they ſhall have all their good things brought upon the Stage; they I ſay, that then ſhall be found the People moſt laborious for God while here: they ſhall at that Day injoy the greateſt Portion of God, or ſhall be poſſeſſed with moſt of the *Glory* of the God-head then. For that is the Portion of the Saints in general. And why ſhall he that doth moſt for *God* in this World injoy moſt of Rom. 8. 17. him in that which is to come? But becauſe Lam. 3. 24. by doing and acting, the Heart, and every Faculty of the Soul is inlarged, and more capacitated, whereby more room is made for Glory. Every Veſſel of Glory ſhall at that day be full of it; but every one will not be capable to contain a like Meaſure. And ſo if they ſhould have it communicated to them, would not be able to ſtand under it; for there is *an eternal Weight in the Glory* 2 Cor. 4. 17. *that Saints ſhall then injoy*; and every Veſſel muſt be at that Day filled, that is, have its heavenly Load of it.

All Chriſtians have not the ſame injoyment of *God* in this Life, neither indeed were they able to bear it, if they had it. But 1 Cor. 3. 2. thoſe Chriſtians that are moſt laborious for *God* in this World, they have already moſt of him in their Souls, and that not only becauſe Diligence in *God's* ways, is the means whereby *God* communicates himſelf, but alſo becauſe thereby the Senſes are made more ſtrong, and able, by reaſon of uſe to underſtand God, and to diſcern both good and evil. *To him that hath, to him ſhall be* Heb. 5. 13, 14. *given, and he ſhall have more abundance.* Mat. 13. 11, 12. He that laid out his Pound for his Maſter, and gained ten therewith, he was made Ruler over ten Cities; but he that by his Pound gained but five, he was made Ruler over but five. Often, he that is beſt bred in his Youth, is beſt able to manage moſt when he Luke 19. 16, to 20. is a Man (touching things of this Life) but Dan 1. 3. 4. always he that is beſt bred, and that is moſt in the boſom of God, and that ſo acts for him here; He is the Man that will be beſt able to injoy moſt of God in the Kingdom of Heaven. It is obſervable, that *Paul* ſaith, *Our Afflictions work out for us a far more exceeding and eternal Weight of Glory.* Our Afflictions do it, not only becauſe there is laid up a Reward for the afflicted, according to the Meaſure of Affliction; but becauſe Afflictions, and ſo every Service of God, doth make the Heart more deep, more experimental, more knowing and profound; and ſo more able to hold, contain, and bear more. *Every Man ſhall* 1 Cor. 4. 17. *receive his own Reward, according to his* Pſal. 119. 71. *own Labour.* And this is the Reaſon of ſuch Sayings as theſe; *Lay up for yourſelves* 1 Cor. 3. 8. *a good Foundation againſt the Time to come, that you may lay hold on eternal Life*: which eternal Life is not the Matter of our Juſtification from Sin in the Sight of God; for that is done freely by Grace through Faith in Chriſt's Blood; (but here the Apoſtle ſpeaks of giving of Alms) but it is the ſame that in the other Place he calls the far more exceeding and eternal Weight of Glory. And hence it is, that he in his ſtirring them up to be diligent in good Works, doth tell them, that he doth not exhort them to it becauſe he wanted, but becauſe he would have *Fruit that might abound to their Account*; as he ſaith alſo in another Place, *Beloved Brethren, be ſtedfaſt, unmoveable,* 1 Tim. 6. 18, 19. *always abounding in the Work of the Lord*; Phil. 4. 16, 17. *for as much as ye know that your Labour is* 1 Cor. 15. 58. *not in vain in the Lord.* Therefore I ſay, the Reward that the Saints ſhall have at this Day for all the good they have done, it is the Enjoyment of God according to

their Works: though they ſhall be freely juſtified and glorified without Works.

Secondly, As the Enjoyment of God at that Day, will be to the Saints according to their Works and Doings: (I ſpeak not now of Juſtification from Sin) ſo will their Praiſe and Commendations at that Day be according to the ſame, and both of them their Degrees of Glory; for I ſay, as God by communicating of himſelf unto us at that Day, will thereby glorify us, ſo alſo he will for the adding all things that may furniſh with Glory every way, cauſe to be proclaimed in the Face of Heaven, and in the Preſence of all the holy Angels, every thing that hath for God, his Ways and People, been done by us while here we have been. *Whatſoever hath been ſpoken in Darkneſs ſhall be heard in the Light: and that which ye have ſpoken in the Ear in Cloſets, ſhall be proclaimed upon the Houſe tops.* Again, *He that ſhall confeſs me*, ſaith Chriſt, *before Men, him will I confeſs before the Angels of God.*

Now as he of whom Chriſt is aſhamed when he comes in his Glory, and in the Glory of the holy Angels, will then lie under unconceivable Diſgrace, Shame, Diſhonour, and Contempt: ſo he whom Chriſt ſhall confeſs, own, commend, and praiſe at that Day, muſt needs have very great Dignity, Honour, and Renown, *for then ſhall every Man have Praiſe of God*, to wit, according to his Works. Now will Chriſt proclaim before thee, and all others, what thou haſt done, and what thou haſt ſuffered, what thou haſt owned, and what thou haſt withſtood for his Name. This is he that forſook his Goods, his Relations, his Country, and Life for me: This is the Man that overcame the Flatteries and Threats, Allurements and inticings of a whole World for me; behold him, he is an *Iſraelite* indeed, the top Man in his Generation, *none like him in all the Earth.* It is ſaid, that when King *Ahaſuerus*, had Underſtanding of how good Service *Mordecai* the *Jew* had done to and for him, he commanded that the Royal Apparel and the Crown, with the Horſe that the King did ride on, ſhould be given to him, and that he ſhould with that Crown, Apparel and Horſe be had through the City, in the Preſence of all his Nobles, and that Proclamation ſhould be made before him, *Thus ſhall it be done to the Man whom the King delighteth to honour.*

Luke 12. 2, 3. Mark 8. 38. Mat. 10. 32. 1 Cor. 4. 5.

Eſther 6. 9, 10, 11.

Ahaſuerus in this was a Type, to hold forth to the Children of God, how kindly he will take all their Labour and Service of Love, and how he will honour and dignify the ſame; as Chriſt ſaith, *Let your Loins be girded about, and your Lights burning, and you yourſelves like unto Men that wait for their Lord, when he will return from the Wedding: that when he cometh and knocketh, ye may open to him immediately: bleſſed are thoſe Servants, whom the Lord when he cometh ſhall find watching. Verily I ſay unto you, that he ſhall gird himſelf, and ſhall make them ſit down to Meat, and ſhall come forth and ſerve them.* The Meaning is, that thoſe Souls that ſhall make it their Buſineſs to honour the Lord Jeſus Chriſt in the Day of their Temptation, he will make it his Buſineſs to honour and glorify them in the Day of his Glorification. *Verily, I ſay unto you, that he will make them ſit down to Meat, and ſhall come forth and ſerve them*; *if any Man will ſerve me*, ſaith he, *him will my Father honour.* It hath been God's Way in this World, to proclaim the Acts and Doings of his Saints in his Word, before all in this World, and he will do it in that which is to come.

Luke 12. 35, 36, 37. John 12. 26. Job 1. 8. John 1. 47 Mark 14. 9. Rev. 3. 4 Rev. 14. 1, to 6.

Thirdly, Another thing that ſhall be yet added to the Glory of the *Saints*, in the Kingdom of their Saviour, at his coming, is, they ſhall every one of them then have his Throne and Place of Degree on Chriſt's right Hand, and on his left, in his glorious Kingdom, according to the Relation they ſtand in to Chriſt, as the Members of his Body; for as Chriſt will have a ſpecial Eye on us, and a Tender and Affectionate Heart, to recompenſe to the full every good thing that any Man doth for his Name in this World: ſo alſo he will have as great regard, that there be to every Member of his Body, the Place, and State that is comely for every ſuch Member. When the Mother of *Zebedee's* Children petitioned our Saviour, that he would grant to her, that her two Sons might ſit the one on his right Hand, and the other on his left in his Kingdom: though he did not grant to her the requeſt for her Children, yet he affirmed, That there would be Places of degrees and honour in Heaven, ſaying, *To ſit on my right hand, and on my left, is not mine to give, but it ſhall be given to them for whom it is prepared of my Father.* In the Temple, there were Chambers bigger and leſſer, higher and lower, more inward, and more outward: which Chambers were Types of the Manſions that our Lord when he went away, told us he went to prepare for us. *In my Father's Houſe are many Manſions, if it were not ſo, I would have told you, I go to prepare a Place for you.* The Foot here, ſhall not have the Place prepared for the Eye; nor yet the Hand, that which is prepared for the Ear; but every one ſhall have his own Place in the Body of Chriſt, and the glory alſo prepared for ſuch a Relation: Order, as it is comely in Earth, ſo much more in the Kingdom of the God of Order, in Heaven, where all things ſhall be done in their utmoſt Perfections. Here ſhall *Enoch*, *Noah*, *Abraham*, *Moſes*, *Joſhua*, *David*, with the *Prophets*, have every one his Place, according to the Degree of old Teſtament Saints. As God ſaid to *Daniel*, *Go thy way till the end be*; for

See Mat. 20. 20, to 23.

John 14. 1, 2, 3.

Dan. 12. 13.

for thou ſhalt reſt, and ſtand in the Lot at the End of the Days. And here alſo, ſhall *Peter*, *Paul*, *Timothy*, and all other the Church Officers have their Place, and Heavenly State, according as God hath ſet them in the Church in the New Teſta-
1 Tim. 3. 13. ment. As *Paul* ſaith of the Deacons, *They that uſe the Office of a Deacon well, they purchaſe to themſelves a good degree, and great Boldneſs in the faith which is in Chriſt.* And ſo of all other Saints, be they here of what Rank, Quality, or Place in the Church ſoever, they ſhall have every one his State, his heavenly State, according as he ſtandeth in the Body: As he ſaith, ſeeing thoſe Members that are moſt
1 Cor. 12. 22, 23. feeble, are neceſſary, *to them ſhall be given more abundant honour.* Of this Heavenly Order in the Kingdom of *Chriſt*, when his Saints are riſen from the Dead, was *Solomon* a notable Type in his Family, and among his Servants and Officers, who kept ſuch Exactneſs in the famous Order, in which he had placed all about him, that it did amaze and confound Beholders. *For*
2 Chron. 9. 3, 4. *when the Queen of* Sheba *had ſeen the Wiſdom of* Solomon, *and the Houſe which he built, and the Meat of his Table, the ſitting of his Servants, and the Attendance of his Miniſters, and their Apparel, his Cup-bearers alſo, and their Apparel, and the aſcent by which he went up into the Houſe of the Lord: There was no more ſpirit in her.* Glorious things are ſpoken of thee, O thou City of God.

Having gone thus far, I ſhall now come to the ſecond part of the Text, to wit, that there ſhall be a *Reſurrection* of the *Wicked*. *There ſhall be a Reſurrection of the Dead, both of the Juſt and unjuſt.* For as the Juſt go before the unjuſt, in Name and Dignity, and Honour, ſo they ſhall in the laſt Day, go before them in the Reſurrection.

Now then, when the *Saints* have thus riſen out of their Graves, given up their Accounts, received their Glory, and are ſet upon the Thrones (for there are ſet Thrones of Judgment, the Thrones of the
Pſal. 122. Houſe of *David*;) When I ſay, they are all of them in their Royal Apparel, with Crowns of Glory, every one preſenting the Perſon of a King: Then come the unjuſt out of their Graves, to receive their Judgment for what they have done in the Body. As *Paul* ſaith, *We muſt all appear before the Judgment Seat of Chriſt, that every one* (both Saints and Sinners) *may receive the things done in the Body, whether it be good, or whether it be bad.*

But now becauſe I would prove by the words, whatever I would have others receive for a Truth: Therefore I ſhall in few particulars, prove the Reſurrection of the wicked.

Firſt then, it is evident, that the wicked ſhall riſe from the very *terms and names that the raiſed ſhall then go under*, which is the very ſame Names that they did go under when they lived in this World. They are called the Heathen, the Nations, the World, the Wicked, and thoſe that do Iniquity; they are called Men, Women, *Sodom*, *Sidon*, *Bethſaida*, *Capernaum*, and *Tyre*. *The Men of* Nineve *ſhall riſe up in Judgment, the Queen of the South ſhall riſe up in the Judgment, and it ſhall be more tolerable for* Sodom *in the Day of Judgment, than for other ſinners that have reſiſted more light. The Heavens and the Earth that* 2 Pet. 3. 7. *now are, are kept in ſtore, reſerved unto fire* Mat. 12. 41, 42. *againſt the Day of Judgment, and Perdi-* Mat. 11. *dition of ungodly Men.* Now theſe Terms, 21. to 25. Luke 10. or Names, are not given to the Spirits of 12, to 15. the wicked only; but to them as conſiſting Joel. 3. 12, of Body and Soul. Further, Chriſt tells to 15. his Adverſaries, when they had apprehended him, and ſhamefully intreated him, That *yet they ſhould ſee him ſit on the right* Mat. 25. 22. *Hand of Power, and coming in the Clouds* Jud. 14. *of Heaven,* as *John* alſo doth teſtifie, ſay- 15. ing, *Behold he cometh with Clouds, and every eye ſhall ſee him, and they alſo that pierced him, and all the kindreds of the Earth, ſhall wail becauſe of him.* Now none of theſe ſayings are yet fulfilled, neither ſhall they, until his ſecond coming; Mat. 26. 64. for though the *Jews* did many of them ſee Rev. 1. 7. him, when he did hang upon the Croſs, yet then he was not coming in the Clouds of Heaven, neither did then all kindreds of the Earth wail becauſe of him. No, this is reſerved till he comes to judge the World; for then ſhall the ungodly be ſo put to it, that gladly they would creep into the moſt invincible Rock or Mountain under Heaven, to hide themſelves from his Face, and the Majeſty of his Heavenly preſence. There ſhall therefore, Rev. 6. that this may be brought to paſs, *be a Re-* 14, to 18. *ſurrection of the dead, both of the juſt, and unjuſt.* For tho' an Opinion of no Reſurrection may now lull Men aſleep, in ſecurity and impiety, yet the Lord, when he comes, will rouſe them, and cauſe them to awake; not only out of their Security, but out of their Graves, to their Doom, that they may receive for their Error, *the recompence that is meet.*

Secondly, The *Body* of the ungodly muſt, at the laſt, *ariſe* out of the Grave, becauſe *that Body and their Soul, while they lived in the World, were Co-partners in their luſts and wickedneſs. God is a God of knowledge, and by him actions are weighed.* He will therefore bring every work 1 Sam. 2. 3. into Judgment, *with every ſecret thing.* Eccleſ. 12. 14. And as he will bring into Judgment every Rev. 20. work, ſo will he alſo the worker thereof, 12, to 15. *even the Dead, ſmall and great.* It is not in God to lay the Puniſhment where the Fault is not, neither to puniſh a Part of the damned for the whole. *With Righteouſneſs ſhall he judge the World, and the People* Pſal. 98. 9. *with*

Gen. 18. 25. *with Equity; ſhall not the Judge of all the Earth do right?* As therefore the Body was Co-partner with the Soul in ſinning, ſo ſhall every Man receive the Things done in his Body, according to what he hath done. Wherefore he ſaith in another place, *Behold I come quickly, and my Reward is with me, to give every Man according as his work ſhall be.* There ſhall therefore be *a* Rev. 22. 12. *Reſurrection of the Dead, both of the Juſt and unjuſt.*

Thirdly, The *Body* of the Wicked muſt *riſe* again, becauſe as the whole Man of the juſt alſo that is the Veſſel of Mercy and Glory: ſo the whole Man of the unjuſt, is the Veſſel of Wrath and Deſtruction. There are ſaith *Paul*, in a great Houſe, not only Veſſels of Gold and of Silver, but alſo of Wood and of Earth, and ſome to Honour and ſome to Diſhonour. Now as he ſheweth us theſe Veſſels to Honour, they are good Men, and the Veſſels to Diſhonour are the bad. Now as theſe 2 Tim. 2. 20, 21. Veſſels to Diſhonour, are called the Veſſels of Wrath; ſo it is ſaid, that God with much long ſuffering, doth ſuffer them to be fitted to Deſtruction. How they are thus fitted, he alſo further ſheweth, where Rom. 9. 22. he ſaith, *They do after their hardneſs and impenitent Heart, treaſure up wrath againſt the* Rom. 2. 5. *Day of wrath, and the Revelation of the Righteous Judgment of God.* Which Treaſure of Wickedneſs, *James* ſaith, it is treaſured up againſt the laſt Days, (which is the Time of Judgment,) and obſerve it, he Jam. 5. 12, 13. ſaith, *That then it ſhall eat their fleſh as it were fire.* Now then their Bodies being the Veſſels of the Wrath of God, and again, ſeeing with this Wrath they muſt be poſſeſſed at the laſt Day, that their Fleſh muſt with it be eaten, it is evident, that their Body muſt riſe again out of their Graves, and before the Judgment Seat appear; for it is from thence, that each of them muſt go with his full load to their long and eternal home, *where their Worm* Mark 9. 47, 48. *dieth not, and their fire is not quenched.*

Fourthly, *The ſeverity of the Hand of God towards his Children*, with his forbearance of his Enemies, doth clearly beſpeak a *Reſurrection* of the ungodly, that they may receive the Reward for their *Wickedneſs* which they have committed in this World. We know, that while the Eyes of the Wicked ſtart out with Fatneſs, Pſal. 73. 3, to 15. the godly are plagued all the Day long, and chaſtned every Morning. Wherefore it is evident, that the Place and Time of the Puniſhment of the ungodly, it is another World. *If Judgment begin at the* 1 Pet. 4. 17, 18. *Houſe of God, what will the End of them be, that obey not the Goſpel of God? and if the Righteous ſcarcely be ſaved, where ſhall the Ungodly and Sinner appear?* Alas, poor Creatures! They now plot againſt the Righteous, and gnaſh upon them with their Teeth, but the Lord laugheth at them, *for he ſeeth their Day is coming?* for as he ſaith, *the Wicked is reſerved*, or let alone in his Wickedneſs, *to the Day of Deſtruction, and ſhall then be brought forth to the Day of* Pſal. 37. 12, 13. Job 21. 29. to 33. *Wrath*, though in the mean time he may go to his Grave in his Banner, and reſt within his Tomb. As *Peter* ſaith again, 2 Pet. 2. 9. *The Lord knoweth how to deliver the godly* Jude 13. *out of Temptation, but to reſerve the unjuſt to the Day of Judgment to be puniſhed* And *Jude* ſaith, *For them is reſerved the Blackneſs of Darkneſs for ever.* The Puniſhment of the ungodly, it is reſerved till the Day of Judgment, which will be the Time of their *Reſurrection.*

Obſerve, firſt, The Wicked muſt be puniſhed.

Secondly, The time of their Puniſhment is not now, but at the Day of Judgment.

Thirdly, This Day of Judgment muſt be the ſame with the *Reſurrection of the Dead*, at the End of this World. As *therefore the Tares are gathered and burned in the fire, ſo ſhall it be in the end of this World. The Son of Man ſhall ſend forth his Angels, and they ſhall gather out of his Kingdom all things that offend, and them that do iniquity, and ſhall caſt them into a Furnace of Fire, there ſhall be weeping and gnaſhing of Teeth.* There ſhall then be a *Reſurrection of the* Mat. 13. 40, 41. *Dead, both of the Juſt, and unjuſt.*

Fourthly, *The Soveraignty of the Lord Jeſus over all Creatures*, doth plainly foreſhew a *Reſurrection* of the bad, as well as of the good. Indeed, the unjuſt ſhall not ariſe, by vertue of any Relation they ſtand in to the Lord Jeſus, as the Saints ſhall; but yet, becauſe all are delivered into his Hand, and he made Soveraign Lord over them; therefore, by an Act of his Soveraign Power, they that are ungodly ſhall ariſe, this is Chriſt's own Argument, *The Father judgeth no Man, ſaith he, but hath committed all Judgment unto the Son*; that is, *Count him, and fall before him as their Soveraign Lord, even as they honour the Father, and he hath given him Authority to execute Judgment alſo, becauſe he is the Son of Man.* And then he adds, *Marvel not at this, for the Hour is coming, that all that are in their Graves ſhall hear his Voice, and ſhall come forth, they that have done good to the Reſurrection of Life; and they that have done evil to the Reſurrection of Damnation.* From hence alſo *Paul* argueth, ſaying, *For* Joh. 5. 22, 23, 27, 28, 29. *this Cauſe he both died, roſe and revived, that he might be Lord both of the Dead and* Rom. 14. 9, 10. *living.* And then adds, *We muſt all ſtand before the Judgment Seat of Chriſt.*

Pray mind theſe words, Jeſus Chriſt by his Death and Reſurrection, did not only purchaſe Grace and Remiſſion of Sins for his Elect, with their Eternal Glory; but did thereby alſo obtain of the Father, to be Lord and Head over all things, whether they be Things in Heaven, or Things

on

on Earth, or things under the Earth, *All Power*, ſaith he, *in Heaven and in Earth, is given unto me, and I have the Keys of Hell and of Death.* So that all things, I ſay, whether they be viſible or inviſible, whether they be Thrones or Dominions, or Principalities or Powers; all Things were created by him, and for him. This being thus *at the Name of Jeſus, every knee muſt bow, and every Tongue confeſs that he is Soveraign Lord, to the Glory of God the Father.* Now, that this may be done, he hath his Reſolutions upon a Judgment-day, in which he, to ſhew himſelf, his People, his Way, and Word in their Glory, will have all his Enemies raiſed out of their Graves, and brought before him, where he will ſit upon them in the Throne of his Glory, and will ſhew them then, *who is the only Potentate, the King of Kings, and Lord of Lords.*

Mat. 28. 18. Rev. 1.18. Col. 1.16. Phil. 2. 9, 10, 11. See more of this in their Judgment. Mat. 25. 31, 32. 1 Tim. 6. 14, 15.

Beloved, He comes with ten Thouſand of his Saints, to execute Judgment upon all, and to convince all that are ungodly among them, of all their ungodly Deeds which they have committed, and of all their wicked ſpeeches which ungodly Sinners have ſpoken againſt him.

Jude 14, 15.

Fifthly, The great *Preparation* that God hath made for the Judgment of the Wicked, doth clearly demonſtrate their riſing forth out of their Graves.

Firſt, He hath appointed the Day of their riſing.

Secondly, He hath appointed their Judge to judge them.

Thirdly, He hath recorded all their acts and doings againſt that Day.

Fourthly, He hath alſo already appointed the Witneſſes to come in againſt them.

Fifthly, The Inſtruments of Death and Miſery, are already prepared for them.

For the firſt, he hath appointed the Day of their riſing, which Day *John* calleth the *time* of the Dead, that they ſhould be judged. Which time, *Paul* ſaith, is a time fixed; he hath appointed a Day, in which he will judge the World, &c. This *Time* and *Day*, Chriſt brings down to an *hour*, ſaying, *The hour is coming, when all that are in their Graves ſhall hear his Voice, and ſhall come forth*, &c.

Revel. 11. 18. Acts 17. 30, 31. John 5.28, 29.

Secondly, As he hath appointed the Day, ſo he hath appointed the Judge. *He hath appointed a Day in which he will Judge the World in Righteouſneſs, by that Man whom he hath ordained, of which he hath given aſſurance to all Men, in that he hath raiſed him from the Dead.* This Man is *Jeſus Chriſt*; for it is *He* that is ordained of God, to be the *Judge of the Quick and the Dead.*

Acts 17. 30, 31. Acts 10. 40, 41, 42.

Thirdly, All their deeds and works, to a word and thought, and every one already Recorded and Inrolled in the Books of the Laws of Heaven againſt that Day. *The ſin of* Judah *is written with a Pen of Iron, and with the point of a Diamond, upon the Tables of their Heart.* And again, ſaith God, *Write it in a Table, and note it in a Book, that it may be for the time to come, even for ever and ever, that this is a Rebellious Houſe*, &c.

Jer. 17. 1. Iſa. 30. 8, 9.

Fourthly, God hath prepared his Witneſſes againſt this Day.

Fifthly, The Inſtruments of Death, and Eternal Miſery, are all already prepared. *He hath prepared for them the Inſtruments of Death, he hath ordained his Arrows againſt the Face of Perſecutors. Hell is of old prepared, he hath made it deep and large, the fire, the everlaſting fire is alſo now of a long time prepared*; the heavy weights of God's Curſe are alſo ready, *and their Damnation now of a long time ſlumbereth not.* But now I ſay, how ridiculous a Buſineſs would all this be, if theſe things ſhould be all prepared of the only wiſe God, and there ſhould be none to be judged; or if he that is ordained Judge, ſhould not either through want of Power or Will, command theſe Rebels, and force them before his Judgment Seat. Glad indeed would the Sinners be, if theſe things might be true. Glad I ſay, at very heart, if they might be in their ſecret Places of Darkneſs, and the Grave for ever; but it muſt not be, the Day of their riſing is ſet; the Judge is appointed, their Deeds are written; the deep Dungeon is with open Mouth, ever waiting for them; wherefore at the Day appointed, neither Earth, nor Death, nor Hell, can hinder: *There ſhall be a Reſurrection of the Dead, both of the Juſt and Unjuſt.*

James 5. 1. Job 20. 27. Mat. 24. 14. Rom. 2. 14, 15. Mal. 3. 5. Pſal. 7. 11, 12, 13. Pſal. 21. 12. Iſa. 30. 33. Mat. 25. 41. Deut. 29. 19, 20. 2 Pet. 2. 3.

Laſtly, Beſides what hath been ſaid, I cannot but believe, there ſhall be a Reſurrection of the Wicked at the laſt Day, becauſe of the ungodly Conſequences and *Errors* that do moſt naturally follow the denial thereof.

For firſt, He that taketh away the Doctrine of the *Reſurrection* of the Wicked: He taketh away one of the main Arguments that God hath provided for to convince a Sinner, of the evil of his Ways; for how ſhall a Sinner be convinced of the evil of Sin, if he be not convinced of the certainty of Eternal Judgment? and how ſhall he be convinced of Eternal Judgment, if you perſwade him, that when he is dead, he ſhall not at all ariſe? eſpecially ſeeing the *Reſurrection of the Dead, and Eternal Judgment*, muſt unavoidably be one the fore-runner of the other. It was *Paul's* reaſoning of *Righteouſneſs, Temperance, and Judgment to come, that made* Felix *tremble.* 'Tis this alſo he calleth the Argument of terrour, wherewith he perſwaded Men. This was *Solomon's* Argument, and *Chriſt's* alſo, where he ſaith *That every idle word that Man ſhall ſpeak, he ſhall give an account thereof, in the Day of Judgment.*

Heb. 6. 2. Acts 24. 25.

2 Cor. 5. 10, 11. Eccleſ. 11. 9. Mat. 12. 36. Secondly, They that deny the *Reſurrection of the wicked*, they do both allow and maintain the chief Doctrine of the *Ranters*, with moſt of the Debauched Perſons in the World. For the *Ranters* deny it both in Principle and Practice, and the other in Practice at leaſt. Now to me it is very ſtrange, that theſe Men above all other, ſhould both know and live in the Doctrines of the Kingdom of God: eſpecially, ſeeing the Denial hereof is an evident Token of one appointed to Wrath and Deſtruction.

2 Tim. 2. 18. But to be plain, *There ſhall be a Reſurrection of the Dead, both of the Juſt and Unjuſt:* Wherefore, whatever others may ſay or profeſs, being beguiled by Satan, and their own Hearts, yet do thou *fear him that*

Mat. 10. 28. *can deſtroy both Body and Soul in Hell.*

Rev. 20. 13. *There ſhall be a Reſurrection of the Dead both of the juſt and unjuſt.* And the Sea gave up the Dead that were in it, and Death and Hell delivered up the Dead that were in them.

Having in the firſt Place ſhewed you, that the wicked muſt ariſe; I ſhall in the next Place ſhew you the manner of their riſing. And obſerve it, as the very Title of the *juſt and unjuſt* are Oppoſites, ſo they are in all other Matters, and in their *Reſurrections.*

Firſt then, as the juſt in their Reſurrection do come forth in Incorruption; the unjuſt in their Reſurrection ſhall come forth in their Corruptions; for though the ungodly at their Reſurrection, ſhall for ever after be incapable of having Body and Soul ſeparate: Or of their being annihilated into nothing; yet it ſhall be far from them to riſe in Incorruption; for if they ariſe in Incorruption, they muſt ariſe to Life, and alſo muſt have the Conqueſt over Sin and

1 Cor. 15. 54. Death. But that they ſhall not; for it is the Righteous only that put on Incorruption, that are ſwallowed up of Life. The Wickeds Reſurrection, it is called the Reſurrection of Damnation. Theſe in their

John 5. 28. very Reſurrection ſhall be hurt of the ſecond Death. They ſhall ariſe in Death, and ſhall be under it, under the gnawings and Terrors of it, all the Time of their Arraignment. As it were, a living Death ſhall feed upon them, they ſhall never be ſpiritually alive, nor yet abſolutely dead: but much after that manner that natural Death and Hell, by reaſon of Guilt, doth feed on him, that is going before the Judge to receive his Condemnation to the Gallows. You know, though a Felon go forth of the Goal, when he is going to the Bar for his Arraignment, yet he is not out of Priſon, or out of his Irons for that; his Fetters are ſtill making a Noiſe on his Heels, and the Thoughts of what he is to hear by and by from the Judge, is ſtill frighting and afflicting his Heart; Death like ſome evil Spirit or Ghoſt, doth continually haunt him, and playeth the Butcher continually in his Soul and Conſcience, with Frights and Fears about the Thoughts of the ſudden and unſupportable After-clap by and by he is to meet withal.

Thus I ſay will the Wicked come out of their Graves, having yet the Chains of eternal Death hanging on them, and the Talons of that dreadful Ghoſt faſtned in their Souls. So that Life will be far from them, even as far as Heaven is from Hell. This Morning to them, is even as the Shadow of Death. *They will then be in the* Job 24. 17. *very Terrors of the Shadow of Death.* As Chriſt ſaith, *Their Worm never dies, and* Mark 8. *their Fire is never quenched.* From Death 43, 44. to Eternity it never ſhall be quenched, their Bed is now among the Flames; and when they riſe, they will riſe in Flames; while they ſtand before the Judge, it will be in Flames, even in the Flames of a guilty Conſcience: They will in their coming before the Judge, be within the very Jaws of Death and Deſtruction. Thus I ſay, the ungodly ſhall be far off from riſing as the Saints; for they will be even in the Region and Shadow of Death. The firſt Moment of their riſing, Death will be ever over them, ever feeding on their Souls; and ever preſenting to their Hearts, the Heights and Depths of the Miſery that now muſt ſeize them, and like a bottomleſs Gulf muſt ſwallow them up. *They ſhall* Mic. 7. 17. *come out of their Holes like Worms of the Earth, and be afraid of the Lord our God.*

Secondly, As the *Reſurrection* of the godly ſhall be a *Reſurrection* in Glory: So the *Reſurrection* of the Wicked, it will be a *Reſurrection* in *Diſhonour.* Yea, as the Glory of Saints at the Day of their riſing, will be Glory unſpeakable: ſo the Diſhonour of the Ungodly at that day, it will be Diſhonour beyond Expreſſion. As *Daniel* ſaith, Dan. 12. 2. *The good ſhall riſe to everlaſting Life, but the wicked to Shame and everlaſting Contempt.* And again, *When thou, O God, awakeſt*, that is, to judge them, *thou ſhalt deſpiſe their Image.* Never was Toad or Serpent more Pſal. 73. loathſome to any, than theſe will be in the 20. Eyes of God, in their riſing forth of their Graves. When they go to their Graves, ſaith *Job, Their Bones are full of the Sin of* Job 20. 11. *their Youth, which lieth down in the Duſt with them.* And ariſe they ſhall, in the ſame noiſome and ſtinking Condition; for as Death leaves, ſo Judgment finds them. At the Reſurrection then of theſe ungodly, they will be in a very loathſome Condition.

The Ungodly at their Death are like the Thiſtle-ſeed; but at their riſing, they will be like the Thiſtle grown; more noiſome, offenſive, and provoking to rejection abundance. Then ſuch Diſhonour, Shame, and Contempt will appear in them, that neither God nor Chriſt, Saints nor Angels, will ſo much as once regard them, or vouchſafe once to come near them. *He beholdeth the*

Wicked

Wicked afar off; becauſe in the Day of Grace they would not come to hand, and be ſaved, therefore now they ſhall, all *as Thorns, be thruſt away, as with Fences of*
2 Sam. 23. 6, 7. *Iron.* Their riſing is called the Reſurrection of the Unjuſt, and ſo they at that Day will appear, and will more ſtink in the Noſtrils of *God*, and all the heavenly Hoſts, than if they had the moſt irkſome Plague-ſores in the World running on them. If a Man at his Birth, be counted as one caſt forth to the loathing of his Perſon; how loathſome and irkſome, diſhonourable and contemptible, will thoſe be that ſhall ariſe Godleſs, Chriſtleſs, Spiritleſs, and Graceleſs, when the Trumpet ſounds to their Judgment, they coming out of their *Graves* far more loathſome and filthy, than if they ſhould aſcend out of the moſt filthy Hole on Earth.

Thirdly, As the Juſt ſhall riſe in Power, ſo the Wicked and Unjuſt in Weakneſs and Aſtoniſhment. Sin and Guilt bringeth Weakneſs and Faintneſs in this Life: how much more, when both with all their Power and Force, like a *Giant*, faſten on them, as *God*, ſaith, *Can thy Hands be ſtrong, and can thy Heart endure in the Day that I ſhall*
Eccleſ. 22. 14. *deal with thee?* Now will the ghaſtly Jaws of Deſpair gape upon thee, and now will Condemnings of Conſcience, like Thunder-claps, continually batter againſt thy weary Spirits. It is the Godly that have Boldneſs in the Day of Judgment; but the Wicked
1 John 4. 17. will be like the Chaff which the Wind dri-
Pſal. 1. 4. veth away. O the Fear, and the Heart-aking that will ſeize them in their riſing! The frightful Thoughts that then will fill their throbbing Hearts: Now muſt that Soul that hath been in Hell-fire among the Devils, poſſeſs the Body again. Poſſeſs it, I ſay, with the hot ſcalding Stink of Hell upon it. They ſhall not be able to lift up the Head for ever, Pangs ſhall take hold on them, all their Hands ſhall faint, and every Man's Heart ſhall melt; *They ſhall be amaz-*
Iſa. 13. 6, 7, 8. *ed one at another, their Faces ſhall be as Flames.* Every thing they ſee, hear, or think of, ſhall tend to their Diſcomfort. They muſt needs be weak, whom God hath left, whom Guilt hath ſeized, and whom Death is ſwallowing up for ever.

Fourthly, As the Juſt ſhall ariſe ſpiritual Bodies, ſo the Unjuſt ſhall ariſe only as mere and naked Lumps of ſinful Nature: Not having the leaſt Help from God to bear them up under this Condition. Wherefore, ſo ſoon as ever they are riſen out of their *Graves*, they will feel a continual ſinking under every Remembrance of every Sin, and Thoughts of Judgment; in their riſing they fall, fall I ſay, from thenceforth, and for ever. And for this Reaſon the Dungeon into which they fall, is called *Bottomleſs.*
Rev. 20. 1. Becauſe, as there will be no end of their Miſery, ſo there will be no Stay or Prop to bear them up in it. Only, as I ſaid before, they ſhall not now, as afore, be ſeparate Body from Soul, but both together be bound in the Cords of Sin and Iniquity, in which they ſhall now tremble as Thieves and Murderers, *&c.* as they go before the Judge, to hear what he will ſay unto them.

Now when the Wicked are thus raiſed out of their *Graves*, they ſhall, together with all the Angels of Darkneſs, their Fellow-Priſoners, be brought up, being ſhackled in their Sins, to the Place of Judgment; where there ſhall ſit upon them *Jeſus Chriſt*, the King of Kings, and Lord of Lords, the Lord Chief Judge of things in Heaven and Earth, and things under the Earth. On whoſe right Hand and left, ſhall ſit all the Princes and heavenly Nobles, the Saints and Prophets, the Apoſtles, and Witneſſes of Jeſus: Every one in his kingly Attire, upon the Throne of his Glory. Then ſhall
Joel 3. 11. to 15. Luke 19. 27. be fulfilled that which is written, *As for theſe my Enemies, that would not that I ſhould reign over them, bring them before me to ſlay them.*

When every one is thus ſet in his proper Place, the Judge on his Throne, with his Attendants, and the Priſoners coming up to Judgment: Forthwith there ſhall iſſue forth a mighty Fire and Tempeſt from before the Throne, which ſhall compaſs it round about. Which Fire ſhall be as Bars and Bounds to the wicked, to keep them at a certain diſtance from the Heavenly Majeſty. As *David* ſaith, *Our God will come, and not*
Pſal. 50. 3. *keep ſilence, a Fire ſhall devour before him, and it ſhall be very Tempeſtuous round about*
Dan. 7. 9. *him.* And again, *His Throne was like the Fiery Flame, and his Wheels like burning Fire. A Fiery Stream iſſued, and came forth from before him*, &c.

This Preparation being made, to wit, the Judge with his Attendance on the Throne; the Bar for the Priſoners, and the Rebels all ſtanding with ghaſtly Jaws, to look for what comes after: Preſently the Books are brought forth, to wit, the Books both of Death and Life. And every one of them Opened before the Sinners, now to be Judged and Condemned. For after that he had ſaid before, *A Fiery Stream iſſued, and came forth from before him*: He adds, *Thouſands,*
Dan. 7. 10. *Thouſands miniſtred to him, and ten Thouſand times ten Thouſand ſtood before him: The Judgment was ſet, and the Book was opened.* And again, *I ſaw a great white Throne, and him that ſate upon it, from whoſe Face, the Earth and the Heaven fled away, and there was found no more Place for them; and I ſaw the Dead, Small and Great, ſtand before God, and the Books were Opened: and another Book was Opened, which is the Book of Life. And the Dead were Judged out of the things that were written in the Books,*
Rev. 20. 11, 12. *according to their Works.*

He doth not ſay, the Book was opened, as of one, but the Books, as of many. And indeed, they are more than one, two, or three,

three, out of which the Dead ſhall in the Judgment be proceeded againſt.

Firſt then, there is the Book of the Creatures to be opened.

Secondly, The Book of God's Remembrance.

Thirdly, The Book of the Law.

And fourthly, The Book of Life. For by every one of theſe, that is, out of what is written in them, ſhall the World of the ungodly be judged.

And the Books were opened.

Firſt, The Book of the Creatures ſhall be opened, and that firſt as it concerns Man's Nature, and next, as it relates to all other Creatures. Firſt, he will ſhew in what the Principles of Nature were, as they were God's Creation; and how contrary to theſe Principles the World have walked, acted, and done. The Principles of Nature are concluded under theſe three general Heads.

The firſt Book opened in its firſt part.

Firſt, That Man by his own Natural Reaſon and Judgment, may gather, that there is a God, a Deity, a Chief, or firſt, or principal Being, who is over all, and ſupreme above all. This inſtinct, I ſay, Man meerly as he is a Rational Creature, findeth in himſelf; and hence it is, that all Heathens that mind their own Natural Reaſon, do conclude, that we are his Off-ſpring; that is, his Creation and Workmanſhip. That he made Heaven and Earth, and hath made of one Blood, all Nations of Men; Acts 17. 24, to 29. *That in him we live, and move, and have our Being*, &c.

It appears further, that Man by his own Nature, doth know that there is ſuch a God.

1. By his being able to judge by Nature, that there is ſuch a thing as Sin, as Chriſt ſaith, *Why do ye not even of your ſelves, judge that which is right?* As if he had ſaid, you are degenerated even from the Principles of Nature and right Reaſon; as *Paul* ſaith in another Place, *Doth not even Nature it ſelf* Luke 12. 57. *teach you.* Now he that can judge, that 1 Cor. 11. 14. there is ſuch a thing as Sin, it muſt of neceſſity be, that he underſtandeth that there is a God, to whom Sin is oppoſite; for if there be no God, there is no Sin againſt him, and he that knows not the one, knows not the other.

2. It is evident further, that Man by Nature knows that there is a God, by thoſe fits of Fear and Dread that is often begotten in themſelves, even in every Man that breatheth in this World; for they are by their own Conſciences and Thoughts convicted and reproved, judged and condemned, though they know neither *Moſes* nor *Chriſt*. *For the Gentiles which have not the Law, theſe are a Law to themſelves, and* Man's Nature is a Book, or Law to it ſelf. *ſhew the Works of the Law, written in their Hearts*; that is, by this very thing, they hold forth to all Men, that God created them in that State and Quality, that they might, in, and by their own Nature, judge and know, that there is a God. And it further ſheweth it ſelf, ſaith he, by thoſe Workings of Heart, Convictions of Conſcience, and Accuſations, that every Thought maketh within them, together with the Fear that is begotten in them, when they tranſgreſs, or do thoſe things that are irrational, or contrary to what they ſee they ſhall do. I might add further, that the Natural Proneneſs that is in all Men to *Devotion and Religion*, that is, of one kind or another, doth clearly tell us, that they by the Book of Nature, which Book is themſelves, do read, that there is one great and eternal God. Rom. 2. 14, 15.

Secondly, The ſecond Principle of Nature is, That this *God* ſhould by Man be ſought after, that they might enjoy Communion with him for ever. As I ſaid before, the Light of Nature ſheweth Man, that there is a great God, even God that made the World; and the end of its ſhewing him this is, that they might *ſeek the Lord, if happily they may feel after him, and find him, though he be not far from every one of them*, &c. Acts 17. 26, 27.

Thirdly, This Light of Nature teacheth, that Men between themſelves, ſhould do that which is juſt and equal. As *Moſes* ſaid, and that long before the Law was given, *Sirs, ye are Brethren, why do ye wrong one another?* as who ſhould ſay, you are of equal Creation, you are the ſame Fleſh; you both judge, that it is not equally done of any to do you wrong, and therefore ought to judge by the ſame Reaſon, that ye ought not to wrong one another. Acts 17. 26. Exod. 2. 13.

Now againſt every one of theſe three Principles, hath every Man in the whole World tranſgreſſed, as *Paul* ſaith; *For both Jews and Gentiles, are all under Sin.* For as touching the firſt, who is he that hath honoured, reverenced, worſhipped, and adored the living God, to the Height both of what they ſaw in him, and alſo according to the Goodneſs and Mercy they have as Men, received from him? *All have ſerved and worſhipped the Creature more than the Creator, who is bleſſed for ever, and ſo have walked contrary to, and have ſinned againſt this Bond of Nature, in this firſt Principle of it.* Rom. 3, 9. Rom. 1. 25

Secondly, Men inſtead of minding their own future Happineſs, as Nature teacheth, they have through their giving way to Sin and Satan, minded nothing leſs; for though Reaſon teacheth all Men to love that which is good and profitable, yet they contrary to this, have loved that which is hurtful and deſtructive. Yea, though Senſe teacheth to avoid the Danger that is manifeſt: Yet Man, contrary to Reaſon and Senſe both, even all Men have both againſt Light and Feeling, rejected their own Happineſs, as *Paul* ſaith, *Though they know the Judgments of God, that they which do ſuch things,* Rom. 1. 33

are

are worthy of Death: not only do the same, but take Pleasure in them that do them.

Thirdly, Man instead of doing Equity, and as he would be done by, which Nature it self teacheth: he hath given up himself to vile Affections, being filled, by refusing the Dictates of Nature, with all Unrighteousness, Fornication, Wickedness, Covetousness, Maliciousness, Envy, Murder, Debate, Deceit, Malignity, Whispering, Backbiting: to hate God, to be despiteful, proud Boasters, Inventors of evil things, disobedient to Parents, without Understanding, Covenant-breakers, without natural Affections, implacable, unmerciful. Rom. 1. 28 to 33.

And observe it, he doth not say, that all these things are by every Man put into Practice; but every Man hath all these in his Heart, which there defile the Soul, and make it abominable in the Sight of God. They are *filled with all Unrighteousness*, which also appears, as Occasion serveth, sometimes one of them, sometimes more. Now Man having sinned against that natural Light, Judgment, Reason, and Conscience, that God hath given him: Therefore, though as I said before, he neither knew *Moses* nor *Christ*, yet he shall perish: *As many*, saith Paul, *as have sinned without Law, they shall perish without Law.* Rom. 2. 12

Yea, here will Man be found, not only a *Sinner* against God, but an *Opposer* of himself, a Contradictor of his own Nature, and one that will not do that which he judgeth even of himself to be right. Their Sin is written upon the Tables of their own Hearts, *and their own Wickedness and Back-sliding, shall both correct and reprove them.* 2 Tim. 12. 25. Jer. 17. 1. Jer. 2. 19.

It is marvellous (if we consider) how curious a *Creature* Man was made of God: To behold how much below, besides and against that State and Place, Man acts and does in this State of Sin and Degeneracy. *Man in his Creation was made in the Image of God*; but *Man*, by reason of his yielding to the Tempter, hath made himself the very Figure and Image of the Devil. Man by Creation was made upright, and sinless; but Man by Sin, hath made himself crooked and sinful. Man by Creation, had all the Faculties of his Soul at Liberty, to study God his Creator, and his glorious Attributes and Being; but Man by Sin hath so bound up his own Senses and Reason, and hath given way for Blindness and Ignorance of God, so to reign in his Soul, that now he is captivated, and held bound in Alienation and Estrangedness, both from God, and all things truly spiritually good; *Because*, saith he, *That when they knew God, they glorified him not as God, but became vain in their Imaginations, and their foolish Hearts were darkened.* And again, *having the Understanding darkened, being alienated from the Life of God, through the Ignorance that is in them, through the Blindness of their Hearts.* Gen. 1. 25. Eccl. 7. 29. Rom 1. 21 Eph. 4. 18.

Now for this abuse of the Workmanship of God, shall Man be brought forth to the Judgment, shall be convicted, cast, and condemned as a Rebel, against both God, and his own Soul, as *Paul* affirmeth, and that when he reasoned but as a Man. Rom. 3. 5, 6.

When this Part of the Book touching Man's Nature, is opened, and Man convicted and cast by it, by reason of his sinning against the three general Principles thereof: then forthwith is the second Part of the *Book* opened, *which is the Mystery of the Creatures*; for the whole Creation that is before thee, are not only made to shew the Power of God in themselves, but also to teach thee, and to preach unto thee, both much of God and thy self; as also the Righteousness, and Justice of God against Sin; *For the Wrath of God is revealed from Heaven, against all Ungodliness, and Unrighteousness of Men, who hold the Truth in Unrighteousness, because that which may be known of God, is manifest in them; for God hath shewed it unto them; for the invisible things of him, from the Creation of the World, are clearly seen, being understood by the things that are made, even his Eternal Power and God-head: so that they are left without Excuse.* Rom 1. 18, 19, 20.

The Creation then of the World, namely of the *Heavens, Earth, Sun, Moon, Stars*, with all other the Creatures of God: They preach aloud to all Men, the Eternal Power and God-head of their Creator. *In Wisdom he hath made them all*; To be teachable, and carrying Instruction in them; and he that is wise and will understand these things, *even he shall understand the loving Kindness of the Lord; for the Works of the Lord are great, and sought out of all them that have Pleasure therein.* Psal. 8. 3. Psal. 104. 24. Psal. 107. Psal. 111. 2.

Secondly, As the Creation in general, preacheth to every Man something of God: So they do hold forth how Man should behave himself both to God, and one to another; and will assuredly come in, in the Judgment, against all those that shall be found Crossers, and Thwarters of what *God* by the Creatures doth hold forth to us.

As first, The Obedience of the *Creatures* both to *God* and thee; first to *God*, they are all in Subjection (set Devils and Men aside) even the very Dragons, and all Deeps, Fire, Hail, Snow, and Vapours, fulfilling his Word. Yea, the Winds and Seas obey him. Thus, I say, by their Obedience to *God*, they teach thee Obedience, and by their Obedience, shall thy Disobedience be condemned in the Judgment. Psal. 148. 7, 8. Psal. 147. 15, to 19. Mar. 4. 41.

2. Their Obedience to thee also, teacheth thee Obedience to all Superiours; *For every kind of Beasts, and of Birds, and Serpents, and things in the Sea, is tamed, and hath been tamed, and brought into Obedience by Mankind.* Man only remains untamed, and unruly, and therefore by these are condemned. Jam. 3. 7, 8.

Secondly, The Fruitfulneſs of all the *Creatures*, in their kind, doth teach and admoniſh thee to a fruitful Life to Godward, and in the things of his holy Word. *God* did but ſay in the Beginning, *Let the Earth bring forth Fruit, Graſs, Herbs, Trees, Beaſts, creeping things, and Cattle after their kind; and it was ſo.* But to Man he hath ſent his Prophets, riſing early, and ſending them, ſaying, *O do not this abominable thing that I hate*; but they will not obey. For if the Gentiles which have not the Law, do, by ſome Acts of Obedience, condemn the Wickedneſs of thoſe, who do by the Letter and Circumciſion break the Law, how much more ſhall the Fruitfulneſs of all the Creatures come in, in the Judgment againſt the whole World! As *Job* ſaith, *By the Obedience and Fruitfulneſs of the Creatures he judgeth*, (and ſo will he judge) the People.

Gen. 1. 15. 24.

Jer. 44. 4, 5.

Job 36. 27.

Job 36, 27, to 32.

Thirdly, The Knowledge and Wiſdom of the Creatures, do with a Check command thee to be wiſe, and do teach thee Wiſdom.

1. The Stork in the Heaven, the Swallow and the Crane, by obſerving the Time and Seaſon of their coming, do admoniſh thee to learn the time of Grace, and of the Mercy of God.

Jer. 8. 7.

2. The Ox and the Aſs, by the Knowledge they have of their Maſter's Crib, do admoniſh thee to know the Bread and Table of God, and both do and ſhall condemn thy Ignorance of the Food of Heaven.

Iſa. 1. 3.

Fourthly, The Labour and Toil of the Creatures, doth convict thee of Sloth and Idleneſs. *Go to the Ant, thou Sluggard, conſider her Ways, and be wiſe; for ſhe provideth her Food in the Summer, and layeth up againſt the Day of Trial.* But thou ſpendeſt the whole Summer of thy Life, in waſting both Time and Soul. *All things are full of Labour*, ſaith *Solomon*, only Man ſpendeth *all the Day idle, and his Years like a Tale that is told.* The Coney is but a feeble Folk, yet laboureth for a Houſe in the Rock, to be ſafe from the Rage of the Hunter. The Spider alſo taketh hold with her Hands, and is in King's Palaces. 'Tis Man only that turneth himſelf upon the Bed of Sloth, as the Door doth itſelf upon the Hinges: 'Tis Man, I ſay, that will neither lay hold on the Rock Chriſt, as the Coney doth teach, nor lay hold on the Kingdom of Heaven, as the Spider doth bid him.

Prov. 6. 6, 7.

Eccl. 1. 8. Mat. 20. 6. Pſ. 90. 9. Rom. 10. 21.

Prov. 30. 26, 28. Joh. 5. 40.

Fifthly, The Fear that is in all Creatures, when they perceive that Danger is near, it teacheth Men to fly from the Wrath to come; *In vain is the Snare laid in the Sight of any Bird*; but Man, Man only is the *fool-hardy Creature*, that layeth wait for his own Blood, and that lurketh privily for his own Life. How, I ſay, will every Creature fly, run, ſtrive, and ſtruggle to eſcape the Danger it is ſenſible of? 'Tis Man only that delighteth to dance about the Mouth of Hell, and to be knowingly ſmitten with Satan's Snare.

Prov. 1. 17, 18.

Rom. 1. 33

Sixthly, The Dependance that all the Creatures have upon God: They teach thee to depend on him that made thee; yea, and will in the Judgment condemn thee for thy unlawful Practices, and Dealings for thy Preſervation. *The young Ravens ſeek their Food from God*, and will condemn thy lying, cheating, over-reaching, defrauding, and the like; they provide neither Store-houſe nor Barn; but thou art ſo greedy of theſe things, that thou for them ſhutteſt thyſelf out of the Kingdom of Heaven.

Pſ. 147. 9. Job 38. 41 Luke 12. 24. Prov. 17. 16.

Seventhly, The Love and Pity that is in their Hearts to their Young, and one another, will judge and condemn the Hardheartedneſs that is in thee to thy own Soul. What ſhall I ſay? *The Heavens ſhall reveal thy Iniquity, and the Earth ſhall riſe up againſt thee.* That is, all the Creatures of God, they will by their Fruitfulneſs and Subjection to the Will of their Creator, judge and condemn thee for thy Diſobedience, and Rebellion againſt him.

Job 20. 27.

Now as theſe Creatures do every Day call unto thee, and lay before thee theſe things: So he hath for thy awakening, in caſe thou be aſleep, and ſenſeleſs, Creatures of another Nature, as

1. Thy Bed when thou lyeſt down in it, preacheth to thee thy Grave; thy Sleep, thy Death, and thy riſing in the Morning, thy Reſurrection to Judgment.

2. The Gaol that thou ſeeſt with thine Eyes, and the Felons that look out at the Grate, they put thee in mind of the Priſon of Hell, and of the dreadful State of thoſe that are there.

Job 14. 12 Job 17. 13 Iſa. 26. 19.

3. The Fire that burns in thy Chimney, it holds forth the Fire of Hell unto thee.

Luke 12. 58, 59.

4. The ugly Smell, Stench and Steam of the burning Brimſtone, it ſhews thee the loathſome, odious and dreadful Torments of Hell.

Iſa. 10. 16. Rev. 20. 14. Rev. 19. 20.

The Darkneſs of the Night in ſolitary Places, and the Fears that do commonly haunt thoſe that walk therein: it preacheth to thee the Fears and Frights, the Scares and Amazements, that will for ever attend all damned Souls.

Mat. 8. 12. Deut. 28. 65, 66, 67.

6. By thy delighting when thou art cold, to lay Sticks on the Fire to warm thyſelf, not caring how fiercely they flame therein, ſo thou canſt be warm, and be refreſhed thereby: by this, I ſay, God preacheth to thee, with what Delight he will burn Sinners in the Flames of Hell, for the eaſing of his Mind, and the Satisfaction of his Juſtice. *Ah!* ſaith he, *I will eaſe me of my Adverſaries, and avenge me of mine Enemies.*

Iſa. 1. 24

7. Yea, by thy blowing the Fire, that it may faſten upon the Wood the better: thou preacheſt to thy ſelf, how God will blow the Fire of Hell by the rigour of his Law, to the end, it may by its Flames, to purpoſe, kindle upon damned Sinners.

Iſa. 3. 33.

All

All these things, as inconsiderable and unlikely as they may appear to you now, yet in the Judgment, will be found the Items, and warning Words of God to your Souls. And know, that he who could overthrow the Land of *Egypt*, with Frogs, Lice, Flies, Locusts, &c. will overthrow the World, at the last Day, by the *Book* of the *Creatures*; and that by the least, and most inconsiderable of them, as well as by the rest. This Book of the Creatures, it is so excellent, and so full, so easy, and so suiting the Capacity of all, that there is not one Man in the World, but is catched, convicted, and cast by it. This is the Book, that he who knows no Letters may read in: yea, and that he who neither saw New-Testament, nor Old, may know both much of God, and himself by. 'Tis this Book, out of which generally, both *Job* and his Friends did so profoundly discourse of the Judgments of God, and that out of which God himself did so convincingly answer *Job*. *Job* was as perfect in this Book, as we are many of us in the Scriptures; yea, and could see further by it, than many now a days do see by the New-Testament and Old. This is the Book, out of which both Christ, the Prophets, and Apostles, do so frequently discourse by their Similitudes, Proverbs, and Parables: as being the most easie Way to convince the World, though by reason of their Ignorance, nothing will work with them, but what is set on their Heart by the Holy Ghost.

One Word further, and I have done with this, and that is, God hath sealed the Judgment of the World by the Book of the Creatures, even by Man's own Carriage unto such of them, which through any Impediment, have disappointed his Expectations. As thus, if thou hast but a Tree in thy Orchard, that neither beareth Fruit, nor ought else that is good: Why, thou art for hewing it down, and for appointing it as Fewel for the Fire: Now thou little thinkest that by thy thus judging, thou shouldest pass Sentence upon thy own fruitless Soul; but it is so, *For now is that Ax laid to the Roots of the Trees, and every Tree that bringeth not forth good Fruit, is hewn down, and cast into the Fire.* For as truly as thou sayest of thy fruitless Tree, cut it down, why doth it cumber the Ground? So truly doth thy Voice cause Heaven to eccho again upon thy Head: *Cut him down, why doth he cumber the Ground?*

Mat. 3. 10. Luke 13. 6, 7, 8. Ezek. 15. 1, to 9.

Further, The inclination of thy Heart towards fruitless and unprofitable Creatures, doth fore-preach to thee, the Inclination of the Heart of God towards thee in the Judgment: If thou hast either Cow, or any other Beast, that is now unprofitable to thee, though thou mayst suffer them for some time to be with thee, as God suffereth Sinners in the World, yet all this while thy Heart is not with them; but thou wilt take thy time to clear thy Hands of them. Why, just so shall thy Judgment be, as God saith, *Though* Moses and Samuel *stood before me*, that is, *to pray me to spare this People, yet my Heart could not be towards them, therefore cast them out of my sight, and let them go forth.*

Jer. 15. 1. Ezek. 14. 13, 14.

Thus I say, will God judge the World at the last Day; he will open before them, how they have degenerated and gone back from the Principles of Nature, in which he created them. Also how they have slighted all the Instructions that he hath given them, even by the Obedience, Fruitfulness, Wisdom, Labour, Fear and Love of the Creatures; and he will tell them that as to their Judgment, they themselves have decided it, both by their cutting down that which was fruitless, and by the withdrawing of their Hearts from those things, which to them were unprofitable: *As therefore the Tares are gathered, and burned in the Fire, so shall it be in the end of the World.* As Men deal with Weeds, and rotten Wood, so will *God* deal with Sinners in the Day of Judgment: And will bring in, I say, all the Counsels and Warnings he hath given Men by these things, both to clear up, and to aggravate their judgment to them.

The second Book that will be opened at this Day, it will be the *Book* of *God's* Remembrance. For as God hath in his *Remembrance*, Recorded all and every particular good thing that his own People have done to and for his Name, while they were in this World: So he hath in his Remembrance, Recorded all the Evil and Sin of his Adversaries; *even every thing.* Now *God's Remembrance* is so perfect every way, that it is impossible that any thing should be lost that is committed to it to be kept, and brought forth to the Judgment at the time appointed; for as a thousand years are but as yesterday, with his Eternity: So the Sins that have been committed thousands of Years since, they are all so firmly fixed in the *Remembrance* of the Eternal God, that they are always as fresh and clear in his Sight as if they were but just now in committing. He calleth again the things that are past, *and hath set our most secretest things in the Light of his Countenance.* As he also saith in another Place, *Hell it self is naked before him, and Destruction hath no Covering.* That is, the most secret, cunning and hidden Contrivances of the most subtil of the Infernal Spirits, which yet are far more slethy than Men, to hide their Wickedness; yet, I say, all their Ways, Hearts, and most secret doings, are clear, to the very bottom of them, in the Eyes of the great God. *All things are open and bare, before the Eyes of him with whom we have to do; who will bring to Light the hidden things of Darkness, and will make manifest the Counsels of the Heart.*

Mal. 3. 16.

The Book of God's Remembrance opened. Eccles. 12. 14.

Eccles. 3. 15. Ps. 90. 8. Job 26. 6.

Heb. 4. 13 1 Cor. 4. 5.

Ye

Ye that ſay, the Lord ſhall not ſee, neither ſhall the God of *Jacob* regard it; Underſtand, O ye brutiſh among the People, and ye Fools, when will ye be wiſe? *He that planted the Ear, ſhall not he hear? He that formed the Eye, ſhall not he ſee? He that chaſteneth the Heathen, ſhall not he correct? He that teacheth Man Knowledge, ſhall not he know? Can any hide himſelf in ſecret Places, that I ſhould not ſee him?* that is, when he is committing Wickedneſs, *ſaith the Lord, Do not I fill Heaven and Earth, ſaith the Lord?*

Pſ. 94. 7, 8, 9, 10. See alſo, Hoſ. 7. 2. & 8. 13. Jer. 23. 24.

Now to know and ſee things, it is the cauſe among Men, of their Remembrance. Wherefore, God to ſhew us that he will remember all our Sins, if we die out of Chriſt, he tells us, that he knoweth, and ſeeth them all, and therefore muſt needs remember them; for as is his Sight and Knowledge, ſo is his Remembrance of all things.

When this Book of his Remembrance therefore is opened, as it ſhall be in the Judgment: Then ſhall be brought forth of their hidden holes, all things whatſoever hath been done ſince the World began, whether by Kingdoms in general, or Perſons in particular. Now alſo ſhall be brought forth to open view, all the Tranſactions of God and his Son, among the Sons of Men, and every thing ſhall be applied to every particular Perſon, in Equity and Juſtice, to whom they belong: The Sins that thou haſt committed ſhall be thy own, and thou thy ſelf ſhalt bear them. *The Lord is a God of Knowledge, and by him Actions are weighed.*

It will be marvellous to behold, how by thouſands, and ten thouſands, God will call from their ſecret Places, thoſe Sins that one would have thought had been dead and buried, and forgotten; yea, how he will ſhew before the Sun, ſuch things, ſo baſe and ſo horrid, that one would think it was not in the Hearts of any to commit; for all is recorded in the Book of *God's Remembrance.* While Men are here, they have a thouſand Tricks to preſent themſelves one to another, far more fair and honeſt than they are, or ever were. As Chriſt ſaid to the *Phariſees, Ye are they who juſtify yourſelves before Men, but God knoweth your Hearts.* I, God knoweth indeed, what a Neſt, what a Heap, what Swarms; yea, what Legions of helliſh Wickedneſſes, there is with Power lurking, like *Cockatrices*, in thoſe Men, that one would ſwear a thouſand times, are good and honeſt Men. The Way of Men in their Sins, *It is like an Eagle in the Air, a Serpent upon the Rock, a Ship in the midſt of the Sea, and of a young Man with a Maid*, ſaith *Solomon.* That is, hiddenly, cloſely, covertly, burying all under fair Pretences, wipeth their Mouths in the Cloſe of their Evil, ſaying, *I have done no Wickedneſs.*

Luke 16. 15.

Prov. 30. 19, 20.

But this though it may ſerve for the Time preſent, and no longer, God will not be deluded, nor blinded, nor mocked, nor put off. *They conſider not that I remember all their Wickedneſs*, ſaith he, *but I will reprove thee, and will ſet them in order before thine Eyes.* Here will be laid open the very Heart of *Cain* the Murderer, of *Judas* the Traytor, of *Saul* the Adverſary of *David*, and of thoſe that under Pretences of Holineſs, have perſecuted Chriſt, his Word and People. Now ſhall every Drunkard, Whoremaſter, Thief, and other wicked Perſon be turned their inſide outward; their Hearts right open, and every Sin, with every Circumſtance of Place, Time, Perſon with whom, with the Cauſes alſo that drew them to the Commiſſion of every Evil, be diſcovered to all. Here will be no hiding yourſelves behind Curtains, nor no covering yourſelves with the black and dark Night. If I ſay, Surely the Darkneſs ſhall cover me, even the Night ſhall be light about me; yea, (O God) Darkneſs hideth not from thee, but the Night ſhineth as the Day, the Darkneſs and Light are both alike unto thee.

Gal. 6 7.

Hoſ. 7. 2. Pſ. 50. 21.

Pſal. 1. 9, 11, 12.

The piercing Eye of God beholds all Places, Perſons and Things; the holy Hand of his Juſtice writeth them down in the Book of his *Remembrance*; and by his Power and Wiſdom, will he open and read to all Men exactly, diſtinctly, and convincingly, whatever hath paſſed from them, or been done by them in their whole Life; *For, for all theſe things God will bring thee into Judgment.* Again, as God will bring out of the Book of his *Remembrance*, whatever hath paſſed from thee, againſt him; ſo alſo will he then bring forth by the ſame Book, all Things and Carriages of his towards thee.

Eccl. 11. 9.

Here will he bring to thy Mind every Sermon thou haſt heard, every Chapter thou haſt read, every Conviction thou haſt had on thy Conſcience: and every Admonjtion that hath been given thee in all thy Life, when thou waſt in the Land of the Living.

Now will God lay open before thee, what Patience he extended to thee, how he let thee live one Year, two Years, ten, yea twenty and twenty Years, and all to try thee. Yea, now alſo will he bring to thy View, how many Times he warned, rebuked, threatned, and chaſtiſed thee for thy Wickedneſs; how many awakening Providences and Judgments he continually laid before thy Face; yea, how many a time thou didſt like *Balaam* run upon the Point of the Sword of Juſtice, and how he gave back, as being loth to kill thee.

Num. 22. 23, to 34.

Now alſo again ſhall be brought before thee and all Men, how many Strugglings God had with thy Heart, on thy Sick-bed, to do thee good; yea, and at ſuch times, how many Vows, Promiſes, Engagements, and Reſolutions thou madeſt before God, to turn, if he would releaſe thee from thy Affliction, and take off his Rod from thy

Back:

Mat. 5. 1, to 6. Back: And yet how thou didſt like the Man poſſeſſed, break, and ſnap in twain all theſe Chains of Iron, with which thou hadſt bound thy Soul; and that for a very Luſt and Sin. Here alſo will be opened before thee, how often thou haſt ſinned againſt thy Light and Knowledge; how often thou haſt laid violent Hands on thy own Conſcience; how often thou haſt laboured to put out that Light that hath ſtood in thy way, to hinder thee from ſinning againſt thy Soul. Ah Lord, what a Condition will the Chriſtleſs Soul be in at this Day? how will every one of theſe things afflict the damned Soul? they will pierce like Arrows, and bite like Serpents, and ſting like an Adder. With what Shame will that Man ſtand before the Judgment Seat of Chriſt, who muſt have all things he hath done againſt God, to provoke the Eyes of his Glory to Jealouſy, laid open before the whole Hoſt of the heavenly Train! It would make a Man bluſh to have his Pockets ſearched for things that are ſtolen, in the midſt of a Market, eſpecially if he ſtand upon his Reputation and Honour. But thou muſt have thy Heart ſearched, the bottom of thy Heart ſearched; and that, I ſay, before thy Neighbour, whom thou haſt wronged, and before the Devils, whom thou haſt ſerved; yea, before God, whom thou haſt deſpiſed, and before the Angels, thoſe holy and delicate Creatures, whoſe holy and chaſte Faces will ſcarce forbear bluſhing, while God is making thee vomit up all thou Job 20. 12, 13, 14, 15. haſt ſwallowed; *for God ſhall bring it out of thy Belly.*

For as for God to forget Iniquity, is one of the chief Heads of the Covenant of Grace, and is an Argument of the higheſt Nature, to beget, and to continue Conſolation in the Godly: So the Remembrance of Iniquity, by the Lord, it is one of the heavieſt Loads and Judgments that can befal any poor Pſ. 130. 3. Creature. *Lord*, ſaith the Prophet, *remember not againſt us former Iniquities.* And again, *If thou Lord, ſhouldeſt mark Iniquity, O Lord, who ſhall ſtand?* And the Reaſon is, becauſe that which the Lord forgetteth, is forgiven forever; but that which he remembreth, it is charged forever, and nothing can take it away. *Though thou waſh* Heb. 8. 12. *thee with Nitre, and take thee much Soap,* Rom. 4. 6, 7, 8. *yet thine Iniquity is marked before me, ſaith* Jer. 2. 22. *the Lord God.*

The third Book that will at this day be opened, and out of which God will judge the World; it is the Book of the Law, or ten Words given forth on the Mount *Sinai.* But this Book will more ſpecially concern thoſe that have received it, or that have had Knowledge thereof. Every one ſhall not be judged by this Book, as there delivered, though they ſhall be judged by the Works of it, which are written Rom. 2. 14. in their Hearts. *As many as have ſinned* Rom. 2. 12. *without Law, ſhall periſh without Law; and they that have ſinned in the Law ſhall be judged by the Law.* That is, the Heathens that never knew the Law, as delivered on *Sinai*, they ſhall be judged by the Law, as it was written in Man's Heart in his Creation, (which is comprized within the Book of the Creatures;) but thoſe that have Knowledge of the Law as delivered on *Sinai*; they ſhall be judged by the Law as there given.

Now then this Book when it is opened at the Day of Judgment, it will to thoſe to whom it eſpecially relates, be a moſt terrible Law, far ſurpaſſing the two aforementioned. This Law, as I may ſo ſay, it is the chief and moſt pure Reſemblance of the Juſtice and Holineſs of the heavenly Majeſty, and doth hold forth to all Men the Sharpneſs and Keenneſs of his Wrath above the other two that I have before mentioned. I ſay, both becauſe it hath been delivered more plain and open, both as to the Duty enjoyned, and the Sin prohibited; and therefore muſt of Neceſſity fall with the more Violence upon the Head of all that ſhall be found within the Compaſs of it. This Law, it hath in it to be opened at this day theſe two general Heads: Firſt, A Diſcovery of the Evil of Sin, that is ſo againſt plain Light and Truth.

And Secondly, A Diſcovery of the Vanity of all things that will at this day be brought by Sinners, for their Help and Plea at the Judgment. Alas, who can but imagine, that the poor World, at the day of their Arraignment, ſhould muſter up all that ever they can think of, as Arguments to ſhelter them from the Execution of that fierce Wrath, that then with ſinking Souls they will ſee prepared for them?

As to the firſt of theſe, the Apoſtle tells us, that *the Law was added, that the Offence might abound*, or be diſcovered what it is. As he ſaith again, *I had not known* Rom. 7. 7. *Sin but by the Law.* Thus it is in this Life, and thus it will be in the Day of Judgment; that is, thoſe that ſee Sin, and that in its abounding Nature, and in its exceeding Sinfulneſs, they muſt ſee it by the Law, for that is indeed the *Glaſs by* Jam. 1. 22, to 26. *which God diſcovereth Sin*, and the filthy Spots of Leproſy that are in the Soul. Now thoſe that have not the Happineſs to ſee their Sin by the Law in this Life, while there is a Fountain of Grace to waſh in, and be clean; they muſt have the Miſery to ſee it at the Judgment, when nothing is left but Miſery and Pain, as the Puniſhment for the ſame. At which day thoſe little Tittles of this holy Law, that now Men ſo eaſily look over, and ſin againſt with Eaſe, they will every one of them appear with ſuch Dread, and with ſuch flaming Juſtice againſt every Offence committed; that if Heaven and Earth itſelf ſhould ſtep in to ſhelter the Sinner from the Juſtice and Wrath due to Sin, it would turn them up

Rom. 5. 20. Rom. 7. 13.

Luke 16. 17. by the Roots. *It is eaſier for Heaven and Earth to paſs away, than for one Tittle of the Law to fail.* If there appeared ſuch Flames, ſuch Thunderings and Tempeſts, as there were at the giving of the Law: what Flames and Blackneſs will there appear at the Execution thereof? And if at the giving of the Law there appeared ſo much Holineſs and Juſtice, that it made Exod. 19. 16. Heb. 11. 21. all *Iſrael* fly: yea, *holy* Moſes *exceedingly fear and quake*: what will become of theſe that God ſhall judge by the Rigour of this Law in the Day of Judgment?

O what Thunderings and Lightnings, what Earthquakes and Tempeſts will there be in every damned Soul at the opening of this Book? Then indeed will God viſit them with *Thunder and Earthquake, and great Noiſe; with Storm and Tempeſt, and the Flame of a devouring Fire.* For *behold,* Iſa. 29. 6. Iſa. 66. 15. ſaith the Prophet, *the Lord will come with Fire, and with his Chariots, like a Whirlwind, to render his Anger with Fury, and his Rebukes with Flames of Fire.*

The Lord will come with Fire, that is, in the flaming heart of his Juſtice and Holineſs againſt Sin and Sinners, to execute the rigour of his threatnings upon their periſhing Souls.

Secondly, The ſecond general Head, that is contained in this Law, to be opened at this Day, is its Exactneſs and Purity, and Strickneſs as to all acts of good that any poor Creature hath done in this Life, whereby he in the Judgment will think to ſhelter, or ſecure himſelf from the Wrath of *God.* This is the Rule, and Line, and Plummet, whereby every act of every Man, ſhall be meaſured; and he whoſe Righteouſneſs is not found every way anſwerable to this Law, which all will fall ſhort of, but they that have the Righteouſneſs of *God* by Faith in *Jeſus Chriſt*: He Rom. 3. 21, 22. Iſa. 28. 17, 18. muſt periſh, as he ſaith, *Judgment alſo will I lay to the Line, and Righteouſneſs will I lay to the Plummet, and the Hail ſhall ſweep away the refuge of Lies, and the Water ſhall overflow the hiding places.* That is, though Men may now ſhelter themſelves under legal Repentance, cold Profeſſion, good Meaning, Thinkings, and Doings: Yet all theſe Things muſt be meaſured, and weighed in the Ballance of God's moſt Righteous Law: And as I ſaid, whatever in that Day, is not found the Righteouſneſs of God, it will be found a refuge of Lies, and will be drowned by the overflowing of the Wrath of *God*, as the Wa- Mal. 4. 1. ters of *Noah* overflowed the World. And hence it is, that all the ungodly will at this Day, be found as ſtubble, and the Law as Deut. 33. 2 Iſa. 30. 27. Fire. As it ſaith, *From his right hand went a fiery Law.* And again, *His Lips are full of Indignation, and his Tongue as a devouring Fire.* For as fire, where it ſeizeth, doth burn, eat, deſtroy, devour and conſume; So will the Law, all thoſe that at this Day, ſhall be found under the Tranſgreſſion of the leaſt Tittle of it. It will be with theſe Souls at the Day of Judgment, as it is with thoſe Countreys that are over-run with moſt mercileſs Conquerors, who leave not any thing behind them, but ſwallow up all with Fire and Sword, *For by Fire, and by his Sword, will* Iſa. 66. 16. *the Lord plead with all Fleſh, and the ſlain of the Lord ſhall be many.* There are two Joel 3. 13. Rev. 14. 15, to 21. Things at the Day of Judgment, will meet in their heighth and utmoſt ſtrength, and they are *Sin* and the *Law*; for the Judgment will not be, till the iniquity of the World be full ripe.

Now then, when Sin is come to its full, having play'd all its pranks, and done all the miſchief it can againſt the Lord of *Glory*: Then *God* brings forth the *Law*, his Holy and Righteous Law, one of which will now reign for ever, that is, either the Law or Sin: Wherefore Sin and Sinners, they muſt tremble with all that help, and hold them up; for God will *magnifie the Law, and make it honourable.* Iſa. 42. 21. That is will give it the Victory over the World for ever; for that is Holy, Juſt, and Good: They are unholy, unjuſt and bad. Therefore by this Law, *will the Lord rain ſnares, fire and brimſtone, and a horrible* Pſal. 11. 5, 6. *tempeſt, this ſhall be the portion of their Cup.* Let no Man ſay then, that becauſe *God* is ſo famous in his Mercy and Patience, in this Day of his *Grace*, that therefore he will not be fierce and dreadful in his Juſtice, in the Day of Judgment; for Judgment and Juſtice, is the laſt Thing that God intends to bring upon the Stage, which will then be to the full as terrible, as now his Goodneſs and Patience, and long ſufferance, is admirable. Lord, who knoweth the Power of thine anger? even according to Pſal. 90. 11 thy fear, ſo is thy Wrath.

You may ſee, if you will, a few of the Sparks of the Juſtice of *God* againſt Sin and Sinners: By his caſting off Angels for Sin, from Heaven to Hell; by his drowning 2 Pet. 2. 4, 5, 6. Jude 6. 7. the old World; by his burning of *Sodom* and *Gomorrah* to aſhes; *condemning them with an overthrow, making them an example to thoſe that after ſhould live ungodly.*

For whatſoever the Law ſaith, it ſaith it to them that are under the Law, that e- Rom. 3. 19 very mouth may be ſtopped, and all the World become guilty before *God.*

Moſes ſeems to wonder, that the Children of *Iſrael* could continue to live, when they did but hear the Law delivered on the Mountain; *Did ever People,* ſaith he, Deut. 4. 7. *hear the Lord ſpeak out of the midſt of the Fire, as thou haſt done, and live?* O that ye did but know the Law and the wonderous Things that are written therein, before the Lord cauſe that fearful Voice to be heard, *Curſed is every one, that continueth not in every thing that is written in the Book of the Law to do them:* Which Curſe muſt

must fall on all that walk not in all the Commandments of God, *without iniquity*, which none do, I say, but they that walk in Christ, who hath alone fulfilled them all.

Gal. 3.10. Ezek. 33.15. Col. 2.10.

The *Law* is that which standeth at the Entrance of the Paradise of God, as a flaming Sword turning every way to keep out those that are not Righteous with the Righteousness of God; that have not skill to come to the Throne of Grace by that new and living Way which he hath consecrated for us through the Veil; that is to say, his Flesh: for though this Law, I say, be taken away by Christ Jesus, for all that truely and savingly believe; yet it remains in full Force and Power in every tittle of it, against every Soul of Man, that now shall be found in his Tabernacle; that is, in himself, and out of the Lord Jesus; it lieth, I say, like a Lion rampant at the Gates of Heaven, and will roar upon every unconverted Soul, fiercely accusing every one, that now would gladly enter in through the Gates into this City. So then, he that can answer all its most perfect and legal commands, and that can live in the midst of devouring fire, and there enjoy God and solace himself; he shall dwell on high, and shall not be hurt by this Law: *His place of defence shall be the Munitions of Rocks; bread shall be given him, and his waters shall be sure; thine Eyes shall behold the King in his beauty, they shall see the Land that is very far off.* Blessed then is he whose Righteousness doth answer every point of the Law of God, according to 1 *Cor.* 1. 30. he shall be able to escape all those things that shall come to pass, and to stand before the Son of Man; for in himself, our *God* is a consuming Fire, and Man out of Christ, is but as stubble, chaff, thorns, briars, and fuel for the Wrath of this holy and sinner-consuming *God* to seize upon for ever. Who can stand before his indignation? Who can abide the Fierceness of his anger; his fury is poured out like Fire, and the Rocks are thrown down by him.

Gen. 3.24. Heb. 1.19, 20. Joh. 5.45. Isa. 33.14, to 18. Nah. 1.6. Heb. 12.29. Mal. 4.1. Mat. 3.12. Heb. 6.7,8. Isa. 27.4. 2 Sam. 23.6,7.

Now when these three Books are thus opened, there will without doubt, be sad throbbing and pricking in every heart that now stands for his Life, before the Judgment Seat of Christ the Righteous Judge; and without all question, they will be studying a thousand ways to evade and shift the stroke, that by the Sin that these three Books do charge them with, will immediately fall upon them.

But now to cut off all these at a blow, forthwith appear the *Witnesses*, who are ready to evince, and make full and Soul-killing proof of every particular charged against them.

The Witnesses give in their Evidence.

And the first is, *God* himself; *I*, saith he, *will be a swift Witness against the Sorcerers, and against the Adulterers, and against false Swearers, and against those that oppress the hireling of his Wages; the Widow and the Fatherless, and that turn aside the stranger from his right, and that feareth not me, saith the Lord.* Mal. 3. 5.

This must needs be of great sway with every Soul, that *God* should now come in. I will Witness, saith *God*, that these things of which you are accused before the Judge, are true. I have seen all, know all, and write down all. There hath not been a thought in your Heart, nor a word in your Tongue, but I have known it altogether, *All things have always been open, and naked to mine Eye.* Yea, my Eye-lids try the Children of Men, I have known your down-sitting, and your up-rising, and have understood your thoughts afar off. I have compassed your path, and am well acquainted with all your ways.

1. You have not continued in that state of Nature in which I did at first create you: You have not liked to retain that knowledge and understanding of God that you had, and might have had, by the very Book of the Creatures. You gave way to the Suggestions of fallen Angels, and so your foolish Hearts were darkened and alienated, and estranged from *God*. Heb. 4.13. Psal. 11.4. Psal. 139. 1, to 5. Eccles. 7. 29. Rom. 1.

2. All the Creatures that were in the World, have even condemned you, they have been fruitful, but you fruitless; they have been fearful of danger, but you fool hardy; they have taken the fittest opportunity for their own Preservation, but thou hast both blindly, and confidently gone on to thy Punishment. Prov. 22.3

3. Touching the Book of my *Remembrance*, who can contradict it? *Do not I fill Heaven and Earth*, saith the Lord? Was not I in all Places to behold, to see, and to observe thee in all thy Ways? My Eye saw the Thief and the Adulterer, and I heard every Lye and Oath of the Wicked. I saw the Hypocrisy of the Dissembler. *They have committed Villany in Israel, and have committed Adultery with their Neighbours Wives, and have spoken lying Words in my Name, which I have not commanded them, even I know and am a Witness*, saith the Lord. Jer. 29.23.

4. God will also come in against them for their transgressing his Law, even the Law which he delivered on Mount *Sinai*; he will, I say, open every Tittle thereof in such Order and Truth, and apply the Breach of each particular Person with such convincing Arguments, that they will fall down silenced for ever. Every Mouth shall be stopped, *and all the World shall become guilty before God.*

Secondly, There is yet another Witness, for the condemning the Transgressors of these Laws, and that is *Conscience*: their Consciences also bearing Witness, saith the Apostle. Conscience is a thousand Witnesses. Conscience, it will cry *Amen* to every Word that the Great God doth speak against 1 John 3.

Rom. 2. 14. 15. againſt thee. Conſcience is a terrible Accuſer, it will hold Pace with the Witneſs of God, as to the Truth of Evidence to a Hair's Breadth. The Witneſſes of Conſcience, it is of great Authority, it commands Guilt, and faſtneth it on every Soul which it accuſeth. And hence it is 1 John 3. 20. ſaid, *If our Hearts or Conſcience accuſe us.* Conſcience will thunder and lighten at this Day; even the Conſciences of the moſt Pagan Sinners in the World, will have ſufficiently wherewith to accuſe, to condemn, and to make Paleneſs appear in their Faces, and breaking in their Loins, by reaſon of the Force of its Conviction. O the Mire and Dirt that a guilty Conſcience, when it is forced to ſpeak, will caſt up and throw out before the Judgment Seat: It muſt out, none can ſpeak Peace, nor Health to that Man upon whom God hath let looſe his own Conſcience. *Cain* will Gen. 4. 13. now cry, *My Puniſhment is greater than I* Mat. 27. 3. *can bear*; Judas *will hang himſelf*; *and both* Dan. 5. 6. Acts 24. 25. Belſhazzar *and* Felix *will feel the Joints of* 1 Kings 2. 44. *their Loyns to be looſened, and their Knees to ſmite one againſt another when Conſcience ſtirreth.* When Conſcience is once thoroughly awakened, as it ſhall be before the Judgment Seat; God need ſay no more to the Sinner, than *Solomon* ſaid to filthy *Shimei*, *Thou knoweſt all the Wickedneſs that thy Heart is privy to.* As who ſhould ſay, thy Conſcience knoweth, and can well inform thee of all the Evil and Sin that thou art guilty of. To all which it anſwereth, even as Face anſwereth to Face in a Glaſs; or as an Eccho anſwereth the Man that ſpeaketh; as faſt I ſay as God chargeth, Conſcience will cry out, guilty, guilty, Lord, guilty of all, of every whit; I remember clearly all the Crimes thou layeſt before me. Thus, I ſay, will Conſcience be a Witneſs againſt the Soul in the day of God.

Thirdly, As God and Conſcience will at this day be moſt dreadful Witneſſes againſt the ſinful Man: ſo alſo will thoſe ſeveral *Thoughts* that have paſſed through Man's Heart, be a *Witneſs* alſo againſt him. As he ſaid before, *Their Conſcience alſo bearing* Rom. 2. 14, 15. *Witneſs, and their Thoughts the mean while accuſing, or elſe excuſing one another, in the Day when God ſhall judge the Secrets of Men by Jeſus Chriſt, according to the Goſpel.*

The Thoughts come in as a Witneſs for God againſt the Sinner, upon the Account of that Unſteadineſs and Variety that was in them, both touching God and their own ſelves. Sometimes the Man thinks there is no God, but that every thing hath its Riſe of itſelf, or by Chance or Fortune: Pſal. 14. 1. *The Fool hath ſaid in his Heart, there is no God.*

Sometimes again they think there is a God; but yet they think and imagine of him falſly. *Thou thoughteſt that I was al-* Pſal. 50. 21. *together ſuch a one as thyſelf*, ſaith God, *but I will reprove thee.*

Men think, that becauſe they can ſin with delight; that therefore God can let them eſcape without Puniſhment. Nay, oftentimes they think, that God doth either quite forget their Wickedneſs, or elſe that he will be pleas'd with ſuch Satisfaction as they are pleaſed to give him, even a few howling Prayers, feigned and hypocritical Tears and Weepings, which paſs from them, more for Fear of the Puniſhment of Hell-fire, than becauſe they have Hoſ. 7. 14. offended ſo holy, ſo juſt, and ſo glorious a Mal. 2. 13. God, and ſo loving and ſo condeſcending a Jeſus.

Sometimes again they have had right Thoughts of ſomething of God, but not of him together: either thinking ſo of his Juſtice, as to drive them from him, and alſo cauſe them to put him out of their Mind: Job 21. 14. Or elſe ſo thinking of his Mercy, as that they quite forget his Holineſs and Juſtice. Now both theſe are but baſe Thoughts of God, and ſo erroneous and ſinful Thoughts.

Sometimes alſo they have pretty right Heb. 6. 2, 3, 4. Thoughts of God, both as to Juſtice and Heb. 10. 26. Mercy, but then through the Wretchedneſs of their unſatisfied Nature, they, a- 2 Pet. 2. 20. gainſt this Light and Knowledge, do with ſhut Eyes and hardened Hearts, ruſh fiercely, knowingly and willingly again into their Sins and Wickedneſs.

Secondly, As Men have theſe various *Thoughts* of God, ſo alſo their *Thoughts* are not ſteddy about themſelves.

1. Sometimes they think they are Sinners, and therefore they have Need of Mercy.

2. Sometimes again they think they are Mark 10. 17, to 23. Righteous, and ſo have not ſo much need; mark, and yet both alike rotten and baſe; becauſe as the laſt is altogether ſenſeleſs; ſo the firſt is not at all ſavingly ſenſible.

3. Sometimes again they think they are Luke 18. 11, 12. Gods, that they ſhall never die, or that if they do die, yet they ſhall never riſe again; or if they do riſe again, yet they ſhall be Ezek. 28. 1, to 7. ſaved, though they have lived vilely, and 1 Cor. 15. 12. in their Sins all the days of their Life. Now I ſay every one of theſe *Thoughts*, with ten Deut. 29. 18, 19, 20. thouſand more of the like Nature, will Amos 4. 13. God bring in againſt the Rebels in the Judg- Job 42. 2. ment-day. Which *Thoughts* ſhall every one Acts 2. 6, 7, 8. of them be brought forth in their diſtinct Order. *He ſheweth to Man what is his Thought.* And again, I know that thou canſt do every thing, and that no *Thought* can be hid from thee. We read, that when the Strangers at *Jeruſalem* did but hear the Apoſtles ſpeak to every one of them in their own Language, how it amazed and confounded them. But I ſay, how will they look and be amazed, when God ſhall evidently, clearly and fully ſpeak out all their Hearts, and every *Thought* they have had before them?

Now the Reaſon and Strength of this Witneſs will lye here, that God will by the

Variety

Variety and Croſſneſs that their *Thoughts* had one to another, and by the Contradiction that was in them prove them Sinners and Ungodly; becauſe that I ſay, ſometimes they thought there was a God, ſometimes again they thought there was none. Sometimes they thought that he was ſuch a God, and ſometimes again they thought of him quite contrary: Sometimes they thought he was worth regarding, and ſometimes they thought he was not: As alſo, ſometimes they thought he would be faithful, both to Mercy, and Juſtice, and Sinners; and ſometimes again they thought he would not.

What greater Argument now can there be, to prove Men, Vanity, Froth, a Lie, Sinners, deluded by the Devil, and ſuch as had falſe Apprehenſions of God, his Ways, his Word, his Juſtice, his Holineſs, of themſelves, their Sins, and every Action?

Now they will indeed appear a very Lump of Confuſion, a Maſs of Sin, a Bundle of Ignorance, of Atheiſm, of Unbelief, and of all things that ſhould lay them obnoxious to the Judgments of God. This will God, I ſay, by muſtering up the Thoughts of Man, and by ſhewing of them, that every Imagination and Thought of their Heart was only evil, and that continually (by ſhewing of them what ſtaggering, drunken, wild and uncomely Thoughts they have had, both of him and of themſelves) convince them, caſt them, and condemn them for Sinners and Tranſgreſſors againſt the Book of Creatures, the Book of his Remembrance, and the Book of the Law. By the Variety of their Thoughts, they ſhall be proved unſtable, ignorant, wandring Stars, Clouds carried with a Tempeſt, without Order or Guidance, and taken Captive of the Devil at his Will.

Now while the Wicked are thus ſtanding upon their Trial and Lives before the Judgment Seat, and that in the View of Heaven and Hell; they, I ſay, hearing and ſeeing ſuch dreadful things, both written and witneſſed againſt every one of them; and that by ſuch Books and ſuch Witneſſes as do not only talk, but teſtify, and that with the whole Strength of Truth againſt them: They will then begin, tho' poorly, and without any Advantage to plead for themſelves, which Plea will be to this Effect:

The Sinner's Plea for himſelf at the Judgment Seat.

Lord, we did find in the Scriptures, that thou didſt ſend a Saviour into the World, to deliver us from theſe Sins and Miſeries. We heard this Saviour alſo publiſhed, and openly proferred to ſuch poor Sinners as we are. Lord, Lord, we alſo made Profeſſion of this Saviour, and were many of us Frequenters of his holy Ordinances. We have eat and drank in thy Preſence, and thou haſt taught in our ſtreets. Lord, we have alſo ſome of us been Preachers ourſelves, we have propheſied in thy Name, and in thy Name have we caſt out Devils, and done many wonderous Works. Nay, Lord, we did herd among thy People, we forſook the profane and wicked World; and carried our ſhining Lamps before us in the Face of all Men: Lord, Lord, open to us.

Mat. 7. 21, 22, 23. Luke 13. 24, to 28. Matt. 25. 1, 2. 10, 11.

All the while they are thus pleading, and ſpeaking for themſelves: behold, how earneſtly they groan, how ghaſtly they look, and how now the briniſh Tears flow down like Rivers from their Eyes, ever redoubling their Petition, *Lord, Lord, Lord, Lord*: Firſt thinking of this thing, and then of that, ever contending, ſeeking, and ſtriving to enter in at this ſtrait Gate. As Chriſt ſaith, *When once the Maſter of the Houſe is riſen up*, that is, *when Chriſt hath laid aſide his Mediation for Sinners, and hath taken upon him only to judge and condemn: Then will the Wicked begin to ſtand without, and to knock and contend, for a Portion among them that are the bleſſed.* Ah, how will their Hearts twitter, while they look upon the Kingdom of Glory! And how will they ake and throb at every View of Hell, their proper Place! Still crying, O that we might inherit Life, and O that we might eſcape eternal Death!

But now, to take away all Cavils and Objections that of this Nature will ariſe, in the Hearts of theſe Men; forthwith the Book of Life is brought out for a Concluſion, and a final End of eternal Judgment. As *John* ſaith, *The Books were opened, and another Book was opened, which is the Book of Life, and the Dead were judged out of thoſe Things that were written in the Books, according to their Works.*

The Book of Life opened. Rev. 20. 12.

But this Book of Life it is not at this time opened, becauſe there are not any godly to be tried; for as I have ſhewed before, their Judgment is paſt and over, before the Wicked riſe. The Book of Life then, it is now opened for further Conviction of damned Reprobates, that their Mouths may be ſtopped for ever, as touching all their Cavils, Contendings and Arguments againſt God's proceeding in Judgment with them. For believe it, while God is judging them, they will fall to judging him again, but he will be juſtified in his Sayings, *and will overcome when he is judged at this day.* Yet not by a haſty and angry caſting them away, but by a legal and convincing proceeding againſt them, and overthrowing all their Cavils by his manifeſt and invincible Truth. Wherefore to cut off all that they can ſay, he will now open the Book of Life before them, and will ſhew them what is written therein, both as to Election, Converſion, and a truly Goſpel Converſation. And will convince them, that they neither are of the Number of his Elect, neither were they ever regenerate, neither had they ever a truly Goſpel Converſation in the World.

Rom. 3. 1, to 7.

By theſe three things then, out of this Book, thou, who art not ſaved, muſt at laſt be judged, and overcome.

Firſt, Here will be tried, whether thou art within that part of this Book, wherein all the Elect are Recorded; for all the Elect are written here, as Chriſt ſaith, *Rejoyce that your Names are written in Heaven*, And again, *in thy Book*, ſaith he to his Father, *are all my Members written.*

Luke 10. 20. Pſal. 139. 16. Heb. 12. 22, 23.

Now then if thy Name be not found, either among the Prophets, Apoſtles, or the reſt of Saints, thou muſt be put by, as one that is caſt away, as one polluted, and as an abominable branch. Thy Name is wanting in the Genealogies and Rolls of Heaven. Thou art not prickt for everlaſting Life, therefore thou muſt not be delivered from that Soul-amazing miſery; for there are no Souls can, though they would give a Thouſand Worlds, be delivered at the Day of God, but ſuch that are found written in this Book. *Every one of thoſe that are written, though never a one of thoſe that are not written ſhall in that Day be delivered from the wrath to come.*

Iſa. 14. 18, 19. Ezra 2. 62. Dan. 12. 1.

But, O methinks, with what careful hearts will the damned now begin to look for their Names in this Book? Thoſe that when once the long ſuffering of God waited on them, made Light of all Admonition, and ſlighted the Counſel of making their Calling and Election ſure: would now give thouſands of Treaſures, that they could but ſpy their Names, though *laſt* and *leaſt* among the Sons of God: But I ſay, how will they fail? how will they faint? how will they die and languiſh in their Souls? when they ſhall ſtill as they look, ſee their Names wanting? What a pinch will it be to *Cain* to ſee his Brother there Recorded, and he himſelf left out? *Abſalom* will now ſwoon, and be as one that giveth up the Ghoſt, when he ſhall ſee *David* his Father, and *Solomon* his Brother, written here, while he withal is written in the Earth, among the damned? Thus I ſay, will Sadneſs be added to Sadneſs, in the Soul of the periſhing World, when they fail of finding their Names in this part of the *Book of the Life of the Lamb, ſlain from the Foundation of the World.*

Rev. 13. 8.

Secondly, The ſecond part of this *Book*, is that in which is Recorded, the Nature of Converſion, of *Faith*, Love, &c. And thoſe that have not had the effectual Word of God upon them, and the true and ſaving Operation of Grace in their hearts, which is indeed the true Life which is begun in every Chriſtian, they will be found ſtill not written in this Book; for the living, the holy living Souls, are they only that are written therein: As the Prophet ſaith, *And he that remaineth in Jeruſalem, ſhall be called holy, even every one that is written among the living in* Jeruſalem. Eternal Life is already in this Life, begun in every Soul that ſhall be ſaved; as Chriſt ſaith, *He that believeth in me, hath everlaſting Life.* And again, *Whoſo eateth my Fleſh, and drinketh my Blood, hath eternal Life, and I will raiſe him up at the laſt Day.* And hence they are called the *Living*, that are written in this Book. Here then the Lord will open before thee, what Converſion is, in the true and ſimple nature of it, which when thou beholdeſt, thou wilt then be convinced, that this thou haſt miſt of; for it muſt needs be, that when thou beholdeſt by the Records of Heaven, what a change, what a turn, what an alteration the Work of Regeneration maketh on every Soul, and in every Heart, where the effectual call, or the call according to his purpoſe, is, that thou who haſt lived a Stranger to this or that, haſt contented thy ſelf with the Notion only, or a formal and feigned Profeſſion thereof: I ſay, it cannot be, but that thou muſt forthwith fall down, and with grief conclude, that thou haſt no ſhare in this part of the Book of Life neither, the Living only are written herein. There is not one dead, carnal, wicked Man recorded here. No, but when the Lord ſhall at this Day *make mention of* Rahab, *of* Babylon, *of* Philiſtia, *and* Ethiopia: that is, of all the curſed rabble and crew of the damned: then he will ſay, that *this Man* was born there, that is, amongſt them, ſo hath his Name where they have theirs; namely, under the black Rod, in the King's black Book, where he hath recorded all his Enemies, and Traytors. It ſhall be ſaid of this Man, of this ungodly Man, that he was born there. That he lived and died in the State of Nature, and ſo under the Curſe of God, even as others; for as he ſaid of wicked *Coniah*, *Write this Man Childleſs*: So he ſaith of every ungodly Man that ſo departed out of this World, *Write this Man Graceleſs.*

John 6. 54. Pſal. 87. 4. Jer. 22. 30.

Wherefore, I ſay, among the *Babylonians* and *Philiſtines*, among the unbelieving *Moors* and *Pagans*, his Name will be found in the Day when it will be enquired where every Man was born; for God at this Day will divide the whole World into theſe two Ranks, the Children of the World, and the Children of *Zion.* Wherefore here is the Honour, the Privilege and Advantage, that the Godly above the Wicked will have at the Day of their counting, *when the Lord maketh mention of Zion, it ſhall be then acknowledged, that this and that (good) Man was born in her; the Lord ſhall count*, ſaith the Prophet, *when he writeth up the People, that this Man was born there.*

Pſal. 87. 5, 6.

This Man had the Work of Converſion, of Faith, and Grace in his Soul. This Man is a Child of *Zion*, of the Heavenly *Jeruſalem*, which is alſo written in Heaven. Bleſſed is the People that are in ſuch a Caſe.

Gal. 4. 26. Heb. 12. 22, 23. Pſal. 144. 15.

But

But poor Soul, Counters will not go for Gold now; for though ſo long as thou didſt judge thy ſelf by the crooked rule of thy own Reaſon, and Fancy, and Affection, thou waſt pure in thine own Eyes: yet now thou muſt be judged alone, by the Words and Rule of the Lord Jeſus. Which Words ſhall not now, as in Times paſt, be wreſted and wrung, both this way and that, to ſmooth thee up in thy Hypocrites hope, and carnal confidence; but be thou King, or *Keſer*, be thou who thou wilt, the Word of Chriſt, and that with this Interpretation only, *It ſhall judge thee in the laſt Day.*

John 12. 44.

Now will *Sinners* begin to cry with loud and bitter cryes, Oh! ten thouſand Worlds for a ſaving Work of *Grace*. Crowns and Kingdoms for the leaſt meaſure of ſaving Faith, and for the Love, that Chriſt will ſay, is the Love of his own Spirit.

Now they will begin alſo to ſee the Work of a broken and a contrite Spirit, and of walking with God, as living ſtones, in this World. But alas, theſe things appear in their hearts, to the damned too late; as alſo all do things elſe. This will be but like the Repentance of the Thief, about whoſe neck is the halter, and he turning off the Ladder; for the unfortunate hap of the damned will be, that the Glory of heavenly Things will not appear to them, till out of ſeaſon. Chriſt muſt now indeed be ſhewed to them; as alſo the true Nature of Faith, and all Grace; but it will be, when the Door is ſhut, and Mercy gone: they will pray, and repent moſt earneſtly; but it will be in the time of *Great Waters* of the flouds of eternal Wrath, when they cannot come nigh him.

1 Tim. 6. 15. Mat. 25. 10, 11. Pſ. 32. 6.

Well then, tell me Sinner, if Chriſt ſhould now come to judge the World, canſt thou abide the Tryal of the Book of Life; Art thou confident that thy Profeſſion, that thy Converſion, thy Faith and all other Graces thou thinkeſt thou haſt, will prove Gold, Silver, and Precious Stones in this Day? behold, he comes as a Refiner's fire, and as Fullers Soap, ſhalt thou indeed abide the melting and waſhing of this Day? Examine I ſay before hand, and try thy ſelf unfeignedly; *for every one that doth truth, cometh to the Light, that their deeds may be made manifeſt, that they are wrought in God.*

John 3. 21.

Thou ſayeſt thou art a Chriſtian, that alſo thou haſt repented, doſt believe, and love the Lord Jeſus; but the queſtion is, whether theſe Things will be found of equal length, heighth, and breadth with the Book of Life. Or whether, when thou art weighed in the balance, thou wilt yet be found wanting. How if when thou comeſt to ſpeak for thy ſelf before God, thou ſhouldeſt ſay *Siboleth*, inſtead of *Shiboleth*: that is, though almoſt, yet not rightly and naturally the language of the Chriſtians.

Dan. 5. 27.

Judg. 12. 4, 5, 6.

If thou miſs but one Letter in thy Evidence, thou art gone; for though thou mayeſt deceive thy own heart with Braſs inſtead of Gold, and with Tin inſtead of Silver: yet God will not be ſo put off. You know how confident the Fooliſh Virgins were, and yet how they were deceived. They herded with the *Saints*, they went forth from the groſs Pollutions of the World, they every one had ſhining Lamps, *and all went forth to meet the Bridegroom*, and yet they miſs'd the Kingdom. They were not written among the living in *Jeruſalem*; they had not the true, powerful, ſaving Work of Converſion, of Faith and Grace in their Souls; *they that are fooliſh, take their Lamps, but take no Oyl, no ſaving Grace with them.* Thus you ſee how Sinners will be put to it before the Judgment Seat, from theſe two parts of this Book of Life. But

Gal. 6. 7.

Mat. 25. 1, to 5.

Thirdly, There is yet another Part of this Book to be opened, and that is, that Part of it in which is Recorded thoſe Noble and Chriſtian Acts, that they have done ſince the time of their Converſion and turning to Chriſt. Here I ſay, is Recorded the *Teſtimony* of the *Saints* againſt Sin and Antichriſt: their ſuffering for the ſake of God, their Love to the Members of Chriſt, their Patience under the Croſs, and their faithful frequenting the Aſſemblies of the Saints, and their incouraging one another to bear up in his ways in the worſt of times; even when the proud was called happy, and when they that wrought Wickedneſs, were even ſet up. As he there ſaith; *Then they that feared the Lord, ſpake often one to another, and the Lord hearkened and heard it, and a Book of Remembrance was written before him, for them that feared the Lord, and that thought upon his Name.*

Mal. 3. 14, 15, 16.

For indeed, as truly as any Perſon hath his Name found in the firſt Part of this Book of Life, and his converſion in the ſecond: So there is a third Part in which there is his noble, ſpiritual and holy Actions Recorded, and ſet down. As it is ſaid by the Spirit, to *John* concerning thoſe that ſuffered Martrydom for the Truth of Jeſus, *Write, Bleſſed are the Dead that dye in the Lord, yea, ſaith the Spirit, that they may reſt from their Labours, and their Works follow them.*

Rev. 14. 13.

And hence it is, that the Labours of the Saints, and the Book of Life, are mentioned together, ſignifying, that the Travels and Labours, and Acts of the Godly, are recorded therein.

Phil. 4. 3.

And hence it is again, that the Lord doth tell *Sardis*, that thoſe among them that ſtood it out to the laſt Gaſp, in the Faith and Love of the Goſpel, ſhould not be blotted out of the Book of Life; but they, with the

the Work of God on their Soul, and their Labour for God in this World: ſhould be confeſſed before his Father, and before his Angels. Rev. 3. 5.

This Part of this Book, is in another Place called, *The Book of the Word of the Lord*, becauſe in it, I ſay, is Recorded theſe famous Acts of the Saints, againſt the World, Fleſh, and the Devil. Numb. 21 14.

You find alſo, how exact the Holy Ghoſt is, in recording the Travels, Pains, Labour, and Goodneſs of any of the Children of *Iſrael*, in their Journey from *Egypt* to *Canaan*, which was a Repreſentation of the Travels of the Saints, from Nature to Grace, and from Grace to Glory. King *Ahaſuerus* kept in his Library a Book of Records, wherein was writ the good Service that his Subjects did for him at any time, which was a Type alſo of the Manner and Order of Heaven. And as ſure as ever *Mordecai*, when ſearch was made in the Rolls, was found there to have done ſuch and ſuch ſervice for the King and his Kingdom: So ſurely will it be found what every Saint hath done for God at the Day of Inquiry. You find in the Old Teſtament alſo, ſtill as any of the Kings of *Judah* dyed, there was ſurely a Record in the Book of *Chronicles*, of their memorable Acts and Doings for their God, the Church, and the *Common-Wealth* of *Iſrael*, which ſtill doth further hold forth unto the Children of Men, this very thing, *That all the Kings of the New Teſtament, which are the Saints of God, have all their Acts, and what they have done for their God*, &c. *recorded in the Book of Chronicles, in the Heavenly* Jeruſalem. Eſt. 6. 1, 2.

Now I ſay, when this Part of the Book of Life ſhall be opened, what can be found in it, of the good Deeds, and Heaven-born Actions of *wicked* Men? Juſt nothing; for as it is not to be expected, That Thorns ſhould bring forth Grapes, or that Thiſtles ſhould bear Figs: So it cannot be imagined, that ungodly Men ſhould have any thing to their Commendation, Recorded in this Part of the Book of Life. What haſt thou done Man for God in this World? Art thou one of them that haſt ſet thy ſelf againſt thoſe ſtrong Struglings of Pride, Luſt, Covetouſneſs, and ſecret Wickedneſs, that remain in thy Heart, like *Job* and *Paul*. Job 1. 8. 2 Cor. 10. 4, 5.

2. And do theſe Struglings againſt theſe things, ariſe from pure Love to the Lord Jeſus, or from ſome legal Terrors and Conviction for Sin. Gal. 5. 6.

3. Doeſt thou, I ſay, ſtruggle againſt thy Luſts, becauſe thou doeſt in truth love the ſweet, holy, and bleſſed Leadings of the Spirit of the Lord Jeſus; its leadings of thee I ſay, into his Blood and Death, for thy Juſtification, and Deliverance from Wrath to come? Phil. 3. 6, 7, 8. 2 Cor. 5. 14.

4. What Acts of Self-denyal haſt thou done for the Name of the Lord Jeſus, among the Sons of Men? I ſay, what Houſe, what Friend, what Wife, what Children and the like, haſt thou loſt or left, for the Word of God, and the Teſtimony of his truth in the World? Mat. 19. 27, 28. Rev. 12. 10, 11.

5. Waſt thou one of them that didſt ſigh and afflict thy ſelf for the Abominations of the Times? and that Chriſt hath marked, and recorded for ſuch a one? Ezek. 9. 3, 4. Zeph. 3. 18.

6. In a Word, Art thou one of them that wouldeſt not be won, neither by Fear, Frowns, nor Flatteries, to forſake the Ways of God, or wrong thy Conſcience? or art thou one of them that ſlighteſt thoſe Opportunities, that Satan and this World did often give thee to return to Sin in ſecret. Theſe be the Men whoſe Praiſe is in the Goſpel; and whoſe commendable and worthy Acts are recorded before the Judge of all the World. Alas, alas, theſe things are ſtrange things to a carnal and wicked Man. Nothing of this hath been done by him in this Life, and therefore how can any ſuch be recorded for him in the Book of Life; wherefore he muſt needs be ſhut out of this part alſo. As *David* ſaith, *Let them be blotted out of the Book of the Living, and not be written with the Righteous*. Heb. 11. 14, 15. Pſal. 69. 28.

Thus I ſay, the Wicked will find nothing for their Comfort, either in the firſt Part of this Book, where all the Names of the Elect are, neither will they find any thing in the ſecond Part thereof, where is recorded the true Nature and Operation of effectual Converſion of Faith or Love, or the like; and I ſay, neither can any thing be found in this third Part, wherein is recorded the worthy Acts, and memorable Deeds of the Saints of the Lord Jeſus. Thus when Chriſt therefore hath opened before them this Book of Life, and convinced the Ungodly at this Day out of it; he will then ſhut it up again, ſaying, I find nothing herein that will do you good, you are none of my Elect, you are the Sons of Perdition: For as theſe things will be found clear and full in the Book of Life, ſo they will be found effectually wrought in the Hearts of the Elect, all whoſe Converſion and Perſeverance ſhall now be opened before thy Eyes, as a Witneſs, I ſay, of the Truth of what thou here ſeeſt opened before thee, and alſo of thy unregenerate Eſtate? Now thou wilt ſee what a Turn, what a Change, and what a Clinging to God, to Chriſt, and his Word and Ways, there was found in the Souls of the ſaved ones; here ſhall be ſeen alſo how reſolvedly, unfeignedly, and heartily the true Child of God did oppoſe, reſiſt and war againſt his moſt deareſt and darling Luſts and Corruptions. Now the Saints are hidden ones, but then they ſhall be manifeſt, this is the Marrow in which the Lord will ſhew who are his, and who they are that fear the Lord, and who that fear him not. Now you ſhall ſee how *Abraham* left his Country, how cloſe good *Lot* did ſtick to God in profane and wicked *Sodom*; Pſal. 83. 3. Sam. 8. 19. Numb. 16. 5. Mal. 3. 18.

How

Heb. 11. 8. 2 Pet. 2. 7, 8. Mat. 19. 29. How the Apoſtles left all to follow Jeſus Chriſt, and how patiently they took all Croſſes, Afflictions, Perſecutions, and Neceſſities for the Kingdom of Heaven's ſake; how they endured burning, ſtarving, ſtoning, hanging, and a thouſand Calamities; how they manifeſted their Love to their Lord, his Cauſe and People in the worſt of Times, and in the Days when they were moſt rejected, ſlighted, abuſed, and abaſed, *then ſhall the King ſay to them on his right hand* (and that when all the Devils and damned Sinners ſtand by) *Come ye bleſſed of my Father, inherit the Kingdom prepared for you from the Foundation of the World*, (you are indeed the truly converted Souls, as appears by the Grace that was in your Hearts.) *For I was an hungred, and you gave me Meat: I was thirſty, and you gave me Drink: I was a Stranger, and ye took me in; naked, and ye cloathed me; I was ſick and you viſited me, and in Priſon and you came unto me.* You owned me, ſtood by me, and denied yourſelves to nouriſh me and my poor Members, in our low and weak and moſt deſpiſed Condition. This, I ſay, the World ſhall ſee, hear, and be Witneſſes of, againſt themſelves and their Souls for ever; for how can it be, but theſe poor Damned Sinners ſhould be forced to confeſs, that they were both Chriſtleſs and Graceleſs, when they ſhall find, both in the Book of Life, and in the Hearts of the Holy and Beloved Souls, that which themſelves are quite barren of, and greateſt Strangers to. The Saints, by the Fruits of Regeneration, even in this World, do teſtifie to the World, not only the Truth of Converſion in themſelves, but alſo that they are yet Chriſtleſs, and ſo Heavenleſs, and Salvationleſs, that are not converted. But alas, while we are here, they will evade this Teſtimony, both of our Happineſs, by calling our Faith, Phantaſie; our Communion with God, Deluſion; and the ſincere Profeſſion of his Word before the World, Hypocriſie, Pride, and Arrogancy: Yet, I ſay, when they ſee us on the Right Hand of Chriſt, commingled among the Angels of Light, and themſelves on his Left Hand, and commingled with the Angels of Darkneſs; and I ſay, when they ſhall ſee our Hearts and Ways opened before their Eyes, and owned by the Judge for honeſt Hearts and good Ways, and yet the ſame Ways that they hated, ſlighted, diſowned and contemned; what will they, or what can they ſay, but thus, *We Fools counted their Lives Madneſs, and their End to be without Honour; but how are they numbred with the Saints, and owned by God and Chriſt?*

Mat. 25. 34, 35, 36.

1 Tim. 6. 12. 1 Theſ. 2. 10. 2 Tim. 2. 2

And truely, was it not that the World might, by ſeeing the turn that is wrought on the Godly at their Converſion, be convinced of the evil of their Ways, or be left without excuſe the more in the Day of God (with ſome other Reaſons) they ſhould not, I am perſwaded, ſtay ſo long from Heaven as they do, nor undergo ſo much Abuſe and Hardſhip as frequently befalls them. God, by the lengthening out the Life of his People that are ſcattered here and there among Men in this World, is making Work for the Day of Judgment, and the Overthrow of the implacable, for ever and ever, and, as I have ſaid, will by the Converſion, Life, Patience, Self-denial, and Heavenly-mindedneſs of his dear Children, give them a heavy and moſt dreadful Blow. Now when God hath thus laid open the Work of Grace, both by the Book of Life, and the Chriſtians Heart; then, of it ſelf, will fall to the ground, their pleading what Gifts and Abilities they had in this World, they will now ſee that Gifts and Grace, are two things; and alſo, that whoſoever is graceleſs, let their Gifts be never ſo excellent, they muſt periſh and be loſt for ever: Wherefore for all their Gifts, they ſhall be found the Workers of Iniquity, and ſhall be ſo judged and condemned. That is a notable Place in the Prophecy of *Ezekiel*, Thus ſaith the Lord, ſaith he, *If the Prince* (the Prince of Life) *give a Gift to any of his Sons*, that is, to any that are truely gracious, *the Inheritance*, or the Profit that he gets thereby, *ſhall be his Sons*; that is, for the Exerciſe of his Gift, he ſhall receive a Reward; *but if he give a Gift of his Inheritance to one of his Servants*, (that is not a Son) *then it ſhall be his* (but) *to the Year of Liberty, after it ſhall return to the Prince*, &c. This Day of Liberty, it is now, when the Judge is ſet upon the Throne to Judgment, even the glorious Liberty of the Children of *God*; wherefore then will Chriſt ſay to them that ſtand by, *Take from him the Pound, and give it to him that hath ten Pounds, this Servant muſt not abide in the Houſe for ever, though with the Son it ſhall be ſo.* A Man may be uſed as a Servant in the Church of *God*, and may receive many Gifts, and much Knowledge of the things of Heaven, and yet at laſt, himſelf be no more than a very bubble and nothing.

Mat. 7. 22, 23. Ezek. 46. 16, 17. Rom. 8. 21 John 8. 35; Luke 19. 24. 1 Cor. 13. 1, 2, 3.

But now, I ſay, at this Day they ſhall clearly ſee the Difference between Gifts and Grace, even as clearly as now they that have Eyes can ſee the Difference between Gifts and Ignorance, and very Fooliſhneſs: This our Day doth indeed abound with Gifts; many ſparkling Wits are ſeen in every Corner, Men have the Word and Truths of Chriſt at their Fingers ends; but alas, with many, yea, a great many, there is nought but Wits and Gifts, they are but Words, all their Religion lieth in their Tongues and Heads, the Power of what they ſay and know, it is ſeen in others, not in themſelves: Theſe are like the Lord on whom the King of *Iſrael* leaned, they ſhall ſee the Plenty, the bleſſed Plenty that God doth provide,

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2 Kings 7. 17, to 21.

and will beſtow upon his Church, but they ſhall not taſte thereof.

Before I conclude this Matter, obſerve, that among all the Objections and Cavils that are made, and will be made, by the Ungodly, in the Day of the Lord Jeſus, they have not one Hump about *Election* and *Reprobation*: they murmur not at all that they were not predeſtinated to eternal Life; and the Reaſon is, becauſe then they ſhall ſee, though now they are blind, that God could in his Prerogative Royal, without Prejudice to them that are damned, chuſe and refuſe at Pleaſure; and beſides, they at that Day ſhall be convinced, that there was ſo much Reality, and downright Willingneſs in God, in every Tender of Grace and Mercy, to the worſt of Men; and alſo ſo much Goodneſs, Juſtneſs, and Reaſonableneſs in every Command of the Goſpel of Grace, which they were ſo often intreated and beſeeched to embrace, that they will be drowned in the Conviction of this, that did refuſe Love, Grace, Reaſon, &c. Love, I ſay, for Hatred, Grace for Sin, and things reaſonable, for things Unreaſonable and Vain. Now they ſhall ſee they left Glory for Shame, God for the Devil, Heaven for Hell, Light for Darkneſs. Now they ſhall ſee, that though they made themſelves Beaſts, yet God made them reaſonable Creatures, and that he did with reaſon expect that they ſhould have adhered to, and have delighted in, things that are good, and according to God: Yea, now they ſhall ſee, that though God did not determine to bring them to Heaven againſt their Hearts and Wills, and the Love that they had to their Sins: Yet then they ſhall be convinced, that God was far from infuſing any thing into their Souls, that ſhould in the leaſt hinder, weaken, obſtruct, or lett them in ſeeking the Welfare of their Souls. Now Men will tattle and prattle at a mad rate, about Election and Reprobation, and conclude, that becauſe all are not Elected, therefore God is to blame that any are Damned: But then they will ſee, that they are not Damned becauſe they were not Elected, but becauſe they Sinned; and alſo that they Sinned, not becauſe God put any Weakneſs into their Souls, but becauſe they gave Way, and that wilfully, knowingly, and deſperately, to Satan and his Suggeſtions: and ſo turned away from the holy Commandment delivered unto them; yea, then they will ſee, that though God at ſome times did faſten his Cords about your Heads, and Heels, and Hands, both by godly Education, and ſmarting Convictions: Yet you ruſht away with voilence from all, ſaying, *Let us break theſe Bonds aſunder, and caſt their Cords from us. God will be juſtified in his ſayings, and clear when he judgeth*; though thy proud Ignorance thinks to have, and to multiply Cavils againſt him.

Pſal. 2. 1, 2, 3.

Pſal. 51. 4.

But ſecondly, as the whole Body of the Elect, by the Nature of Converſion in their Hearts, ſhall witneſs a Non-Converſion in the Hearts of the Wicked; and as the ungodly ſhall fall under the *Conviction* of this Cloud of Witneſſes: So to increaſe their Conviction, there will alſo be opened before them all the Labours of the godly, both Miniſters and others, and the Pains that they have taken, to ſave, if it had been poſſible, theſe Damned Wretches: and now will it come burning hot upon their Souls, how often they were fore-warned of this Day; now they ſhall ſee, that there was never any Quarter-Seſſions, nor general Gaol-Delivery more publickly foretold of, than this Day. You know that the Judges, before they begin their Aſſizes, do give to the Countrey in Charge, that they take heed to the Laws and Statutes of the King: Why Rebel, thou ſhalt be at this Day convicted, that every Sermon thou haſt heard, and that every ſerious Debate thou haſt been at about the things of *God*, and Laws of Eternity, they were to thee as the Judges Charge before the Aſſizes and Judgment began. Every Exhortation of every Miniſter of God, it is as that which *Paul* gave to *Timothy*, and commanded him to *give in Charge to others*. *I charge thee before God, and the Lord Jeſus Chriſt, and the Elect Angels*, ſaith he, *that thou obſerve theſe things*; and again, *I give thee charge in the Sight of God, who quickneth all things, and before Jeſus Chriſt, who before* Pontius Pilate *witneſſed a good Confeſſion, that thou keep this Commandment without ſpot, unrebukeable until the appearing of JeſusChriſt*; theſe things give in charge, ſaith he, that they may be blameleſs. This, I ſay, haſt thou heard and ſeen, and yet thou haſt not held faſt, but haſt caſt away the things that thou haſt heard, and haſt been warned of, alas, God will multiply his Witneſſes againſt thee.

1 Tim. 3. 21. and c. 6. v. 13.

1. Thy own Vows and Promiſes ſhall be a Witneſs againſt thee, that thou haſt, contrary to thy Light and Knowledge, deſtroyed thy Soul, as *Joſhua* ſaid to the Children of *Iſrael*, when they ſaid the Lord ſhould be their God. *Well*, ſaith he, *Ye are Witneſſes againſt yourſelves, that ye have choſen the Lord to ſerve him*; that is, if now you turn back again, even this Covenant and Reſolution of yours will in the great Day be a Witneſs againſt you; *and they ſaid, we are Witneſſes.*

Joſh. 24. 20, 21, 22.

2. Every time you have with your Mouth ſaid well of Godlineſs, and yet gone on in Wickedneſs; or every time you have condemned Sin in others, and yet have not refrained it your ſelves; I ſay, every ſuch Word and Concluſion that hath paſſed out of thy Mouth, Sinner, it ſhall be as a Witneſs againſt thee in the Day of God, and the Lord Jeſus Chriſt, as Chriſt ſaith, *By thy words thou ſhalt be juſtified, and by thy words thou ſhalt be condemned.* I obſerve, that talk with who you will, they

Matth. 12. 36, 37.

they will with their Mouth, ſay, ſerving of God, and loving of Chriſt, and walking in Ways of Holineſs is beſt, and beſt will come of it. I obſerve again, that Men that are groſly Wicked themſelves, will yet, with heavy Cenſures and Judgments, condemn Drunkenneſs, Lying, Covetouſneſs, Pride, and Whoring, with all manner of Abominations in others; and yet in the mean time, continue to be Neglecters of God, and Imbracers of Sin, and the Allurements of the Fleſh themſelves. Why ſuch Souls, every time they ſpeak well of Godlineſs, and continue in their Sins, they do paſs Judgment upon themſelves, and provide a Witneſs, even their own Mouth, againſt their own Soul, at the Judgment-Seat: *Out of thy own Mouth*, ſaith Chriſt, *will I judge thee, thou wicked Servant*; thou knoweſt what I was, and that I loved to ſee all my Servants zealous and active for me, that at my coming, I might have received again what I gave thee with increaſe: Thou oughteſt therefore to have been buſying thy ſelf in my Work, for my Glory, and thy own good, but ſeeing thou haſt againſt thy own Light, and Mouth, gone contrary; Angels, take this unprofitable Servant, and caſt ye him into utter Darkneſs, there ſhall be weeping and gnaſhing of Teeth; he ſinned againſt his Light, he ſhall go to Hell againſt his Will.

Matth. 25. 26, to 31.

The very ſame, I ſay, will befall all thoſe that have uſed their Mouth to condemn the Sins of others, while they themſelves live in their Sins. Saith God, O thou wicked Wretch, thou didſt know that Sin was bad, thou didſt condemn it in others; thou didſt alſo condemn, and paſs Judgment upon them for their Sin, *Thou art therefore inexcuſable, O Man, whoſoever thou art, that haſt thus Judged; for thou that judgeſt, doſt the ſame thing: Wherefore, wherein thou haſt judged another, thou haſt condemned thyſelf.* I muſt therefore, ſaith Chriſt, look upon thee to be no other but a Sinner againſt thy own Mouth, and cannot but judge thee as a Deſpiſer of my Goodneſs, and the Riches of my Forbearance; by which means, thou haſt treaſured up Wrath againſt this Day of Wrath, and Revelation of the Righteous Judgment of God, *He that knoweth to do good, and doth it not, to him it is Sin.* Thus will God, I ſay, judge and condemn poor Sinners, even from and by themſelves, to the Fire, that Lake of Brimſtone and Fire.

Rom. 2. 1, to 6.

Thirdly, God hath ſaid in his Word, that rather than there ſhall want *Witneſs* at the Day of Judgment, againſt the workers of Iniquity; *the very duſt of their City, that ſhall cleave to his Meſſengers that publiſh the Goſpel, ſhall it ſelf be a Witneſs againſt them*; and ſo Chriſt bid his Servants ſay; *into whatſoever City, ye enter, and they receive you not, go your ways out into the ſtreets of the ſame, and ſay, even the very duſt of your City which cleaveth to us, we do wipe off againſt you*, &c. But I ſay unto you, ſaith he to his Miniſters, *It ſhall be more tolerable for* Sodom *at the Judgment, than for that City.*

Luke 10. 10, to 15.

It may be, that when thou heareſt that the Duſt of the Street, (that cleaveth to a Miniſter of the Goſpel, while thou rejecteſt his Word of Salvation) ſhall be a Witneſs againſt thee at the Day of Judgment: Thou wilt be apt to laugh, and ſay, the Duſt a Witneſs! Witneſſes will be ſcarce were Duſt is forced to come in to plead againſt a Man. Well Sinner, mock not, God doth uſe to confound the great and mighty, by things that are not, and that are deſpiſed. And how ſaiſt thou? If God had ſaid by a Prophet to *Pharaoh*, but two years before the Plague, that he would ſhortly come againſt him with one Army of Lice, and a ſecond Army of Frogs, and with a third Army of Locuſts, &c. and would deſtroy his Land; doſt thou think it had been Wiſdom in *Pharaoh* now to have laughed ſuch Tidings to ſcorn? *Is any thing too hard for the Lord?* Hath he ſaid it, and ſhall he not bring it to paſs? You ſhall ſee, in the Day of Judgment, of what force all theſe Things will be, as Witneſſes againſt the ungodly.

Many more Witneſſes might I here reckon up, but theſe at this time ſhall ſuffice to be nominated; for out of the Mouth of two or three Witneſſes, every word ſhall be eſtabliſhed. *And at the Mouth of two or three Witneſſes, ſhall he that is worthy of Death be put to Death.*

2 Cor. 13. 1. Deut. 17. 6. John 8. 17.

Thus then the Books being opened, the Laws read, the Witneſſes heard, and the Ungodly convicted, forthwith the Lord and Judge proceeds to Execution. And to that end doth paſs the Sentence of Eternal Death upon them, ſaying, *Depart from me ye curſed, into Everlaſting Fire, prepared for the Devil and his Angels.* You are now by the Book of the Creatures, by the Book of God's Remembrance, by the Book of the Law, and by the Book of Life, adjudged guilty of High Treaſon againſt God, and me; and as Murderers of your own Souls. As theſe faithful and true Witneſſes here have teſtified, every one of them appearing in their moſt upright Teſtimony againſt you. Alſo you never had a ſaving Work of Converſion and Faith paſt upon you, you died in your Sins; neither can I find any Thing in the laſt Part of this Book that will ſerve your turn, no worthy act is here recorded of you. *When I was an hungred, you gave me no Meat; when I was athirſty, you gave me no Drink; when I was a Stranger, you took me not in; I was naked, but ye clothed me not; I was ſick and in priſon, but ye viſited me not.*

Matth. 25. 41, 42, 43.

I have made a thorough ſearch among the Records of the Living, and find nothing

thing of you, or of your Deeds therein: *Depart from me, ye curſed*, &c.

Thus will theſe poor ungodly Creatures be ſtript of all hope and comfort, and therefore muſt need fall into great Sadneſs and wailing, before the Judge; yea, crying out, as being loth to let go all for loſt; and even as the Man that is fallen into the River, will catch hold of any thing, when he is ſtrugling for Life, though it tend to hold him faſter under the Water, to drown him. So, I ſay, while theſe poor Creatures, as they lye ſtrugling and twining under the ireful countenance of the Judge; they will bring out yet one more faint and weak groan, and there goes Life and all; their laſt ſigh is this, *Lord, when ſaw we thee an hungred, and gave thee no Meat? Or when ſaw we thee thirſty, and gave thee no drink? When ſaw we thee a ſtranger, and took thee not in? Or naked, and clothed thee not? Or when waſt thou ſick, or in priſon, and we did not miniſter unto thee?* Mat. 25. 44.

Thou you ſee, how loth the Sinner is now to take a Nay of Life Everlaſting. He that once would not be perſwaded to cloſe with the Lord Jeſus, though one ſhould have perſwaded him with Tears of Blood: Behold how faſt he now hangs about the Lord; what Arguments he frames with mournful groans; how with ſhifts and words, he ſeeks to gain the Time, and to defer the Execution. *Lord open unto us! Lord, Lord, open unto us! Lord, thou haſt taught in our ſtreets, and we have both taught in thy Name, and in thy Name have we caſt out Devils. We have eat and drank in thy preſence. And when did we ſee thee an hungry, or thirſt, or a ſtranger, or naked, or ſick, or in priſon, and did not miniſter to thee?* Mat. 25. 10, 11. Mat. 7. 21, 22, 23. O poor Hearts, how loth, how unwillingly do they turn away from Chriſt? how loth are they to partake of the fruit of their ungodly doings? Chriſt muſt ſay, depart once, and depart twice, before they will depart. When he hath ſhut the door upon them, yet they knock, and cry, *Lord open unto us*; when he hath given them their anſwer, *that he knows them not*, yet they plead and mourn. Wherefore, he is fain to anſwer again, *I tell you, I know you not whence you are, depart.* Luke 13. 25, to 29. Luke 13. 25, 26, 27.

Depart] O this word, *Depart!* How dreadful is it? with what weight will it fall on the Head of every condemned Sinner! For you muſt note, that while the ungodly ſtand thus before the Judge: They cannot chuſe but have a moſt famous view both of the Kingdom of Heaven, and of the Damned Wights in Hell. Now they ſee the God of Glory, the King of Glory, the Saints of Glory, and the Angels of Glory; and the Kingdom in which they have their Eternal abode. Now, they alſo begin to ſee the worth of Chriſt, and what it is to be ſmiled upon by him; from all which they muſt depart; and as I ſay, they ſhall have the view of this, ſo they will moſt famouſly behold the Pit, the bottomleſs Pit, the Fire, the Brimſtone, and the flaming Beds that Juſtice hath prepared for them of old. Their Aſſociates alſo will be very conſpicuous and clear before their watry Eyes. They will ſee now, what and which are Devils, and who are damned Souls; now their great Grandfather *Cain*, and all his brood, with *Judas* and his Companions, muſt be their Fellow-ſighers in the Flames and Pangs for ever. O heavy Day! O heavy Word! Jude 4.

This word [*depart*] therefore, it looketh two ways, and commands the *damned* to do ſo too. Depart from Heaven, depart to Hell: Depart from Life, Depart to Death: Depart from me] now the Ladder doth turn from under them indeed. The Saviour turns them off, the Saviour throws them down. He hath given him authority to execute Judgment alſo, becauſe he is the Son of Man. Depart from me. I would come to have done you good; but then you would not: Now then, though you would have it never ſo willingly, yet you ſhall not. Joh. 5. 27.

Depart from me, ye curſed] You lye open to the ſtroke of Juſtice for your Sins; ye forſaken, and left of God, ye Veſſels of wrath, ye Deſpiſers of God and Goodneſs. You muſt now have Vengeance feed on you; for you did, when you were in the World, feed on Sin, and treaſure up wrath againſt this Day of wrath, and Revelation of the Righteous Judgment of God. Rom. 2. 3, to 7.

Depart ye curſed into everlaſting Fire.] Fire is that which of all things is the moſt inſufferable and inſupportable. Wherefore by Fire is ſhewed the grievous State of the ungodly after Judgment. Who can eat Fire, drink Fire, and lye down in the midſt of Flames of Fire? Yet this muſt the wicked do. Again, not only Fire, but everlaſting Fire. *Behold how great a Fire a little matter kindleth.* A little Sin, a little Pleaſure, a little unjuſt Dealing and Doing: What Preparation is made for the Puniſhment thereof? And hence it is, that the Fire into which the Damned fall, is called the Lake or Sea of Fire. *And whoſoever,* ſaith *John, was not found written in the Book of Life, was caſt into the Lake of Fire and Brimſtone.* Rev. 20. 15. Little did the Sinner ſeriouſly think, that when he was ſinning againſt God, he was making ſuch Proviſion for his poor Soul; but now 'tis too late to repent, *his Worm muſt never die, and his Fire never ſhall be quenched.* Mar. 9. 49. Though the Time in which Men commit Sin is ſhort, yet the Time of God's puniſhing of them for their Sin is long.

Depart from me ye curſed into everlaſting Fire, prepared for the Devil and his Angels.] In that he ſaith, prepared for the Devil and his Angels, he inſinuates a further Conviction

tion upon the Consciences of the *Damned*. As if he had said, as for this Fire and Lake that you must go to, though you thought but little of it, because you were careless, yet I did betimes put you in Mind of what would be the Fruits of Sin, even by preparing of this Judgment for the Devil and his Angels. The Devil in his Creation is far more noble than you; yet when he sinned I spared him not. He sinned also before Man, and I, upon his sinning, did cast him down from Heaven to Hell, and did hang the Chains of everlasting Darkness upon him, which might, yea, ought to have been a fair Item to you to take heed, but you would not. Wherefore, seeing you have sinned as he hath done; and that too after he had both sinned, and was bound over to eternal Punishment: The same Justice that layeth hold on these more noble Creatures must surely seize on you. The World should be convinced of Judgment then, *because the Prince of the World is judged.* And that before they came to this Condition of hearing the eternal Sentence rattle in their Ears; but seeing they did not regard it then, they must and shall feel the Smart of it now. *Depart from me ye cursed into everlasting Fire, prepared for the Devil and his Angels.*

Jude 6. Gen. 31. 2, 3, 4, 5. Rev. 20. 1. Joh. 6. 8, 9, 10.

God would have Men learn both what Mercy and Justice is to them, by his shewing it to others; but if they be sottish and careless in the Day of Forbearance, they must learn by smarting in the Day of Rebukes and Vengeance. Thus it was with the old World, God gave them one hundred and twenty Years Warning, by the Preparation of *Noah* for the Flood that should come; but for as much as they then were careless, and would not consider the Works of the Lord, nor his threatning them by this Preparation: therefore he brought in the Flood upon the World of the ungodly. As he doth here the last Judgment upon the Workers of Iniquity, and sweep them all away in their wilful Ignorance.

Mat. 24. 37, 38. 39.

Wherefore I say, the Lord Chief Judge, by these Words [*prepared for the Devil and his Angels*] doth as good as say, this Fire into which now I send you, it did of itself, even in the Preparation of it (had you considered it) forewarn you of this that now is come upon you. Hell-fire is no new, or unheard of thing; you cannot now plead, that you heard not of it in the World, neither could you with any reason judge, that seeing I prepared it for Angels, for noble, powerful and mighty Angels; that you poor Dust and Ashes should escape the Vengeance.

Depart from me ye cursed into everlasting Fire, prepared for the Devil and his Angels. The Sentence being thus passed, it remains now, the Work being done, that every one goeth to his *Eternal* Station. Wherefore, forthwith this mighty Company, do now with heavy Heart return again from before the Judgment-Seat: And that full hastily, God knoweth, for their proper Center is the Hell of Hell; into which they descend like a Stone into a Well, *or like Pharoah into the Bottom of the Red Sea.* For all Hope being now taken from them, they must needs fall with Violence into the Jaws of eternal Desperation, which will deal far worse with the Souls of Men, and make a greater Slaughter in their tortured Consciences, than the Lions in the Den with *Daniel* could possibly do with the Men that were cast in among them.

Exod. 15. 10. Dan. 6. 24.

This is that which *Paul* calleth *Eternal Judgment*, because it is that which is last and final. Many are the Judgments that God doth execute among the Sons of Men, some after this manner, and some after that, divers of which continue but for a while, and none of them are Eternal, no, the very Devils and damned Spirits in Hell, though there is the longest and most terrible of all the Judgments of God yet on foot: Yet I say, they must pass under another Judgment, even this last, great and final Judgment. *The Angels that kept not their first State, but left their own Habitation, he hath reserved in Everlasting Chains under Darkness, unto the Judgment of the great day.* And so also it is with damned Souls; for both *Sodom* and *Gomorrah*, with all other, though already in Hell in their Souls: Yet they must (as I have before shewed) all arise to this Judgment, which will be their final Judgment. Other of the Judgments of God, as they have an end, to the End of many of them prove the profit on those on whom they are inflicted, being I say, God's Instruments of Conversion to Sinners; and so may fitly be compared to those petty Judgments among Men, as putting in the Stocks, Whipping, or Burning in the Hand: Which Punishments and Judgments, do often prove profitable to those that are punished with them; but Eternal Judgment it is like those more severe Judgments among Men, as Beheading, Shooting to Death, Hanging, Drawing and Quartering, which stop all, even Heb. 6. 2. Jude 6. Health, Time, and the like, and cut off all opportunity of good, leaving no place for Mercy or Amendment: *These shall go away into everlasting punishment*, &c. This word, *depart*, &c. is the last word the damned for ever are like to hear. I say, it is the last voice, and therefore will stick longest, and with most Power on their slaughtered Souls: There is no calling of it back again, it is the very wind-up of *Eternal Judgment.* Mat. 25. 40.

Thus then, the Judgment being over, the *Kingdom* ceaseth to be any longer in the Hand of the Man *Christ Jesus*: For as the *Judges* here among Men, when they have gone their Circuit, do deliver up their Commission to the King; So Christ

the *Judge*, doth now deliver up his Kingdom to his Father. And now all is swal-
Mat. 21. 8. lowed up of Eternity. The damned are swallowed up of Eternal Justice and Wrath; the Saved, of Eternal Life and Felicity; and the Son also delivereth up, I say, the Kingdom to the Father, and subjects himself under him that did put all things
1 Cor. 15. under him, that God may be all in all.
24, to 29. For now is the End come, and not before, even the End of the Reign of Death it self; for Death, and Hell, and Sinners, and Devils, must now together into the Lake,
Revel. 20. that burns with Fire and Brimstone. And
14, 15. now is the End of Christ's Reign, as the Son of Man, and the End of the Reign of the Saints with him, in this his Kingdom, which he hath received of his Father, for his Work sake, which he did for him, and for his Elect. *Then cometh the end*, saith *Paul, when he shall have delivered up the Kingdom to God the Father: But when shall that be? why, he answers saying, When he shall have put down all Rule, and all Authority and Power; for he must Reign, saith he, until he hath put all his Enemies under his feet*, (which will not be, until the final Sentence and Judgment be over;) *for the last Enemy that shall be destroyed, is Death. For God hath put all things under his Feet, but when he saith all things are put under him: It is manifested, he is excepted, that did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject to him, that did put all things under him, that God may be all in all.*

All things being now at this pass, to wit, every one being in its proper Place, God in his, Christ in his, the Saint in his, and the Sinner in his; I shall conclude with this brief touch upon both the State of the Good and Bad after this Eternal Judgment.

1. The Righteous now shall never fear Death, the Devil, and Hell more: And the Wicked shall never hope of Life.

2. The Just shall ever have the Victory over these things: but the wicked shall everlastingly be swallowed up of them.

3. The Holy shall be in everlasting Light: But the Sinner in everlasting Darkness. Without Light, I say, yet in Fire ever burning, yet not consumed, always afraid of Death and Hell, vehemently desiring to be annihilated to nothing. Continually fearing to stay long in Hell, and yet certainly sure they shall never come out of it. Ever desiring the Saints Happiness, and yet always envying their Felicity. They would have it because it is easy and comfortable; yet cannot abide to think of it, because they have lost it for ever. Ever loaden with the Delight of Sin: And yet that is the greatest Torture, always desiring to put it out of their Mind, and yet assuredly know they must for ever abide the Guilt and Torment thereof.

4. The Saints are always inflamed with the Consideration of the Grace that once they imbraced: But the Wicked most flamingly tormented with the Thoughts of rejecting and refusing it.

5. The Just, when they think of their Sins, they are comforted with the Thoughts of their being delivered from them; but the Ungodly, when they think of their Righteousness, will gnaw themselves, to think that this would not deliver them from Hell.

6. When the Godly think of Hell, it will increase their Comfort; but when the Wicked think of Heaven, it will twinge them like a Serpent. Oh this Eternal Judgment! what would a damned Soul give, that there might be, though after Thousands and Hundreds of thousands of Millions of Years, an end put to this Eternal Judgment. But their Misery is, they have sinned against a God that is Eternal; they have offended that Justice that will never be satisfied; and therefore they must abide the Fire that never shall be quenched. Here is Judgment, just, and sad.

Again, As it will be thus with Good and Bad in general, so again, more particularly, when the Wicked are thus adjudged and condemned, and also received of the fiery Gulph; then they shall find, That as he that busieth himself to do good, shall have more Glory than others; so they that have been more busie and active in Sin than others, they shall have more Wrath and Torment than others. For as doing good abundantly, doth inlarge the Heart to receive and hold more Glory; so doing evil abundantly, doth inlarge the Heart and Soul to receive Punishment so much the more. And hence it is that you have such Sayings as these, *It shall be more tolerable in the Judgment for* Sodom, *than for others*; that is, than for those that had sinned against much greater Light and Mercy: *For these*, as he saith in another Place, *shall receive greater Damnation.* Yea, it standeth to reason, that he who had most Light, most Conviction, most Means of Conversion, and that was highest towards Heaven, he must needs have the greatest Fall, and so sink deepest into the Jaws of Eternal Misery. As one Star, that is, as one Saint, differeth from another in Heaven; so one Luke 10. 12.
Damned Soul shall differ from another in Luke 20. 47.
Hell. It is so among the Devils themselves, Mat. 9. 34.
they are some worse than others: Beelzebub Mark 3. 22.
is the Prince or the Chief of the Devils; That is, one that was most glorious in Heaven; Chief among the Reprobate Angels before his Fall, and therefore sinned against the greater Light, Mercy and Goodness: And so became the Chief for Wickedness, and will also have as the Wages thereof, the Chief of Torments. For that will be true Isa. 14. 2.
of the Damned in Hell, which is prayed
for against *Babylon. How much she hath* Rev. 18. 7.
glorified her self and lived deliciously; so much Torment and Sorrow give her. Can it be imagined,

imagined, that *Judas* ſhould have no more Torment, who betrayed the Prince of Life and Saviour of the World, than others who never came near his Wickedneſs by ten Thouſand Degrees? *He that knew his Maſter's Will, and prepared not himſelf, neither did according to his Will, ſhall be beaten with many ſtripes.* With many more ſtripes, than others that through Ignorance did commit Sin worthy of many ſtripes. But what ſhould I thus diſcourſe of the Degrees of the Torments of the Damned Souls in Hell? For he that ſuffers leaſt, will the Waters of a full Cup be wrung out to him. The leaſt meaſure of Wrath, it will be the Wrath of *God*, Eternal and Fiery Wrath, inſupportable Wrath, it will lay the Soul in the Gulph of that Second Death, which will for ever have the Maſtery over the poor Damned periſhing Sinner. *And Death and Hell were caſt into the Lake of Fire; which is the Second Death. And whoſoever was not found in the Book of Life, was caſt into the Lake of Fire.* Rev. 20. 14, 15.

A Caution to ſtir up to watch againſt SIN.

The firſt Eight Lines one did commend to me;
The reſt I thought good to commend to thee:
Reader, in reading be thou rul'd by me,
With Rhimes *nor* Lines, *but Truths, af-*
[fected be.

I.

SIN will at firſt, juſt like a Beggar crave
One Penny or one Half-Penny to have:
But if you grant its firſt Suit, 'twill
[aſpire,
From Pence to Pounds, and ſtill will mount
[up higher
To the whole Soul: but if it makes its
[moan,
Then ſay here is not for you, get you gone.
For if you give it entrance at the Door,
It will come in, and may go out no more.

II.

SIN, rather than 'twill out of Action be,
Will pray to ſtay, though a ſhort ſpace with
[thee,
One Night, one Hour, one Moment, will it cry,
Embrace me in thy Boſom or I die:
Time to repent [ſaith it] I will allow,
And help, if to repent thou know'ſt not how.
But if you give it entrance at the Door,
It will come in, and may go out no more.

III.

If Begging doth not do, SIN promiſe will
Rewards to thoſe that ſhall its Luſts fulfill:
Some pence in hand, yea Pounds 'twill offer
[thee,
If at its Motion and its Beck thoul't be.
'Twill Heaven ſeem to out-bid, and all to gain
Thy Love, and win thee it to entertain.
But give it not admittance at thy Door,
Leſt it comes in, and ſo goes out no more.

IV.

If promiſing and begging will not do,
'Twill by its Wiles attempt to flatter you.
I'm Harmleſs, mean no Ill, be not ſo ſhy,
Will ev'ry Soul-deſtroying motion cry.
Its ſting 'twill hide, 'twill change its native
[Hue,
Vile 'twill not, but a Beauty ſeem to you.
But if you give it entrance at the Door,
Its ſting will in, and may come out no
[more.

V.

Rather than fail, SIN will it ſelf divide,
Bid thee do this and lay the reſt aſide.
Take little ones ('twill ſay) throw great ones
[by,
(As if for little Sins Men ſhould not die.)
Yea SIN with itſelf a Quarrel will maintain
On purpoſe that by it thou might'ſt be ſlain.
Beware the cheat then, keep it out of
[Door,
It would come in, and would go out no
[more.

VI.

SIN, if you will believe it, will accuſe,
What is not hurtful, and it ſelf excuſe:
'Twill make a Vice of Vertue, and 'twill ſay
Good is deſtructive, doth Mens Souls betray,
'Twill make a Law, where God has made
[Man free,
And break thoſe Laws by which Men
[bounded be.
Look to thy ſelf then, keep it out of Door,
Thee 'twould intangle, and inlarge thy
[ſcore.

VII.

SIN, is that beaſtly thing that will defile
Soul, Body, Name, and Fame in little while;
'Twill make him, who ſome time God's
[Image was
Look like the Devil, love and plead his Cauſe;
Like to the Plague, Poyſon, or Leproſie,
Defile 'twill, and infect contagiouſly.
Wherefore beware, againſt it ſhut the Door;
If not, it will defile thee more and more.

VIII.

VIII.

SIN, once poſſeſſed of the Heart, will play
The Tyrant, force its Vaſſal to obey:
'Twill make thee thine own Happineſs op-
And offer open Violence to thoſe [poſe
That love thee beſt; yea make thee to defy
The Law and Counſel of the Deity.
Beware then, keep this Tyrant out of Door
Leſt thou be his, and ſo thy own no more.

IX.

SIN, harden can thy Heart againſt thy God,
Make thou abuſe his Grace, deſpiſe his Rod;
'Twill make you run upon the very Pikes,
Judgments foreſeen bring ſuch to no diſlikes
Of ſinful Hazards; no, they venture ſhall
For one baſe Luſt, their Soul, and Heav'n [and all.
Take heed then, hold it, cruſh it at the Door
It comes to rob thee and to make thee Poor.

X.

SIN is a Priſon, hath its Bolts, its Chains,
Brings into Bondage who it entertains;
Hangs Shackles on them, bends them to its Will,
Holds them, as *Sampſon*'s grinding at the mill,
'Twill blind them, make them deaf; yea 'twill them gagg,
And ride them as the Devil rides his Hagg.
Wherefore look to it, keep it out of Door,
If once its Slave, thou may'ſt be free no more.

XI.

Though SIN at firſt its rage diſſemble may
'Twill ſoon upon thee as a *Lyon* prey;
'Twill roar, 'twill rend, 'twill tear, 'twill kill out-right,
Its living Death will gnaw thee *day* and *night*.
Thy pleaſures now to *paws* and *teeth* it turns,
In thee its tickling Luſts, like Brimſtone, burns.
Wherefore beware and keep it out of Door,
Leſt it ſhould on thee as a Lyon *Roar.*

XII.

SIN, will accuſe, will ſtare thee in the Face,
Will for its witneſs quote both time and place
Where thou it did'ſt commit and ſo appeal
To *conſcience*, who thy facts dare not conceal,
But on thee as a Judge ſuch Sentence paſs,
As will to thy ſweetmeats prove bitter ſauce.
Wherefore beware againſt it, ſhut thy Door,
Repent what's paſt, believe and ſin no more.

XIII.

SIN is the living Worm, the laſting Fire,
Hell would ſoon loſe its heat, could SIN expire:
Better ſinleſs, in Hell, than to be where
Heav'n is, and to be found a Sinner there.
One ſinleſs with Infernals might do well,
But SIN would make a very Heav'n a Hell.
Look to thyſelf then, to keep it out of Door,
Leſt it gets in, and never leaves thee more.

XIV.

No Match has SIN but God in all the World,
Men, Angels it has from their ſtations hurl'd:
Holds them in Chains, as Captives in deſpite,
Of all that here below is called Might.
Releaſe, help, freedom from it none can give,
But even he by whom we breath and live.
Watch therefore, keep this Giant out of Door,
Leſt if once in, thou get him out no more.

XV.

Fools make a Mock at SIN, will not believe,
It carries ſuch a Dagger in its Sleeve;
How can it be (ſay they) that ſuch a thing,
So full of ſweetneſs, ſhould e'er wear a ſting!
They know not that it is the very *SPELL*
Of SIN, to make Men laugh themſelves to *Hell.*
Look to thyſelf then, deal with SIN no more,
Leſt he that ſaves, againſt thee ſhuts the door.

XVI.

Now let the God that is above,
That hath for Sinners ſo much Love:
Theſe Lines ſo help thee to improve,
That he to him thy Heart may move.
Keep thee from outward Enemies,
Help the Infernal to deſpiſe,
Deliver thee from them Infernal,
And bring thee ſafe to Life eternal. *Amen.*

FINIS.

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